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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

MAY.....1864.



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THE Secretary begs to announce that he will prepare a list of all those in arrears for the Record, which he will submit to the Synod, for such action to be taken thereon, as the Committee of Management may deem advisable. The financial management of the Record takes a large portion of his spare time, and he is determined to resign his charge unless more punctual payments are made in future.

WILLIAM JACK.

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JAMES PATTERSON.

Pictou, January 1864

NOVA SCOTIA.

THE Presbyterian Church of Nova Scotia, in connection with the Church of Scotland having resolved to engage in the

FOREIGN MISSION FIELD,

the Committee are now prepared to receive applications. The Committee have in view one of the SOUTH PACIFIC ISLANDS as their field of labor. They are prepared to guarantee to their missionary fully the usual salary given to missionaries laboring in that part of the Mission field, together with the necessary allowance for outfit, &c. Applications may be addressed to the Convener. Every such application must be accompanied with well attested certificates of character and qualifications, in order to receive attention.

ALEXANDER MACLEAN, Convener.

Manse, Belfast, P. E. Island, May 11

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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. X.

MAY, 1864.

No. 5.

"I will forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 3.

SERMON,

By the Rev. John Sprott, Musquodoboit.

"Peace be within thy walls, and prosperity within thy palaces."—PSALM CXXII. 7.

THE love of country or kindred is one of our earliest and strongest affections, and no change of circumstances can break the ties which unite us to our dear native land. We think of its hills and vallies, its temples and churches, and the scenes of early years. In foreign lands, we look back to it with a feeling of tenderness and veneration as the birth-place of heroes and saints. The love of country was a virtue of the highest class among the Greeks and Romans, and a Jew never mentions Zion or Jerusalem but withapture and gladness. King David had an ardent love for his country; his mind catches fire when he speaks of the vine-covered mountains and gay regions of Palestine. It had many objects of attraction: it was the glory of all lands. In the beautiful language of the prophet—"The mountains dropped down sweet wine, and the hills flowed with milk; a land of wheat and barley; a land of fig trees, olive oil and honey." The long resolutions have blasted its vines and thinned the fig trees, but the bee still murmurs on the fragrant cliffs of Carmel, and the Cedars of Lebanon have not all been destroyed. Sharon has not lost its roses, nor the hills of Judaea their lilies. The attachment of King David to the City of Jerusalem was very strong. He alluded to her in many of his psalms, and in some of them she constitutes the principal theme. He spared neither time nor expense in beautifying the city. But we

do the memory of the Psalmist an injury if we suppose that his affection for her arose from the splendour of her buildings or her busy population. It was rather because that within her walls were the memorials of the Divine regard, the symbols of the Divine presence, and because the Jews three times in the year assembled, from Dan to Beersheba, to worship the Almighty. My brethren, do you admire the piety, the patriotism and public spirit of the Psalmist? You must not content yourself with paying to him the tribute of admiration; you must catch a portion of the same spirit, and do likewise. You must substitute the Christian Church for Jerusalem, and labour to promote the welfare of Zion where you live—the welfare of our trans-atlantic Zion. Now this should be done by ministers, elders, communicants, and heads of families, and by all who attend Divine service.

I. The prosperity of the Church must greatly depend on the ability and fidelity of her *Ministers*. The pulpit, under the blessing of God, has been a successful engine for the conversion of sinners and the edification of saints. We must take the lead and redouble our exertions in every branch of our sacred duty, and preach the Gospel in season and out of season. We must habitually and abundantly bring forward the great doctrines of Redemption and Grace. The Apostles, who are the best patterns and examples, dwell on the doctrines of Christ and him crucified. We must dwell much on the love of Christ, and handle every subsequent so as to keep Christ continually in view. It was this that made the preaching of Rowland

Hill and Whitefield so successful, and attracted such crowds. Without this, a minister may insist all the days of his life on moral duties, without any other effect than leading his hearers further from Christ, and conducting them to everlasting darkness. To preach on moral duties without mentioning the grace of God—what is it but to set the hands and the wheels of a watch, forgetting the mainspring which makes all to go?

If the minister be what he ought to be, and what his engagements require him to be,—that is, wholly devoted to his calling; if he discharge the duties of his office with the abilities which God has given him; if he be decided, but mild and sedate, yet not gloomy and severe; if he be cheerful without levity; if he be humble and condescending, but no time-server; if he faithfully and affectionately preach the Gospel of Christ; and if his life and conversation be a living comment on the doctrines which he preaches;—the cause of the Redeemer will never suffer in his hands. His public services, his private admonitions, his family visits, his instructions to the young, his fearless reproofs of vice, his encouragements to the well-disposed, will be blessed to the good of souls. Success, to a greater or less degree, shall undoubtedly attend his labours, for he has the promise that the Redeemer shall be with him till the end of the world.

It is possible that his talents are inferior and his attainments are limited, yet he can be rendered mighty, through the influence of the Spirit, against the enemies of truth and holiness. Let his heart be right before God, and many a vaunting Goliath of infidelity shall be overcome—many a sinful Ahab made humble—and many a proud Felix made to tremble.

The advantages of a sound education for the ministry is of great importance. But we must remember that spiritual religion is absolutely necessary for the faithful discharge of ministerial duty. A minister without piety is a dreadful character; and where the want of it is visible, he is contemptible.

II. But the *Elders* must assist in promoting the prosperity and the good of Zion. Are you, Elders, all chosen by the Church, and solemnly set apart to the work? You do not the office for yourselves, but for the flock. You are not required to preach the Gospel and administer the Sacraments, but in various ways you can assist the minister in promoting the religious interests of the congregation. You are, like the Public Counsel, to gather round him and give him your best advice. You are to be the sentinels and guardians of the Church. It belongs to you to guard the sanctuary from mischief and irreverence, and to see that its worship is conducted in a decent manner, and to remind those who absent themselves from the dereliction of duty, and to show your attachment by constant attendance within her courts. If

others leave their seats empty, it is to be expected that yours' are never to be vacant, except in cases of necessity. You are to reprove the careless, to warn the young to visit the sick, and to preside at prayer-meetings. Good Elders have been of immense benefit to the Presbyterian Church, yet I am not sure that their influence is as great as the Class-leader among Methodists.

III. Are you among the number of those who come to the Communion table, and receive the consecrated pledges of the Saviour's love? Have you publicly enlisted yourselves under the banner of Immanuel, and sworn to follow him through good and bad report? You can greatly benefit her. In that case, the concerns of the Church are in good hands. On you the world fastens a scrutinizing eye. Your conduct will be watched by private religionists and by jealous sectarians, and your practice noted by the evil-minded of every description. Your daily walk, your words, are observed by those who would delight to build up themselves on the ruins of the Church. If, then, you are careful that your manner of living correspond with your profession; if you would avoid what would subject you to scandal and reproach; if you are what your obligations bind you to—what the requisitions of the Church expect that you are—what the commandments of our Master solemnly call you; if you are examples of whatever things are honest, just, pure, lovely, of good report—who will completely silence gainsayers, and will put to shame the hollowness of their pretensions, and will add to your list of brethren and companions those who, with respect to you, harbored feelings of envy, hatred, and malice;—what greater satisfaction can you enjoy than that of being conscious that your faith and good works have been so manifest that those who entertained ill-will towards your Zion, have, by your unblameableness and your unostentatious but conspicuous piety, been induced to repair to the same altars, and say, "We shall go with you; we have heard that God is with you?"

You can seek the good of Zion by always occupying proper places in the house of God. For you to be absent because the roads are deep, or because there is a cloud in the sky, looks as if your zeal had slackened, and your love become too weak, and your faith of a doubtful character. Much less will you absent yourselves from the sacred feast provided for you by the adorable Redeemer, unless compelled by necessity. Prosperity will never be found within the walls of that Church in which Communicants are habitually absent, or even occasionally absent, unless by necessity. Do not turn your back to that banquet to which you once repaired with penitence. Let the Church and the Lord's table be well frequented with devout worshippers. If you would not prove yourselves the most successful enemies of Him who died for you, never,

if it be possible, absent yourselves from the Communion table. Remember Him who has said: "Whosoever shall be ashamed of Me and of My word, of him shall the Son of Man be ashamed when He comes in the glory of His Father."

IV. *Parents and heads of families* may be instruments of much good to Zion by training up their lambs for the service of God. High is the encomium that the Almighty bestows on Abraham, Gen. xviii. 19: "I know that he will command his children and his household after him, and they shall keep the way of the Lord." The work of ministers would be lighter were parents at all due pains to instruct their children in the duties of religion. The road to heaven is easy and well-paved in such families. But if it is left altogether to ministers, it cannot be done even if they had frames of iron and souls of fire. If the work of hundreds and thousands be left to two or three, it cannot be done. But if parents would do their duties, we might see better days, more sublime Sabbaths, and purer Communion, and righteousness would flow down our streets like a mighty current.

Parents! you can show your esteem for Zion and the ordinances of her glorified Head, by bringing your children to the baptismal font, and dedicating them to the service of a Trinity. Where is your love for your Redeemer, if you do not respect the ordinances which He has appointed? Where is your love for your offspring, if you will not have them marked as the lambs of the Redeemer, and placed in that fold where they shall grow up under His care, and be nourished in the wholesome pastures of His own choosing?

Go back to the days of primitive christianity, when flourished a Chrysostom, an Ignatius and a Polycarp, and when do you hear any of them saying that the Christian Church is of less extensive charity than the Jewish—that the former excluded little children while the latter admitted them? Go back to the days of the Saviour, and when do you find Him telling the Jews that in the Church which He was to establish, the parent and child who were embraced in the same covenant were about to be separated? In vain you seek for any hint of this kind. It was reserved for men of modern days to thrust from the ark those little ones whom God permitted to be carried into it. It was reserved for men of modern days to say that those who were considered capable of entering into covenant with God, are no longer to be allowed that privilege. It was reserved for men of modern days to exclude from the Church on earth those whom the Redeemer has represented as constituting a principal part of it in heaven.

V. *Every member of the congregation* may assist in promoting the prosperity of Zion. You may do it by co-operating with

the minister, and using your influence to have general attention paid to those plans of instruction and spiritual improvement which he may propose. In the whole range of his labors, of all the cares which come upon him—of the many privations to which he must submit—nothing affects him more sensibly, nothing has a greater tendency to paralyze his exertions, and to tempt him to intermit his zeal, than that want of union of effort—that want of hearty co-operation and a willingness to become fellow-workers with him. In such cases he is tempted to think that he has not the affections of his people, and that his day of usefulness is gone by, and that they have not the good of Zion at heart. Increased attention ought to be paid to Bible Classes, Sabbath Schools, and Prayer-meetings. Young people are the rising hopes of our Jerusalem, and the concerns of Church and State shall be in their hands. Parents are cruel as the ostrich in the wilderness, if they provide for them no other instruction than to acquire a living in a present world.

It was a noble sentiment that Nelson proclaimed from the mast-head of the "Victory" at the battle of Trafalgar: "England expects that every man will do his duty." No man in the Christian Church lives to himself. Let every man do his duty. Ministers must endeavour to bring sinners under the attractions of the Cross, by sound doctrines and good example; and let them remember that a holy life is the most persuasive sermon in the world. Elders may do their duty in many ways. One way is, by visiting the sick. I know of no better school of improvement than to sit by the bed-side of a dying Christian. Parents! you have an important charge. Your children are of more value than globes of gold. They shall soon be sent to act their part in the drama of life. Kindness to the world and love to their souls should induce you to instruct them in their duty. Those who have a taste for sacred music may promote the prosperity of Zion. The songs of Zion are set to music. They will arrest the attention of the most thoughtless, will soothe the heart oppressed with grief, and tranquilize the most troubled conscience. Let us lay the foundation of religion in love to God and love to man—the only foundation on which it can rest; and on this foundation let us erect the superstructure of a Godly and a religious life, and let us take a strong pull, and a long pull, and a pull all together, and, by the blessing of God, religion shall prosper.

—o—

NEVER was a truer remark made than this of Dr. Canning's: "Woe to that church that looks round for forms to wake it up to spiritual life. The dying man is not to be revived by a new dress."

SOME hearts, like primroses, open most beautifully in the shadow of life.

Fireside Musings.

NO. I.

THE above title has been applied to the following, not without some serious misgivings as to its propriety. Musings I intend that they shall be—good honest musings, dreamy and wandering, fitful, necessarily egotistic, and devoid of any show of regularity or arrangement; but the blithe com-pound, “fireside,” has cost me a deal of trouble. A fireside, in the strict sense of the term, I have not; and, as I am a stickler for terms, I feel compelled to limit its application here by a few qualifications, in order to nip in the bud any false impressions that might arise therefrom. The word fireside carries with it a domesticity which is altogether gratuitous and uncalled-for in the present instance. It sounds as if it were a family affair—a common privilege, and hints unmistakably at children. Now these ingredient meanings I utterly discard and expunge. I will have none of them. Oh! fire of mine, imprisoned in a merry little “Franklyn” (strange misnomer!) thou laughest at no indiscriminate crowd. No dread female hand, armed with fretting poker, worriest thy gentle ribs till thou roarest with an angry flame. Before thee no squalling brats disport themselves with contorted limbs and idiotic babblings. No casual visitor—no unwelcome guest, spitteth upon thee. Thou livest and diest with a peaceful evenness of temper—with a grave, seemly resignation—not fretted and worried to death as other fires be. Thy very ash is dear to me in its unalloyed purity—free from every admixture of cinder or other mongrel or uncertain substance.

How many quiet hours hast thou to me beguiled with thy gentle monotony of sound, thy fantastic shapes and daring resemblances of the mundane! How often have I watched some fair profile rise from amid the chaos of thine embers, and, passing into a horrible grotesque, “grin a ghastly smile” and return to nothingness! With what an interest have I viewed the panoramic changes of thy miniature landscape!—the glowing and gleaming mountains “brought to nought,” the landslips, the volcanic eruptions, the fiery ravines, and weird passes o’erhung with toppling crags “fringed with fire!” But I am wandering.

NO. II.

I would, for the sake of my own peace of mind, that my intellectual conscience were a little more obtuse. Through time it has acquired a disagreeable habit of doubting the fitness of everything—of picking at imaginary shortcomings and flaws, and of finessing and hair-splitting to a (to me) painful degree. It is easy to dispose of a deadly error; its fragrant invites castigation: but a venial tiny little wrong which shades itself almost imperceptibly into the right—that requires a

delicate hand for its eradication. This holds true in literature as well as in morals.

NO. III.

The naming of the children of the brain, often the occasion of much wrangling between the father Reason, or Judgment, and his flighty partner for life, Fancy. The former sometimes gains his point, although the oftener *compound* the matter, which is indeed the only proper course; but in whichever way the difficulty is terminated, madame invariably makes good her claim to the feminine privilege of the last word. So far, the pair sustain the conjugal relationship, but alas! in the parental, either my simile or human nature must fail, for, contrary to good family government, our *soi-disant* paterfamilias undertakes the nursing and bringing, and taming, too, of the crude, half-savage younglings; while Fancy dreameth away her days in luxurious inactivity, and her nights, when her staid partner is asleep, in riotings and wantonness.

But yet, with all her faults, madame is a splendid creature. Without her, the world would be barren of all loveliness in our eyes.

NO. IV.

It is the part of novices to be excessively communicative. They are ever finding what is vulgarly called “mares’ nests,” full of all manner of novelties; and not content with the internal satisfaction resulting from a brilliant discovery, they cannot rest satisfied until they have published the good news to the world.

“Come rejoice with us,” they say, “for we have found, not indeed that which was lost, but that which never before was found.” “We have seen a new thing, and, in spite of Solomon, we will make the sun to shine upon it.” I, although not quite a novice in this department, yet am scarcely weaned from the teats of knowledge; certainly I am entrammelled by the long clothes of ignorance and doubt. Therefore bear with me and my discoveries. I have on hand a phoenix or two, and some other *rara avis*, which I will exhibit in a future number.

Popular Superstitions and Popular Delusions.

SECOND ARTICLE.

VARIOUS objections have been taken to the views I expressed in my first article on the above subject.

First.—That, admitting the Highlanders to be quite as superstitious as I have represented them,—nevertheless myself being one,—it was unseemly to expose the foibles of my own countrymen.

A second objection is, that I have apparently denied the possibility of the spirit of

prophecy, or of predicting future events, being given to eminently good men "in answer to prayer."

And a third objection is, that the persons I named in my first paper were so pre-eminent for their piety, and walked so near God, that it would be little short of blasphemy to question the truth of whatever they affirmed.

To these several objections I will attempt an answer in their order.

The first objection scarcely deserves notice. If the principle of "let alone" had been acted upon, there would have been neither religious nor social progress. The Highlanders would be still engaged in thievish forays and raids, levying "Black Mail" off each other; they would be still the dupes of a perverse superstition, and under the influence of the wildest delusions. And although they are not better, in this latter respect, than they should or ought to be, nevertheless great and marked progress in the right direction has been truly made. But certainly this progress was not made by "letting them alone;" nor can I help thinking but that the progress would have been much greater and more satisfactory, even in *Ross-shire*, had not their spiritual guides been encouraging the prevailing superstition by mixing the truth with a great deal of that which is too questionable and improbable.

In answering the second objection, "Whether I deny the possibility of the spirit of prophecy and prediction of future events being given in answer to prayer?"

My reply is, that I believe "the effectual fervent prayer of a righteous man availeth much." I believe, that, in answer to prayer, God, in His good providence, guides and protects us through day and through night, in ways and by means we know not—but not by visible signs and wonders. In answer to prayer, I believe the Holy Ghost blesses and sanctifies the reading and preaching of the Bible, so that the sinner comes to understand and believe, and in a measure to obey—but not by granting any new revelation aside from that which is already written. I believe in all the miracles and prophecies recorded in the Old and New Testaments, but I believe in none other. I believe there is not one miracle or prophecy recorded in the Scriptures but such as is absolutely necessary for the accomplishment of the great purposes for which a revelation has been given; and I believe none is wanting which infinite wisdom saw necessary for that end. And I therefore ask myself, Wherefore should any more be given? It were a waste of Divine energy, contradictory of what we see to obtain in all God's other works. When we look around on His works of Nature, we see nothing superadded, nothing thrown away, nothing going to waste—the greatest economy, and the most marvellous adaptation of means to an end prevail; and may we not be sure that the same order obtains in His works of Pro-

vidence and Grace? We fearlessly challenge the production of a single authenticated miracle performed, or of the fulfilment of a prophecy or prediction which have been uttered, since the close of the Scripture canon to this day.

With respect to the third objection—the sacred character, and hence, the veracity of the persons of whom I made mention in my first paper—

I here, once for all, utterly disclaim having the slightest intention of saying a word in disparagement of their piety or moral worth. My business was with a certain book, and what it contained. My allusion to the late Rev. Lauchlin McKenzie's insanity was simply to account for the absurd nonsense in that book attributed to him, should any one suppose it was ever uttered by him; and as far as the Rev. Mr. Kennedy and his *Ross-shire* "Fathers" are concerned, they may be as pious and as godly, for aught I know, as their greatest admirers would have them: all I say is—that here is a book containing matter enough to show, that, whatever may be his other qualifications, the author is a miraculously weak and incredulous person—giving heed to idle tales and old-wives' fables, and parading them as special instances of Divine interposition. Take his account of the "Milk-woman and the Monkey": "The woman went to America with her ill-begotten wealth, made by selling milk with which she mixed one-third part of water." The monkey, acting under an inspiration not its own, sought out and found the old woman's bag, "carried it aloft," and, guided by the same inspiration, "sitting upon a spar, threw into the sea just the quantity representing the water with which she had mixed her milk," returning the remainder to the old woman! Now, upon what authority did this incredible story come back to *Ross-shire*? and how authenticated, before the author admitted it into his catalogue of special interpositions of Divine Providence? Clearly, it has no other authority than a sailor's yarn! And we will just now see, that the authority on which the alleged Divine interposition in the case of the Whisky-man is vouched, is far less satisfactory than that of the Milk-woman: "A flaming cinder fell right into the midst of his bundle of Bank-notes; and before the man could rescue them, as many of the notes were consumed as exactly represented the quantity of water with which he diluted the whisky"—not an iota more, not an iota less! Surely if this were established on sufficient evidence, it were as truly a miracle as was the drying up of the *Red Sea*! But who were the witnesses to this astounding interposition of Divine Providence? None, positively, save the Whisky-man himself—a dishonest man withal! Who would believe him, save a person labouring under the most incurable fanaticism?

Monstrous, however, as is the attempt to

palm such ridiculous tales on a Christian people, as special instances of Divine interposition, it is nothing in extravagance to the powers claimed by the author for his favorite, "*Foolish Mary*": "The whole case of one whom she carried to a throne of grace, seemed to be uncovered before her. She could follow him with her choicest sympathies in his cares and sorrows, during his whole course of life, without no information regarding him but such as was given in her intercourse with God." Now—letting bad grammar pass—if the above paragraph mean anything, it means that at a throne of grace, the whole case—cares and sorrows, as well mental as physical—of any one, was uncovered before this woman; and that, too, without having the slightest personal knowledge of him previously. We are bold to say that such powers as are claimed here have not been bestowed on either Apostle or Prophet. We know that the twelve Apostles were, for about three years, going out and coming in together, yet they did not discover that one of their number was a traitor, till their Lord told them so on the last night He was with them on earth; and we know, also, that neither Peter, nor John nor Philip knew that Simon (*Magnus*) was in the "gall of bitterness, and in the bonds of iniquity," till he offered to purchase the gift of the Holy Ghost with money. Of such sort of questionable stuff is made much of the mental ailment on which the poor *Ross-shire* people have been long nourished.

I remember having been listening to a conversation between my father and one of the *Ross-shire* "*Men*" or "*Fathers*." This "*Man*" was of far and wide renown. I believe he devoted the entire summer season to attending on the Sacraments from parish to parish. The subject of conversation was the 21st verse of the 21st chapter of St. John—the question of Peter and the answer of Christ concerning the Apostle John: "Lord, what wilt thou do for me?"—"What if I will that he tarry until I come again?" The "*Man*" held that the Apostle John was still living, and then in *Ross-shire*—that he (the "*Man*") had himself, two years before, seen the Apostle at *Red Castle* at a Sacrament, and heard him speak to the *Ceiste*, in choice Gaelic. I cannot tell whether or not my father believed him, but know my mother did, and held to it as an article of faith for many years. The thing is founded on better evidences, and much more within the bounds of credibility, than most of the stories narrated in Mr. Kennedy's book.

J. MCKAY.

The Sabbath School.

THE Sabbath School has become a popular and permanent institution. It has taken its stand as part and parcel of the economy of the Church. The time must shortly come when it shall receive a formal place and re-

cognition in that economy. In order to aid it in the meantime in taking its due place in the machinery, where it might, by proper bands and straps, give and receive help with more direct and acknowledged influence, would it not be well to begin with a temperate legislation?

I. After a formal recognition, grant to it a fixed and well-defined constitution. The combined wisdom of the Church would be exceedingly serviceable for this object.

II. Give it its proper field and objects, with hints and suggestions as to the most effective means of doing the work. For example, there should be (1) a Synodical Scheme of Lessons for the year, to be drawn up by such a committee as would command the confidence of the Church generally. (2) A set of Teachers' notes. (3) Let a collection of Hymns be adopted—say Bateman's—as those most generally used, and best adapted for Sabbath Schools.

III. Let there be a fund for the benefit of Sabbath Schools—say, to aid in their support in weak stations, and to supplement in the getting of Libraries.

IV. And let there be a Central Board to take charge of such matters as might arise in connection therewith, and to watch over the interests of the Sabbath School. D.

God's Love---Thrilling Anecdote.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."—ROM. v. 8.

"DURING a sea-voyage, a few years since," says Dr. Parker, of the United States, in his interesting book, "*Invitation to True Happiness*," "I was conversing with the mate of the vessel on this topic, when he concurred in the views presented, and observed that it called to mind one of the most thrilling scenes he had ever beheld. With this he related the following story:—I was at sea, on the broad Atlantic, as we now are. It was just such a night as this, and the sea was quite as rough. The captain had turned in, and I was on watch, when suddenly there was a cry of a man overboard. To go out in the boat was exceedingly dangerous; I could hardly make up my mind to command the hands to expose themselves. I volunteered to go myself, if two more would accompany me. Two generous fellows came forward, and in a moment the boat was lowered, and we were tossed upon a most frightful sea. As we rose upon a mountain wave, we discovered the man upon a distant billow. We heard him cry, and responded, 'Coming.' As we descended into the trough of the sea, we lost sight of the man and heard nothing but the roar of the ocean. As we rose on the next wave, we again saw him, and distinctly heard his call. We gave him another word of encouragement, and pulled with all our strength. At the top of

each successive wave, we saw and heard him, and our hearts were filled with encouragement. As often in the trough of the sea, we almost abandoned the hope of success. The time seemed long, and the struggle was such as men never made, but for life. We reached him, just as he was ready to sink with exhaustion. When we had drawn him into the boat, he was helpless and speechless. Our minds were now turned towards the ship. She had rounded to. But, exhausted as we were, the distance between us and the vessel was frightful. One false movement would have filled our boat, and consigned us all to a watery grave. Yet we reached the vessel, and were drawn up safely upon deck. We were all exhausted, but the rescued man could neither speak nor walk. Yet he had a full sense of his condition. He clasped our feet, and began to kiss them. We disengaged ourselves from his embrace. He then crawled after us, and as we stepped back to avoid him, he followed us, looking up at one moment with smiles and tears, and then patting our wet footprints with his hand, he kissed them with an eager fondness. I never witnessed such a scene in my life. I suppose if he had been our greatest enemy, he would have been perfectly subdued by our kindness. The man was a passenger. During the whole remaining part of the voyage, he shewed the deepest gratitude, and when we reached the port, he loaded us with presents."

What gratitude do we owe to Him who loved us, and gave Himself to die for us, to deliver us from the "fiery burning lake."

"O, for this love, let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Saviour's praises speak."

—*Whitecross's Anecdotes on the New Testament.*

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The Church of Scotland and her Young Men's Associations.

UNION, among young men of kindred minds, and for worthy objects, promises to be a source of both pleasure and strength; and when entering society, desirous to ennoble their lives by usefulness, they should imagine that a knowledge of the spirit and history of the Church of their fathers might powerfully strengthen such a purpose, and guide them to that pure life and blessed action, which the possession of truth and the example of the mighty that were of old, inspire. The Young Men's Church of England Association is one of the largest, and has been found one of the most useful institutions to the youth of London, and through them to the general community, of which that capital can boast. With its reading rooms, its district meetings, its Exeter hall and other lectures, every young man from the country, attached to the National Church, finds himself at once among friends, and near all such blessed influences as

tend to inform his mind, satisfy his affections, and secure his virtue. We consider that an attempt to form such institutions for the youth of our own Church, in our own cities, demands the good wishes and support of every friend of religion. It is from no selfish or sectarian feeling that we congratulate our young men on their connection with the Church of Scotland. Just as we know of no better or more blessed truth than that which she has transferred into her standards from the word of God, we know of no system better fitted to maintain and diffuse it for men's salvation, than is presented in her form of government and rules of discipline. "I praise God," said our sixth James, on one of the few occasions in which selfishness and tyranny allowed his better feelings to find a voice on such a subject, "I praise God that I was born in such a time as in the time of the Gospel, and in such a place as to be king in such a Kirk—the purest Kirk in the world. I charge you, my good people, ministers, doctors, elders, nobles, gentlemen and barons, to stand to your purity; and I, forsooth, so long as I brook my life and crown, shall maintain the same against all, deadly." Sudden and transient as this fit of devotion to his Church was in James, the panegyric was deserved; and we look in vain still, after the discoveries and experience of the two centuries and a half that have since elapsed, for any institution that should either withdraw our attachment from it, or assume its place. Perfect, no institution on earth is: or if it seems so in nature, it may be marred in its working: just as God's highest gifts, life, liberty, genius, or even the privileges and truths of the Gospel, may be misused. But as we test the value of a machine, not by the careless or ignorant workman that impedes its movements, but by the adaptation it possesses for its proper end, and its power to shake itself free from base entanglements; so, if a Church be tried, not by an idolatrous and useless minister, that may here and there be discovered, but by the fitness of her constitution, for accomplishing the designs of the Saviour and the good of man, our National Establishment will occupy no second place. Founded by the noblest and wisest of mankind; reared by efforts as heroic and unselfish as any the pen of history has recorded; cemented by the blood and hallowed by the prayers of saintly martyrs; vindicated by the blessings it has given our country, and remembered with gratitude by saints it has trained for heaven; protected amid dangers unparalleled, by the evident interposition of her Lord and Head, and blessed still with His presence, maintaining praise in her gates and salvation for her bulwarks, blessing her provision, satisfying her poor with bread, and enabling her to provide in her missionary beneficence for the ignorant, not at home only, but in almost every region of the globe—our National Zion, with all its signs, is still a

source of unnumbered blessings, and a subject, in right minds, of thankful praise. Its doctrines those of the pure word; its government and forms of worship those which apostles instituted; its offices those, and those only, which Scripture sanctions and primitive antiquity possessed; and its pastors and teachers, where its spirit and enactments alike are not flagrantly outraged, sound in doctrine, abundant in labors, and pure in life. There is nothing which a Church can accomplish that it may not do; and should it ever fall, either through the uselessness of its ministers or the machination of its enemies, the ruin shall have been witnessed of the best and cheapest institution with which a country was ever blessed.—*Church of Scotland Magazine, for 1855.*

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Sonnet.

I COULD unlearn the petty ways of men,
Enrapt forever in a crimson cloud
Of thought and airy fancy, unendowed
With any sense that draws the breath of pain.
What a vain show would seem the distant crowd!
How poor the condescension of the proud!
How vain the erring plaudits of the vain!
A nobler hope is thine—thy life is vowed
To God and man—a minister of Truth.
Self-exiled from the paths of earthy fame,
And the cold honour of an after name,
Dear Pastor!—from the quiver of thy mouth
Still draw thine arrows for the hearts of youth,
Feathered with Truth, and tipped with Sacred
Flame. D. McE.

HALIFAX.

The Mother and Child.

WHAT is that, mother?

The lark, my child,
The morn has but just look'd out and smiled,
When he starts from his humble grassy nest,
And is up and away with the dew on his breast,
And a hymn in his heart, to yon pure bright
sphere,
To warble it out to his Maker's car:
Ever, my child, be thy morn's first lays,
Tuned, like the lark's, to thy Maker's praise.

What is that, mother?

The dove, my son,
And that low sweet voice, like the widow's moan,
Is flowing out from her gentle breast,
Constant and pure, by that lonely nest,
As the wave is poured from some crystal urn,
For the distant dear one's quick return:
Ever, my son, be thou like the dove,
In friendship as faithful, as constant in love.

What is that, mother?

The eagle, my boy,
Proudly careering his course of joy.
Firm, in its own mountain vigour, relying,
Breasting the dark storm, the red bolt defying,
His wing on the wind, his eye on the sun,
He swerves not a hair, but bears onward, right
on:
Boy, may the eagle's flight ever be thine,
Onward and upward, true to the line.

What is that, mother?

The swan, my love.
He is floating down from his native grove,
No loved one now, no nestling nigh,
He is floating down by himself to die,
Death darkens his eye, it unplumes his wings,
Yet the sweetest song is the last he sings:
Live so, my love, that when death shall come,
Swan-like and sweet, it shall waft thee home.

—Selected.

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A PAGE FOR SABBATH SCHOLARS.

Ragged Tom, the Surety.

One Sabbath afternoon, a big boy stood at the door of a Sabbath School. He was so bad that he had been turned out of school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The superintendent said —“ We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example.”

“ We know he is a bad boy at school, sir,” said the parents, “ but he is ten times worse at home; he will be lost if you do not take him back.”

“ We could take him back, if we could secure his good behaviour. I will see,” thought the superintendent.

So he stepped back into the school, and rang his bell for silence. All listened while he said, “ That boy wants to come into the school again; but we cannot take him back without making sure of his good behaviour. Will any one be surety for him?”

A pause followed. The elder boys shook their heads. They said they knew him too well. The others did not care for him. But one little boy pitied the big bad boy, and was very sorry that no one would be surety. The little boy went by the name of “ Ragged Tom.” It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard his little voice: “ If you please, sir, I will, sir.”

“ You, Tom! a little boy like you! Do you know what it means to be surety, Tom?”

“ Yes, sir, if you please; it means when he is a bad boy again, I'm to be punished for it.”

“ Are you willing to be punished for that big boy?”

“ Yes, sir, if he's bad again.”

“ Then, come in,” said the superintendent, “ going to the door; and the big boy, with a down-cast face, walked across the floor. He was thinking as he walked. “ I know I'm a bad boy, but I'm not as bad as that! I'll never let that little fellow be punished for me—never!” I think God had put that thought into the big boy's mind. He was graciously helping Tom's work as the surety.

As the children were leaving school, the superintendent saw this big boy and little Tom walking and talking together. He said

to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to the mother, "Where is your son, Tom?"

"Oh! he's just gone up stairs with a great boy that he brought in with him. I don't know what they are doing!"

"May I go up?"

"O yes, sir."

The superintendent went slowly and gently up the stairs. As he reached the top he could see through the door that Tom and the big boy were kneeling together. He soon heard Tom's voice, saying, "O Lord, make this boy that has been the worst boy in school, O Lord, make him the best boy."

The superintendent knelt down by Tom's side, and they all prayed together.

God heard them, and made the big bad boy to become one of the best boys in the school. And he raised up friends for "Ragged Tom," who put him to school, and after that sent him to college, so that he was able to go as a missionary to the heathen.—*Sabbath School Journal*.

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Testimony of the "London Times" on Changes in India.

(Continued.)

THE testimony of such a man as Dr. Duff, on the social and religious state of India, would not be considered by many to be as valuable as the testimony of a *Times* correspondent; and there is a sense in which all would admit, that it is not, and cannot be so telling. When Dr. Duff says that, to him, the vast fabric of Hindooism appears like the ice on the St. Lawrence in spring, the sceptically-inclined may think that his wish is father to his thought, or that his own peculiar work bulks so largely in his sight, that he is not a competent judge of the great and various forces at work in every moral and social revolution, and of the comparative influences of each. But the men who act as *Times* correspondents are trained to take a general view of things; to note actual facts; and to estimate them according to a national, and not according to a professional standard. We therefore continue our extracts from the *Times*' India correspondence of this year. A sign of the times, particularly noticed, is the change taking place in the female mind, and consequently in the treatment of females. For example, there was a great agricultural exhibition held recently at Calcutta, which was attended by vast numbers of the people, and patronized by the native gentry, who are waking up from the sloth so long characteristic of the Bengalees:—

"It seems that their wives were not satisfied with judging of so great a 'tamasha' merely by the accounts they brought home,

and a large number of native ladies expressed a wish to visit the exhibition. The authorities were very willing to gratify them, but the difficulty was how to do it, since the first essential was that the ladies should not be seen. With the ingenuity of their sex, under such circumstances, they suggested that they might go by moonlight, and consequently a notice was placed on the grounds yesterday, requesting every male to leave at sunset. The ladies went, but how they looked or what they saw it is impossible under such circumstances to say.

"The affair is another illustration of the great change which is taking place in the native mind, and of the rapidity with which they are acquiring enlarged views, and falling in with English habits. The wealthier individuals are bent upon educating the lower classes, and in Bengal the knowledge of the English language is spreading surprisingly fast. One native gentleman has founded a school, another has given 6½ lacs of rupees to establish a college at Surat, and a third has bestowed 5 lacs for a similar purpose. In their own course of life they are also showing progress; one large party, for instance, has lately been making an extensive tour, and another has been getting up races. This agricultural show will in all probability increase their taste for "horseflesh," and it is to be hoped also that it will encourage them to attend more than they have done to the breed of cattle. Native papers are springing up in all directions, and, as a rule, there is no want of a certain sort of cleverness in their management. The worst are, of course, had enough, but some of them are fairly written, and display a considerable knowledge of current English literature and the periodicals, more particularly of the *Westminster Review*. Although seldom supporters of the Government, they defend it somewhat warmly against attacks. Thus one man who wrote a brutal article threatening 'treachery and bloodshed,' is severely castigated, and another (the *Indian Mirror*) writes:—

"The regeneration of our country commenced when the British set foot on her shores. For many, many centuries, subjected to the most grievous oppression under most dreadful despotisms, our dawn commenced when the British proclaimed themselves rulers of India. We think this testimony very necessary, and hope it may convince the English that the heart of India is loyal and true."

"If these were really the views of the great body of the people, we should hear of no more 'little wars;' but they are confined, as a general rule, to the educated classes, or, at any rate, the poorer ranks do not hold them so decidedly. Railways and education will prove the best allies we ever had, and, as regards the latter, a case has occurred in which the natives themselves spontaneously presented a petition to Government to help them to build

schools. They were the inhabitants of Coorg, and the Government very wisely consented to give them the aid they required."

We have another extract which is still more gratifying, for it shows how the Hindoo mind and moral sense—even where the old religion has not been abandoned—is being gradually and surely elevated, through contact with the superior Christian race. To read it, one would hardly think that, fifty years ago, thousands of widows were annually burnt on their husbands' funeral piles, and that the argument of East Indian politicians to every European and Christian protest against so horrible a custom was, that it was a solemn, religious rite, and that any interference with it would excite an insurrection over all India. When speaking of this subject, we cannot forbear reminding our readers of the truly Christian conduct of that noble missionary, Carey, who, when the act abolishing Suttee was sent down to him at Serampore, from Calcutta, showed how well he understood the Gospel. Read Matthew xii. 1-14. It came to him on Sabbath morning, just when he was leaving his house to go to Church to preach. He at once sent word to the congregation that they must do without him, sat down at his desk, translated the act into the native languages, and had it sent back for immediate promulgation. And now, read our second extract from the *Times'* Calcutta correspondent:—

"A case of suttee at Bengal is now very rare. One has recently occurred, marked by all the hideous circumstances which characterized the suttee in days of old, when the woman was often dragged to the pile shrieking for mercy, and forced to mount the pile. Mr. Beadon, the Lieutenant-Governor, has addressed a circular to the British Indian Association, urging them to aid him in suppressing the horrible custom. The association, under the presidency of Rajah Pertaup Chunder Singh Bahadoor, met to deliberate on that circular a few days ago. It disclosed a most painful story. The woman, who lived in the Monghyr district, declared herself suttee on the day her husband died. The preparations for burning her were made, and she went forth accompanied by her husband's relations, and followed by a large crowd of spectators. 'Among these,' according to the official statement, 'were several zemindars and people holding a respectable position in life.' The woman mounted the pile, and the torch was applied by a young lad. When the flames reached the poor creature her resolution failed her, and she threw herself from the pile screaming and declaring that she could not complete the sacrifice. Taunts and reproaches were heaped upon her—it does not appear that actual force was used—and she again ascended the pile. The agony was more than she could bear, and she fell down. 'On this,' says the official paper, 'the crowd dispersed

and the wretched woman, scorched and burnt, was left to roll in agony on the ground till death put an end to her sufferings. It was not till the following day that information of the occurrence was given to the police.' The Lieutenant-Governor points out to the association the necessity of some practical manifestation of opinion on the part of the leading Hindoo gentlemen of these provinces to show 'their abhorrence of a practice which is the standing reproach of Hindooism in all parts of the civilized world,' and their determination to suppress it.

"The meeting took the matter up warmly. Baboo Degamber Mittra declared that 'the suttee was a most degrading custom, opposed alike to the laws of God and man, and revolting in the highest degree to the human nature.' Baboo Romananth Law doubted whether the men who looked on at the scene were zemindars, and thought that the spread of education would be the most effectual means of destroying the custom. The meeting unanimously resolved to support the Lieutenant-Governor by issuing an address to the principal zemindars, and by distributing the circular of the Government as widely as they could. At Ulwur, in Rajpootana, where another suttee lately took place, a tremendous example was made of the offenders. The young Rajah declared the village forfeited, the jageerdars were sentenced to ten years' imprisonment, the thanadar, tehseeldar, and killadar were dismissed, and the lumberdars and chowkeedars were sentenced to two years' imprisonment for not making known to the authorities the intention of the woman to commit the crime."

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"Nec Tamen Consumebatur."

THE *H. & F. Missionary Record* contains the following:—

"We suppose every friend of the Church of Scotland was delighted to see, in the Report of the Registrar General for 1859, which has only recently appeared, that she still holds a proud pre-eminence among Scottish denominations. It appears that, of 21,201 marriages,

46 per cent.	were celebrated	according to the rites of	Established Church.
23	"	"	Free
14	"	"	United Presbyterian.
8½	"	"	Roman Catholic.
6½	"	"	Episcopalian.
5½	"	"	All others.

The Registrar adds, 'These numbers show in a rough way, it is true, yet in as correct a manner as is now attainable, the proportions of the population attached to each religious denomination, and as they closely correspond with the results of the four previous years, they cannot be far from the truth.' It is well that so opportune a statement has been issued with its 'inexorable logic of facts,' scattering to the four winds the persistent denunciations

of the national Church as the Church of a miserable minority of the population with which our ears have long been filled. We can point those who objected to the insertion of ecclesiastical statistics in the census for 1861 to this indirect confirmation of our rightful claim to be still, amid all the sects of the country, the national Church of Scotland.

"We do not claim 46 per cent. of our population as entered on the communion rolls of the Church: we know that there are very many of those who seek the parish minister's services for baptism, and more especially for marriage, who, alas! shun his face at other times, and never hear him preach. We know that there are thousands and tens of thousands sunk in a degradation than which heathendom can show none deeper, save that the tradition of ancestral piety makes them seek to be joined in wedlock by the parish minister. We can make every allowance for the number of such, and still assert, in the face of ecclesiastical opponents, that ours is the national Church—especially the Church of the national poor. To us the poor and the needy come; to our free ordinances, in their times of need and of inquiry, they look; and our open churches, our territorial charge, have still a mighty hold on their thoughts and feelings and associations. Amid all the Babel of contending sects, whose loud-voiced cries are stirring the air, is heard the call from many of the destitute, as well as of the intelligent and godly citizens of our country, that the sphere of the Established Church remains unoccupied by any other denomination, and that it can be occupied by her and by her alone. Even if the statistics of the Religious Instruction Commission were adopted—even if we believed one-sixth of the population of Scotland to be still living in practical heathenism, and assumed, further, that all these are nominally attached to the Established Church—that all the home heathen seek the services of the parish minister when they seek any,—we should still have from 46 per cent. a great superiority over any other denomination; and, in actual church-membership, be nearly equal to the united strength of the two strongest dissenting Churches. In so far as these numbers go, we might still point, after all the assaults and shocks which the Church of Scotland has borne, to her ancient motto and the Burning Bush."

Captain Speke's Advice on planting Missions.

THE following is the main part of a letter from Captain Speke, the discoverer of the source of the river Nile, respecting the establishment of missions in the tract of country he visited. It is backed by an offer of £100 towards starting a missionary in that direction. We copy from an English journal:—

"For my part, I should wish for no better plan than that of a 'United Church Mission,' for opening those extremely fertile and beautiful territories at the head of the Nile to Christianity, and so to commerce and civilization. The three kingdoms—Kanagwe, Uganda, and Unyoro, are, in my opinion, the key to Africa, and the centre from which the light ought to radiate. A mission thither, if properly managed, in combination with Government officers having authority to maintain the rights of the kings of those countries against the violence and feudish oppression of the White Nile traders, would prove of the greatest benefit both to ourselves and the Africans. The great fault which hitherto existed and dispirited missionary enterprise, is that of selecting places where no strong native government exists, and where the land is poor in consequence of its being subject to periodical droughts and famines. In the three countries I have mentioned, neither of these two evils at present exists; but if they are not attended to at once, there is no knowing what will happen as the White Nile traders push further south. In short, I am inclined to believe that the traders themselves will bring down those semi-Christian governments and ride over those splendid lands, as the Moors of old made their way into Spain. Hitherto the traders have confined themselves to the poor lands without the fertile zone, but now they are entering into this, and the result will be conquest—accompanied, of course, by the firm establishment of that more stubborn foe to Christianity than Judaism itself—Mohammedanism. I would strongly advise the Zambezi Mission, and also the Zanzibar, to be moved up to the Equator.

"You are aware that I maintain that the slave-trade will never be put down by vessel-hunting at sea alone. We are fruitlessly spending millions in that way at present, without any good effect, and we shall continue to do so until the Government is enabled to see, through public opinion, that the cheaper and surer way of gaining their point is to assist in the development of the Interior African.

"J. H. SPEKE."

Church in Ceylon.

The subjoined letter, which appears in the *Home Record*, from the Rev. George Spratt, for some time a missionary in this Province, will be read with interest:—

THE MANSE, KANDY, CEYLON,
January 27th, 1864.

SIR,—I beg to send you for publication a short notice of the Church in Ceylon.

When I came to the island, over six years ago, I was the only clergyman of the Church of Scotland in it. There were, however, the Rev. J. K. Clarke, of the Irish Presbyterian

Church, ministering to a Dutch Reformed congregation at Galle, and the Rev. J. D. Palm, who had been ordained in Holland—the chaplain of the Dutch Church in Colombo. Mr. Palm also did duty for the chaplain of the Scots Church in Colombo, who had gone home in ill health. After a few days in Galle and Colombo, I came to Kandy. The Church here had been closed for six months. My predecessor, the Rev. R. Smith, had only occupied it for a few months, and between him and his predecessor, the first chaplain, there had been an interval of several years. I found that one of my duties was to visit once a month one of the coffee districts around Kandy,—many of the planters being Scotsmen, and the field being very partially occupied, and that by Episcopalian ministers, who, as elsewhere, had called churches after the name of St. Andrew, by way of compliment to the country of many of their hearers—very generous, no doubt, but not very palatable to Scotsmen, who have strong religious convictions in favor of the faith of their own country. As it appeared to me most desirable, on all grounds, that a Scottish clergyman should be secured for the coffee districts, I took with me, on my first visit, a subscription paper. With little difficulty an annual sum of £250 was promised; a Church Extension Society was organised, with Kandy for its centre; Government was applied to for a grant in aid of £150, which was allowed, and before many months Mr. Young was in the field, visiting an extensive district of country, and holding divine service in seven or eight widely scattered coffee-stores and court-houses. Our society was for “Promoting Church Extension, and procuring additional Scottish Clergymen;” and as soon as we had one we felt the great need of another, got up a sufficient subscription, and sent an application home. There was considerable delay in his appointment, and by the time he was about to leave for Ceylon, the Rev. Mr. Young was appointed chaplain of the Colombo Dutch Church, Mr. Palm having retired. The Rev. Mr. Watt, who had been designed as the second clergyman for the jungle, came there to be appointed Mr. Young’s successor, and our clerical staff was not increased. Renewed applications were made to the Colonial Committee, and in the end of 1862, the Rev. Mr. Mitchell arrived to take up the second set of jungle districts on the same terms as Mr. Watt, £250 being paid by the Church Extension Society and £150 by Government. The Colonial Committee, at this time, sent out also, of their own accord, the Rev. Mr. Hogg, who was at once taken up by the Church Extension Society, for the occupation of new and more remote coffee districts, which had been occasionally visited by me, and had expressed a wish for a clergyman. Our numbers being thus increased, we formed ourselves into a Presbytery, in April of last year, in accordance with instructions from home. Our Church Ex-

tension Society was also enlarged, so as to embrace in its organization the Church in all parts of the island. We have now also the immediate prospect of a clergyman from home for Jaffna, in the maritime provinces, where there is an old Dutch Church, and of a supernumerary to act under instructions from the Presbytery, and to supply vacancies when ministers are absent on leave. His services I am anxious to avail myself of as soon as he arrives.

Of our enlarged operations we have now had more than a year’s experience, and in all respects the results have been gratifying. As regards finances, we had to rise from £250 from voluntary subscription to nearly £800, being £250 for each of the clergymen, with other incidental expenses. We have accomplished it with ease, and have something over. It is proposed to commence a reserve or an endowment fund, which, with other advantages, will have the effect of making the jungle clergymen more free in collecting subscriptions, and in working the local committees, than at present. Our plan of action is that of a Sustentation Fund, which is peculiarly suitable here where the population is so fluctuating. Having thus written generally of the Church in the island, I shall now add some notices of the different congregations.

1. *Galle*.—The Church there was built by the Dutch, and the congregation is chiefly of Dutch descent. The chaplain, Mr. Clarke, is of the Irish Presbyterian Church, and though perfectly friendly with us, and a contributor with his congregation to the Church Extension Society, does not feel at liberty to become a member of our Presbytery. He also officiates at Mattara, another old Dutch station on the coast. As he is about 150 miles from Kandy, I am not able to give particulars as to his congregation.

2. *Wolfendahl, Colombo*.—This is a fine old Dutch Church, adorned with the hatchments and coats of arms of the leading Hollanders who died in the colony. The furniture and arrangements are also all as in the churches of Holland. The congregation is by much the largest in the island, has extensive schools and charities, and employs several catechists. The Rev. A. Young, the chaplain, has a seat in our Church Courts, but the congregation is not incorporated with the Church of Scotland, though to all intents and purposes we are one.

3. *St. Andrew’s, Colombo*.—This is a Scots Church, designed for the Scottish civil, military and mercantile residents. The Rev. Mr. Mason is the chaplain, and there are connected with the congregation some native schools and an orphanage, partly supported in the island and partly from home.

4. *The Scots Church, Kandy*.—The congregation is partly Scottish and partly Dutch Presbyterians. We support a Tamil catechist, who has a considerable native congregation, many of them converts of the Ameri-

can Mission in Jaffnapatam. The congregation has also liberally supported, from its commencement, the Church Extension Society.

5. *Matilli*.—This is the headquarters of the Rev. Mr. Watt, who holds service in six or seven districts on one side of Kandy, preaching generally in two districts every Lord's day. Preparations are being made for churches in several of the districts. Mr. Watt has also a Tamil catechist, who labours among the Malabar coolies on the coffee estates.

6. *Gampolla*.—The headquarters of the Rev. Mr. Mitchell, on the other side of Kandy, his sphere of labours being quite similar to Mr. Watt's, and the same remarks being applicable. Besides a catechist, Mr. Mitchell has a Tamil schoolmaster, and a flourishing native school.

7. *Badulla and Happortell*.—These are the most recently opened coffee districts, and are now occupied by the Rev. Mr. Hogg. They are from 80 to 100 miles from Kandy, and new districts still more remote are being opened up beyond them.

8. *Jaffna*.—This was one of the three principal Dutch towns on the coast, and is, as I have said, soon to be occupied by a clergyman from home. It has a fine old Dutch Church, for which Government has for many years provided an Episcopal clergyman. The Rev. Mr. Young paid a visit to it last year—the first Presbyterian clergyman who had done so for thirty years. He found the remnants of a consistory, which he enlarged, dispensed the Lord's Supper to the survivors of a generation who had been forced to have their children baptised and confirmed in another communion, and obtained the signatures of above 100 adults (the number required by Government) to a declaration that it was their wish to obtain a Presbyterian clergyman. Besides ministering to them, the minister who is appointed will visit occasionally the Scottish cocoa-nut planters in that part of the island.

Presbyterianism in Ceylon is, on the whole, Reformed rather than Puritan in its type. The old churches are stately, the three orders of the ministry are kept up, the old Calvinistic forms for the sacraments, much what those of the Church of Scotland were for the first century after the Reformation, are still in use, and there is instrumental music in all the churches. The liberality of the people in money matters is great. Our congregation here, which is never large, without any pressure, and excepting all special collections, puts about £60 in the year into the plates at the Church-door; while a special collection for the Lancashire operatives, in the early part of the year, amounted nearly to £80; and just lately we raised above £120, excepting estate subscriptions, for the Church Extension Society. The difficulty here, as in all the East, is rather the want of agency, and hence the importance of clergymen who are

able and willing to do all sorts of Church work. A native ministry will be greatly wanted by our Church here in the future. There is one young man in Edinburgh, and another, whom I have been teaching for a length of time, is now taken up by the Presbytery; but something more is necessary. It would be possible, also, if we had more funds at our disposal, greatly to increase the staff of catechists. It would be very advantageous to have at least a Tamil and a Singhalese catechist connected with every congregation; and I know no way in which the University Missionary Association could dispose of their funds better than by supporting catechists under the clergymen out here. From £36 to £40 would be the sum required for one, and I hereby appeal to the Missionary Association of the University of Glasgow, my *alma mater*, for this amount for an additional catechist in this quarter. Heathenism gives way before vigorous efforts, and it will all come over some day, though for a good many generations the Christians may not be of a very elevated sort. As a specimen of the state of feeling here, I took last week a Buddhist priest out of a temple, who wished to throw off his yellow robe and become Christian, and sent him to school. A couple of days afterwards I had applications from two or three more, who, without knowing much about Christianity, believed it was the truth, and disbelieved in their own system. The one I took, I may add, though he stops at my house, supports himself as to food and clothing by working part of the day in an office.

My letter is rather longer than I intended when I began, but beyond the object of giving information to people at home as to the Church here, I have written for the purpose of attracting some of the North American Churches to Ceylon as a mission field, and also to suggest a similar work in other tropical parts of the Empire where the conditions are much the same as here. The efforts of our Church here have been outwardly successful, and spiritually useful. We have had discouragements from Government, which we think has not dealt fairly with us, as compared with Episcopacy, and occasionally from denationalised Scotsmen; but we have much reason to be thankful that, after half a century of decline, the Reformed Church is again rising in Ceylon. Whatever faith the Church at home has shown recently has paid well; and oh! if the Church at home during the last fifty years had only ventured to look more after her own children, and extend herself in the Empire, she and her branches would have been in a very different condition to-day. I believe, however, in a reaction, and I trust the time is not distant when the home revenue of the Church, for building up its walls in the forty colonies, will considerably exceed the sum raised for the Jewish Mission, though I have every wish that that also should be increased, and that ere long it will be found to be out of

place by Scotsmen generally, that an Episcopal bishop should collect money in Edinburgh to provide Episcopal ministers for his colony, appealing for support on the ground that so many of his flock were Presbyterians, without ordinances of their own. I am, yours very truly,

GEORGE W. SPROTT.

In connection with the above, we may add that the *Record* announces that the Rev. Joseph Burnet, of Dumfries, having received and accepted an appointment from the Colonial Committee of the Church of Scotland to labor as a missionary in Ceylon, was, on Tuesday the 16th February, ordained to the ministry by the Presbytery of Dumfries.

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Death of the Rev. Dr. Anderson of Newburgh.

We deeply regret to intimate the death of the Rev. Dr. Anderson, minister of the Parish of Newburgh, and author of several scientific works. The melancholy event took place at Nice on Wednesday. The Rev. Dr. finding his health failing him about a year ago, petitioned the Presbytery for the appointment of an assistant and successor. He also felt it necessary to desist from pulpit duty, his system showing apoplectic symptoms, threatening a recurrence of the attack which he had experienced about eight or ten years previously. He spent the summer of last year along with Mrs. Anderson, in the Highlands, and felt so much benefited by the leisure and the change that he had it in contemplation to resume his usual scientific studies. He was born at Newburgh about the close of last century, and was ordained to the charge of Dumbairne, in Perthshire, in 1821; and was translated to Newburgh, his native parish, in 1833. The degree of Dr. of Divinity was conferred on him a good many years ago by the University of St. Andrews. He was a member of the British Association, and a constant attender of its meetings. He was the author of several excellent papers read in the geological section; and it may be of interest to recall the fact that in 1859, at the Aberdeen meeting, he read an elaborate paper "On the Remains of man in the Superficial Drifts," in the course of which he controverted the views of Sir Charles Lyell, Leonard Horner, and others as to the antiquity of the human species; and at the close evoked from Sir Charles Lyell a strong expression of concurrence in the caution necessary to be observed "in arriving at conclusions as to the antiquity of the human race, founded on the association of bones in caverns with human remains." In 1846 he published "The Course of Creation," and he has since, we believe, occupied much of his time in preparing a sequel to that work.

to be entitled "The Course of Revelation," which, we understand, he has left in an advanced state of preparation. Dr. Anderson took part in the production of various works on local geology, among which we may mention his "Geology of Fifeshire," an essay which obtained the Highland Society's prize in 1838; "The Geology of Scotland," which forms part of the "History of Scotland," edited by the Rev. Dr. Taylor of Glasgow, and published in 1852. In 1859, Dr. Anderson published "Dura Den; a Monograph," he having been associated with the late Dr. George Buist, of Bombay, and Mr. Page in bringing to light the remarkable geological phenomena of that locality, the discovery of the fossil fishes of which had rendered it of late years a source of great attraction to the geological student. Indeed, it was principally through his advocacy that two successive grants were obtained from the British Association to prosecute the geological researches in that now classical locality. Dr. Anderson was a frequent contributor to *Macphail's Magazine* and other publications. He was a fellow of the Geological Society, and a member of several other learned bodies.

The late reverend Doctor was distinguished for his gentlemanly presence and urbanity of manners; and in the social circle he was a universal favourite for his flow of spirits and his conversational powers; but while enthusiastic in his scientific pursuits, he was also diligent in the discharge of his pastoral duties, and was an eloquent and earnest preacher. The reverend Doctor has left an only son—namely, the Rev. John Anderson, minister of the parish of Kinnoull.—*Abridged from the Courant.*

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THE CHURCH IN NOVA SCOTIA.

Albion Mines.

AMONG the many improvements that distinguish the present century as an age of progress, there is nothing that occupies more of public attention than the building of sacred edifices, and in no place does this prevail more than in the County of Pictou. About twenty years ago, there were only 17 places of public worship in this county, the greater number of which were very inferior structures. There are now at least 38, the majority being spacious and splendid buildings. The question naturally arises, "Has the population increased more than 100 per cent. within the last twenty years, to justify such extraordinary expense in furnishing Church accommodation?" The answer must be in the negative. Let us, however, trust that the Divine Disposer of events will overrule this Church building propensity for His own glory, in the conversion of many souls, and let us adopt the language of the Great Apostle of the Gentiles, in somewhat similar circumstances

Though he was aware that "some," indeed, "did" preach Christ, "of envy and strife, and some of good-will," &c., "What then?" says he, "notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

In no place in this county has this Church building proclivity taken such a general hold on the public mind, as at the Albion Mines. For a considerable length of time after the Association had begun operations here, the want of a proper place of worship was seriously felt, and deplored. Under this impression, some years ago, a snug and commodious Church, in connexion with the Church of England, was built under the superintendance of Henry Poole, Esq. At that time, such an undertaking was considered very creditable, though the people generally contributed towards its building funds, and any one that would predict that, within the limits of one year, ending in March, 1864, three capacious and splendid Churches would be built on the Mines, by the inhabitants, would be considered a visionary and fit inmate for a lunatic asylum. The Wesleyan Society, United Presbyterians, and the adherents of the Church of Scotland, have each of them built very handsome Churches within the same period. I am not sufficiently well-informed to describe either the actuating motive that prevailed in building the former two of these Churches, or the mode adopted to procure the necessary means; suffice it to say, that one of them has already been opened for Divine service, and the other is making satisfactory progress, and will soon be occupied in a similar manner. But being more conversant with the building of the latter of these sacred edifices, I am in a position to give a more satisfactory description thereof.

The adherents of the Church of Scotland, at the Mines, claim connection with St. Andrew's congregation in New Glasgow, and, though the distance is little more than two miles, the pastor of St. Andrew's Church—the Rev. Allan Pollok—always lamented the irregularity of the attendance at Church, of his people at the Mines, though, in a great measure, he would sympathise with them, as hard-working men, whose physical powers needed rest, and, for that purpose, sometimes, took advantage of the distance to Church, on the Sabbath. He considered it very desirable that a place of worship should be erected on as central a site as possible, that all his own people might have easy access thereto. The idea originated with himself, and, having communicated his views to a few of his friends, and found them rather inclined to concur with him on the subject, he called a general meeting of his own people, at the Mines, on the 8th December, 1862, and proposed the formidable project to them. After explaining the desirableness for a working class of people to have a place of worship within a short distance of their respective homes, and ascertain-

ing that the general opinion was favourable to his views in the matter, he headed a list with a very liberal subscription, and pledged himself to procure at least £100 more, from extraneous sources,—a pledge which he has since fully and honorably redeemed. The people, seeing the disinterestedness and liberality of their truly beloved pastor, in a matter in which they alone were so deeply concerned, voluntarily and cheerfully appended their names, with very liberal subscriptions. Soon afterwards, an application for a site in a central locality, was put into the hands of James Scott, Esq., Agent of the General Mining Association. That gentleman, after due consideration, with characteristic urbanity, intimated that the site on which the Church now stands was at the disposal of the congregation, at a nominal rent, on a lease renewable every ten years. Such a short lease, in ordinary circumstances, would have a tendency to discourage parties concerned, from proceeding with such an expensive building; but, in this instance, such was the implicit confidence of the people in the generosity and magnanimity of the Association, as represented by their accredited agent, that not one murmur was expressed against the terms. On January 28th, 1863, the building was contracted for by Mr. Donald Grant, Joiner, New Glasgow, a gentleman well qualified for such an undertaking. According to contract, the Church was finished in February, 1864, and opened for divine service on the first Sabbath of March, by the Rev. Allan Pollok, assisted by the Rev. Simon McGregor. The sale of pews took place on the following Monday, when upwards of 60 were sold. It was really gratifying, on that day, to see young men purchase pews, who never, until then, considered it a duty to support any religious scheme.

The Church is designated St. John's, and a more commodious and comfortable place of worship is not in the whole county. It will accommodate 600 people, and is warmed by hot air, on the most approved principle.

There are several circumstances peculiar to it, worthy of notice. Mr. Pollok, the sole instigator of the building of it, must have been well aware that the people, for whose use and benefit it was built, would, as early as possible, endeavor to secure the undivided services of a clergyman for themselves, and thus deprive his own congregation of all the support that they now receive from this section, and I am not aware that he has any guarantee that, in case of such a separation, his stipends would not be proportionably reduced. The only guarantee that he has, is a consciousness of having discharged a very important duty, and a dependence upon the good sense of his people in the New Glasgow portion of his congregation, who manifest the same interest in this infant Church as those more immediately connected with it, though they know well that there is a prospect of this section forming itself into a separate charge, and no

distant date, and, of course, will then withdraw from them the support which it now affords.

The most remarkable feature in the history of this building is the unanimity of the people with regard to it, and the cheerfulness and punctuality with which subscriptions are being paid up by the people at the Mines, considering that very few of them have more than a month's tenure of any office which they now hold.

In other localities, party spirit may have incited men to emulation in the building of Churches; but among the people of the Mines, especially the Scotch miners, such a spirit is almost unknown. While they cherish a filial attachment to the Church of their fathers, they wish God speed to all other Christian denominations. Though this movement was merely suggested by Mr. Pollok, it has now become a cheerfully spontaneous and simultaneous action.

May we not, then, indulge the hope, that Divine Providence has some gracious design in influencing the minds of men, in such circumstances, to make such sacrifices for the erection of a costly building to the honor of His great name? The whole cost amounts to about £650—the half of which is already paid, and the balance forthcoming.

Divine service has been held in St. John's Church every Sabbath evening since it was opened, attended by crowded and attentive audiences. This extra and gratuitous service devolves chiefly upon Mr. Pollok, whose conduct with regard to this Church, in every particular, gives the most unmistakable evidence of his desire to "spend and be spent" for this portion of his flock, without interfering with the discharge of his duties to his congregation in general. H.

Albion Mines, April, 1864.

Letter from Rev. John I. Baxter, Onslow, to Rev. Wm. M. Philip, Truro.

To the Editor of the Monthly Record:

DEAR SIR:—

Would you kindly insert in your next number of the Church of Scotland Record, the enclosed letter addressed to me by the Rev.'d Mr. Baxter, U. P. minister, Onslow:

MANSEFIELD, ONSLOW, 1st April, 1864.

REV. WM. M. PHILIP.

Dear Brother:—In your report to your Presbytery at Halifax, dated 3rd February, and published in the March No. of the *Monthly Record*, there are a few observations respecting one of the sections of my congregation, which are calculated to produce a wrong impression: and though now satisfied that they were not so designed, I beg leave thus to point them out for publication in the same channel. They may be found at folio 53rd, under the head of "North River," as follows: "Between two and three months ago, the Presbyterian congregation worshipping in a recently finished Church on the

miles distant from our usual meeting house, solicited me to divide my monthly services between them and the people on the East Branch." "The Rev.'d Mr. Baxter has hitherto acted as minister at this station, and the congregation are professedly in connection with the United Presbyterian body; but the building is the property of the congregation themselves, and is held in trust for them by certain of their own members," &c., &c.

Now, passing over the first sentence, in consequence of the explanations which have passed between us in a personal interview, the second might be understood as signifying, that, though I had hitherto acted as minister, I was not doing so now; whereas, though serious difficulties have lately occurred in that section, which at one time threatened a disruption, yet in consequence of the session grappling with them, they are being subdued, and that commotion does not affect my pastoral connection with them, as an integral part of Onslow congregation.

Then again, though the Church is the property of the shareholders, it is in connection with the "Presbyterian Church of Nova Scotia," now "of the Lower Colonies," by their original agreement, and our Synod has also a pecuniary interest in it, to the amount of £20 currency, including my own subscription.

I might refer in like manner to some minor points in two or three sentences that follow the above extract, but as I am satisfied from our personal interview that you neither intended to treat me unjustly or uncourtously, nor to misrepresent the facts of the case, as far as you were acquainted with them, I deem it unnecessary; and therefore only add, that if our intercourse continues as hitherto, honest, open and honorable, as it ought to be between brethren, I will anticipate much pleasure in meeting you from time to time as a fellow labourer in the great vineyard of our Lord and Saviour Jesus Christ.

I remain, Rev. Dear Sir,

Yours very truly,

JOHN I. BAXTER.

I desire to add that I sincerely regret that the sentence in my Report stating that "the Rev.'d Mr. Baxter had hitherto acted as minister of this (the West Branch) station" was calculated to produce the impression that he had ceased to officiate there at stated intervals as formerly. I certainly did not mean to convey this impression, although I see, on my attention being drawn to the words, that a stranger would probably adopt this opinion. The fact of Mr. Baxter's continued connection with the congregation at the West Branch being so well known here, is, no doubt, the reason of my having (undesignedly) penned a sentence by which a stranger might be misled.

The other parts of Mr. Baxter's letter speak for themselves. On this, as on every other occasion, our intercourse has been marked by mutual confidence and respect, and judging from the courteous and christian tone in which he has both spoken and written, I confidently hope and trust that nothing will ever occur to diminish our cordiality, or impair our usefulness as ministers of that blessed Gospel which speaketh "peace on earth and good will among men."

WM. M. PHILIP.

Truro, 4th April, 1864.

Presbytery of Pictou.

St. Andrew's Church, Pictou, }
March 2d, 1864. }

The Presbytery of Pictou met and was constituted. Sederunt—Rev. William McMillan, Moderator; Messrs. Pollok, McKay, Herdman, McGregor and Stewart, Ministers; Messrs. McKay, Ross, Fraser and McKenzie, Elders; Mr. Law, Missionary; and Mr. Christie, Clerk.

The minutes of last ordinary meeting were read, and sustained as correct. There was read a joint letter from Mr. McKay and the Clerk, to the Colonial Committee of the Church of Scotland, anent missionaries, which was declared satisfactory. An answer to the same was tabled and read, to the effect that the Committee were satisfied with the statements made.

The Presbytery have to record their deep regret that nothing has been received from the various vacant congregations who have been enjoying the services of missionaries lately arrived in the field. The Clerk was instructed to communicate with each indebted congregation, stating the amount of service rendered, by whom rendered, and the amount due, and intimating that a member of Presbytery will preach on a particular day and hold a meeting on Monday to receive payment,—failing which the Presbytery will consider themselves no longer under obligations to give further services. The Presbytery further reduce the amount for each Sabbath day's service to £2 currency.

Mr. Stewart was appointed to preach at Lochaber on the first Sabbath in April; Mr. Pollok at Barney's River on the second Sabbath in April; Mr. McMillan at Roger's Hill on the first Sabbath in April; Mr. Herdman at Cape John on the first Sabbath in May. Mr. McCunn was appointed to preach at Cape John once a month, and discharge all ministerial duty connected with that congregation until next ordinary meeting of Presbytery.

Mr. McKay and the Clerk reported having fulfilled the injunction of Presbytery in communicating with Mr. Goodwill anent accepting a call to Barney's River and Lochaber.

The Presbytery appoint to meet at the following places for Presbyterial visitation:

SALT SPRINGS, March 15—Mr. McGregor to preach.

GAIRLOCH, March 16—Mr. Pollok to preach.

W. B. E. RIVER, March 22—Mr. Stewart to preach.

E. B. E. RIVER, March 23—Mr. McKay to preach.

MCLENNAN'S MOUNTAIN, March 24—Mr. Herdman to preach.

Mr. Law, Missionary, tabled a call and subscription list from Pugwash congregation. Mr. Law stated that he did not feel warranted in closing with said call in the meantime,

taking into consideration the present circumstances of the congregation. Mr. Law was appointed to supply vacancy in Pugwash until next ordinary meeting. Mr. Law stated that he had received from the congregation the sum of £3 3s. towards payment of his services.

JAMES CHRISTIE, Pres. Clerk.

Foreign Mission.

THIS Mission appears to be doomed, or people are asleep. For nearly twelve months the advertisement for a missionary has appeared in the *Record*. It has also been for the same time in the *Home and Foreign Missionary Record* of our Church published in Edinburgh, and the *Presbyterian*, the organ of the Canadian Synod. But not a single minister, student or layman has offered. With all the zeal displayed by the Church in the matter, it looks as if we were scarcely ripe for action. D.

Ministers' Widows' Fund.

ALREADY we have, within the bounds of the Synod, three widows of clergymen.—two of their deceased husbands having labored for long periods in our midst, the third for about four years. Our Church very quietly ignores them. I believe all are able to get along and bring up their families, without being dependent upon us; and it is well they are, for we seem very unwilling to do anything in this matter. For years, our Synod has been legislating on the subject, but it has ended in nothing. Surely something ought to be done, were it only for the credit of the Church. D.

New Brunswick.**New Church at Chatham, Miramichi.**

REV. Mr. Ogg's congregation at Chatham, Miramichi, finding their old place of worship too small, and otherwise unsuited to their requirements, have commenced the erection of a new Church, which promises to be a handsome addition to the architectural beauties of that little town. The site selected for the building is on the Wellington road, immediately in front of the Presbyterian Academy. Its dimensions will be about 100 feet in length, and 56 in width; and the interior will be fitted up in first-class style for convenience and comfort. It is gratifying thus to observe the progress of our Zion in this portion of the vineyard, and the readiness of the people to supply corresponding Church accommodation deserves the hearty approbation of all connected therewith. A Bazaar is to be held in the course of the ensuing summer to raise funds for liquidating the cost of erection. Contributions toward that object will be thankfully received,

Religious Miscellany.

TWELVE new Churches are to be built in Montreal:—2 Episcopal, 4 Presbyterian, 3 Wesleyan, 1 Congregational, and 2 French Protestant Churches.

A SUBSCRIPTION has been raised in England for Bishop Colenso. Among the contributors are a number of individuals who have greater faith in scientific theories than in Scripture facts,—such as Mr. Darwin, the author of the "Development Theory"; Prof. Huxley, who claims that he descended from a Gorilla; and Sir Charles Lyell, the Geologist.

THE following curious advertisement appears in the *Gospel Standard*:—"The Ministry.—A few lovers of Gospel truth are in want of a minister. One who understands gardening, hothouses, and greenhouses, and who would be willing to employ himself in the same, would receive £40 per year, in addition to what might be raised by the friends."

The widow of the late Dr. John Kitto has, we learn, presented a copy of her husband's last work, "Daily Bible Illustrations," to her Royal Highness the Princess of Wales. The volumes were elegantly bound, in a style similar to the copy presented to the Queen by the author himself, when the work, which is dedicated to her Majesty, was first issued. Her Royal Highness has been pleased to accept the gift and to express her gracious pleasure in receiving it.

It is rather singular that the name of God should be spelled with four letters in almost every language, viz.: In Latin, Deus; French, Dieu; Greek, Theos; German, Gott; Scandinavian, Odin; Swedish, Codd; Hebrew, Aden; Syrian, Adad; Persian, Syra; Tartarian, Idga; Spanish, Dias; East Indian, Esgi or Zeni; Turkish, Addi; Egyptian, Aumn or Zent; Japanese, Zain; Peruvian, Lian; Wallachian, Zene; Etrurian, Chur; Irish, Dich; Arabian, Alfa; and others still with four letters.—*American Paper*.

THE TOMB OF EZRA THE SCRIBE.—This is the age of commemorations. While we here in England are preparing to celebrate the three-hundredth anniversary of the bard of Avon, the Jews in the heart of Asia are bestirring themselves to erect a monument to the memory of the great restorer of their sacred writings. After having rested in his honoured grave for nearly 2,500 years, the Jews of Bagdad have been roused to erect him a monument on the spot which the most ancient tradition has designated as his grave, and the correctness of which there is no reason to doubt. This spot lies in the desert, near the confluence of the Euphrates and Tigris, and the monument to be established is the only one befitting the memory of a man as much venerated by Christians as Jews. The proposed monument is a college for the study of the writings preserved through

his care for the civilized world. Contributions for this purpose have been forwarded from Bombay, London, and Paris.—*Jewish Chronicle*.

DESECRATIONS AT JERUSALEM.—The proceedings of M. DeSauley in the "Tombs of the Kings," Jerusalem, have excited considerable attention and still greater indignation, among the Jews of the Holy Land. The desecrations with which the Frenchman is charged have been denied; and Mr. Williams, of King's College, Cambridge, has written to the *Times* to vindicate M. DeSauley from his charge. We regret to say Mr. Williams is in error. Authentic news has reached London, placing the fact beyond all doubt. In a letter to the Board of Deputies, from the heads of the Jewish community of Jerusalem, these desecrations are minutely described. We, too, have received a letter to the same effect, bearing the signature of a very respectable Rabbi of Jerusalem—Rabbi Sneersohn, known also in Europe from his extensive travels—in which an account is given of these proceedings. We may add that, as we are credibly informed, the Porte has put a stop to those proceedings, and that the tombs of Joseph and Joshua, which M. DeSauley had singled out for his operations, are at present safe from the hands of the despoiler.—*Id.*

RELIGIOUS PERSUASIONS IN IRELAND.—The last census of Ireland divides the religious professions of the people into Established Church, Roman Catholics, Presbyterians, Methodists, Independents, Baptists, Quakers, "all other persuasions," and Jews. In looking over a table showing the religious professions of persons as described by themselves, included under the head of "all other persuasions," we find some curious particulars. 112 people have written themselves down simply as "Christians," and 68 as "High Church." Then there are 51 "Christian Israelites," and 40 "Brethren." 28 rank themselves as "Disciples of Christ;" 14 as "Derbyites;" 9 "Kellyites;" 3 "Walkerites;" 3 "Morrisonians;" and 1 "Cameronian." 9 simply declare themselves "Believers in Jesus;" 5 as "Members of Christ's Church;" 8 as "Sinners saved by Grace." We find also such designations as these: "Brethren in Christ," 2; "Church of Christ," 2; "The Word of God Alone," 2; "Self-opinion, or the Church of God," 1. One man writes himself down "a saint of no sect," and a man and a woman say they are "of no particular persuasion." Two go a little further than the last, and say that they are "undecided." Two others are "doubtful;" 44 males and 28 females say they are "no religion." One is a "philanthropist;" another a "positivist;" and another a "Cromwellian Protestant." There are 4 socialists, 21 freethinkers, 20 secularists, 19 deists, 1 unbeliever (a woman), and 1 atheist. Two

are "nationalists," two "materialists," and two avow themselves to be "seekers." One is a "Puseyite." The Unitarians are divided under the head of "Unitarians" simply, of whom there are 3809; "Unitarian Presbyterians," 201; "non-subscribing Presbyterians," 167; and "Arians," 32. Several of this denomination, however, are ranked under the general head of "Presbyterians."

Monthly Summary.

In the obituary list of the *Home Record* appears the name of the Rev. Dr. Anderson of Newburgh, an accomplished man, a respectable and widely known author, and the minister of a large parish which is vacant by his demise. His works were:—"Monograph on Dura Den," "The Course of Creation" and "The Geology of Scotland."

By correspondence in the Glasgow papers it appears that a number of those who voted for Dr. Craik's motion to exclude the ministers of all other Churches from the pulpits of the Established Church, disclaim any opposition to the general policy of introducing respectable men of other denominations into the pulpits of the Church. It is alleged that they only expressed this disapproval of that particular overture, and that they would vote for a simple repeal of the act of 1791. It would be desirable that an opportunity were afforded of giving effect to their sentiments in another overture, and thus wiping off the stigma of passing a measure having the appearance of such illiberality of sentiment.

It has long been matter of regret to serious Christians that the Church of Geneva, which at the time of the reformation was the asylum of protestant reform and a beacon to many lands—the Church of Calvin and Beza, has been for a long period a stronghold of rationalism, and a fountain of error. It appears, however, from an article in the *Home Record*, that a revival is taking place and that the people are returning to the true and ancient faith. Should these signs not prove delusive, this will be an important gain for evangelical protestantism, as from its central position and ancient standing, the Genevese Church may again become a living centre from which the torpid masses of the European continent may be moved.

WHEN the census of 1851 was taken in Britain, columns were set apart for ecclesiastical items. The results were not what were anticipated by some parties, for it turned out that 75 per cent of the population in England belonged at least nominally to the Established Church of that country, and that in Scotland there were 60,000 more worshippers on a particular day in the Churches of the

establishment, than in those of any other body of Christians. As the Church of Scotland had been persistently denounced as a miserable minority of the population, it did not bespeak much honesty on the part of dissenters, that when the census of 1861 was to be taken, they should object to the collection of ecclesiastical statistics. If such statements were correct, why shrink from the test? And why should the country, in order to shield misrepresentation, remain without important information? It appears, however, that the report of the Registrar General for 1859 elicits, in an indirect manner, the information in question—the proportions of the population belonging to the different Churches in Scotland. Of 21,201 marriages, 46 per cent or nearly one-half were performed by ministers of the Church of Scotland. The registrar says:—"These numbers show in a rough way, it is true, yet in as correct a manner as is now attainable, the proportions of the population attached to each denomination." The Free Church ministers marry 23 per cent and the U. P. ministers 14 per cent of the people.

A LETTER in the *Home Record*, from the Rev. G. W. Spratt, of Kandy, Ceylon, who is now on his way home, narrates the progress of the Church since his arrival in that colony in 1858. Then, he was the only minister of the Church in the island, whereas there are now six ministers, a Presbytery, and a vigorous Sustentation Fund, raising £800 a-year. We can cordially re-echo one sentiment in Mr. Spratt's cheering letter: "If the Church at home had only ventured more to look after her own children and extend herself in the empire, she and her branches would have been in a very different condition to-day."

THE Hymn Book prepared by a Committee of the Canadian Synod will probably be the subject of some discussion at the ensuing session of that body. Two long letters appear in the last *Presbyterian*, the one signed "Jacob" and the other "Esau" (a coincidence which can hardly be undesigned); the former rather unfavorable, and the latter on the whole favorable, to the collection. While *Jacob's* epistolary *debut* in "kids, swallow-tails and black choker" is unprepossessing, and most of *Jacob's* criticisms are infelicitous, and *Jacob's* proclivity towards unhalloved associations in connexion with that quaint and treasured hymn, "Mother, dear Jerusalem," is much to be deplored, *Esau* shows some knowledge of hymnology, and his criticisms are sensible, proving that he has seen more hymn books than that of the Church of England. *Esau* and *Jacob* will no doubt render valuable aid in weeding out unsuitable hymns from the collection. As to the general question of having hymns at all, it presents its difficulties, and is worthy

of the solemn attention of the leading minds of the Church. Some of the paraphrases are not unobjectionable. Modern religious poetry does not abound with compositions of that fine solemn, gradational, doctrinal and yet devotional description, which seems to be required in a hymn ere the Church canonizes it and solemnly gives it a place in the devotions, sentiments and religious education of the people for generations to come. Prayers are in prose, and if the Church undertake a prayer-book, she can say exactly what she wishes to say, both in thought and expression. Not so in the composition of a hymn book. In forming such a compilation, recourse is had to the already composed pieces of a small number of Christian poets of all Churches, views and feelings. The difficulty of getting the right sort of hymns appears so great, that it is doubtful if an unobjectionable collection, sound in doctrine, pure and noble in sentiment, thrilling and inspiring in expression, will ever appear; and much may be said in favor of the opinion held by some that the Bible should be our only *prayer book* and *hymn book*. It is full of poetry, and can be sung as well as metre, our oldest psalm tunes possessing quite the character of chants.

A MOVEMENT is on foot in England for the union of all Presbyterian bodies in that country. The English Presbyterian College has acquired a legacy of £47,000 sterling. The Free Church and U. P. Committees on union have agreed upon a basis to be submitted to their respective supreme courts. Having entered into many points, it will invite discussion.

COLENZO has appealed from the condemnation of the Bishop of Cape Town to the civil court in England. Recent decisions cause many to look forward to the course his case may take, with great interest. If one may reject the substitution of Christ, the inspiration of the whole Word of God, and the eternal punishment of the wicked, and remain a minister of the Church of England and even become Archbishop of Canterbury, then what is Christianity?

THE public feeling in England has been shocked by the bursting of a large reservoir near Sheffield, resulting in a terrific inundation. The reservoir was 70 feet deep, and rushed down a valley covered with thriving villages, public works of all kinds, cottages and gardens, and has, in a few awful minutes, made it a desolation of mud and *debris*, and drowned over 200 human beings.

THE Prussians have attacked Duppel, and been repulsed with loss. It was expected that the attempt would be vain. The Italians are arming, and Austria may have to fight in a different cause in the South—not for, but

against nationality. Garibaldi has arrived in England, and is received with enthusiasm.

THE course of affairs in America has undergone but little change. Grant is now Commander-in-Chief, and his arrangements indicate an early movement. The Confederates are fortifying the line of the Rapidan. The members of Congress have ventured to express themselves in favor of peace and secession. An attempt to expel them failed; so that more freedom of discussion may now be manifested in that body. Throughout the country there is a mad cry for more war, a general love of extravagance among those who have profited by the national misfortune, and a great deal of suffering among the poor on account of high prices. The current paper money is depreciating so awfully that when the war ends, it will be worthless, and the conclusion thereof may be celebrated by a general conflagration of greenbacks and shimplasters from the Gulf of Mexico to the St. Lawrence, the smoke of which, politically, morally, and sensationally, may be enough to pollute the whole continent and even the whole civilized world. But the Americans must do everything on a great scale. Whatever may be their infatuation, all good people imbued with the spirit of the Gospel, ought fervently to pray, that angry foes, who should be loving brethren, would sheath the sword and cease from this awful strife. We ought deeply to sympathise with the thousands and tens of thousands of mourning and suffering families in that great country. May they learn wisdom and return to the Lord their God in their troubles! A. P.

BARNEY'S RIVER.—The Rev. Mr. Herdman will (D. V.) preach at Barney's River on the second Sabbath of May.

SCHEMES OF THE CHURCH.

1864	HOME MISSION.	
March.	Gairloch congregation, per Mr. D. Matheson.	£3 8 0
	St. Matthew's Church congregation, Halifax,	11 10 0
April.	St. Andrew's Church congregation, Pictou,	7 0 0
	West Branch East River congregation.	4 0 0
	St. Andrew's Church congregation, New Glasgow,	4 0 0
	Total,	£29 18 0
	SYNOD FUND.	
	St. Matthew's Church congregation, Halifax,	£9 10 0

MISSIONARY SERVICES.

Lochaber congregation, per Rev'd Mr. Stewart, £5 5 0.
W. GORDON, Treasurer.
Pictou, April 27th, 1864