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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

OCTOBER, 1860.

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All arrears for the Record must be settled at
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University of Queen's College,
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THE NINETEENTH Session will begin on the
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at which date all Intrants and regular Students in
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Further information will be obtained on applying
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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

OCTOBER, 1860.

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

LECTURE

On the cause of the Secession of 1843, by the Rev. John McRae, minister of Stornaway, late of East River, Pictou.—"That they may be one," John xvii, 11.

My stated hearers will do me the justice to allow that a controversial subject of this nature is not often obtruded on their notice from this place, and never on the Lord's-day. Not but that there are occasions on which, even on that sacred day, we are bound to contend earnestly for the faith once delivered unto the saints,—to assign a reason for the hope which is in us,—and to explain the grounds of the distinction on which we differ from our Fellow-Christians. A temperate discussion of such points, conducted with a Christian spirit, may be profitable, through the Divine blessing, "for doctrine," &c. But in the language of a celebrated living preacher, whose sermon is one of those which has suggested my subject of this evening, "we have more vital doctrines to unfold to dying sinners, and to hold forth to living saints," than anything which distinguishes one Presbyterian body from another, in our day and in our country. Yes, doubtless, to "convert a sinner from the error of his way," and to help on the believer in his journey Zionwards is unspeakably more important than to argue

however convincingly, on mere party distinctions.

Wherefore, then, it may be asked, touch upon a delicate subject,—one sure to excite keen remark and irritated feeling? This may, for aught I know, be a question, with my usual hearers. It has been tauntingly asked by those who certainly have no right to interfere, if I expect to make an impression upon them? My reply to such is just another question:—Have I invited their attendance; or, Athenian-fashion, do they hanker after some new thing; or, though they think it beneath them to come hither to hear the gospel on ordinary occasions, do they think it worthy of them to listen to a mere party topic; and, listening to such, think it no desecration to appear within the walls of their parish church?

With regard to my own friends who may have misgivings on the occasion, if any such there are, who feel some undefined concern as if it were something wrong to meddle with what once set the whole country in a flame; with regard to such, if such there be, there are two questions which I purpose this evening to discuss; and if, as I venture to affirm, there is not one in five in all my congregation who can give an intelligent answer to them, then, I think, such ignorance is creditable neither to them nor to me: then I think it is

We have taken the liberty of republishing this lecture in the "Record," as a favorable specimen of sound, logical reasoning, by a gentleman who once ministered among us, and who is widely known and highly respected by the members of the Church of Scotland in this Province. It will be interesting also at the present moment as showing in a peculiarly clear and convincing manner, that even supposing reasons did exist in '43 for a Secession from the Church, these by the confessions of the most distinguished Free Churchmen, have now been swept away, and there exists no barrier whatever to the Free Church returning to its first love—to the two Churches becoming one body in Christ.—[Ed. M. R.]

high time to enlighten them,—at least to make the attempt; and instead of its being wrong to introduce the subject, perhaps it was culpable in me to neglect it so long.

With this expression of my views, I proceed, without further preface, to state my question.

What caused the (so-called) Disruption?

This is the question: plainer I could not make it. But before I address myself to the answer, a word or two as to the qualification and meaning of *Disruption*. You will observe I have set it forth as the “so-called Disruption.” Now, like the assumed title of the “Free Church,” I hesitate not to say that the term *Disruption* is not warranted by the fact alleged to be its origin, any more than the Church *par excellence* titled “the Free,” is anything else than a misnomer. You have heard from respectable, and by us a most justly respected authority, the Free Church described “as a splendid off-shoot” from the Church of Scotland. Now, granting the accuracy of this description, you know that an off-shoot, however magnificent, does not destroy the tree. It might be also called a *swarm*; but who ever heard of the bee-hive being injured by the departure of its off-spring? But why call the exodus of 1843 a disruption? Evidently to set forth, not only an injury to the tree, but its being torn asunder; to set forth the hive as not only emptied of its supernumeraries, but as sustaining irreparable damage. Hence our Free brethren never condescended to call themselves a *Secession*, which means a “going away from,” but “a Disruption,” to tell of the fatal damage they think they have done to their old Parent the Church of Scotland. The Erskines, the Fishers, the Browns, the Hoggs of the 18th century, contented themselves with the modest designation of *Seceders*; but their brethren of the 19th century must affect a title which seems to glory in the destruction of their deserted Mother: nothing short of tearing her asunder would satisfy their craving. Do you ask, was it not a tearing, an incurable wound? I am not here to deny but the Church has suffered grievously from what I shall endeavour in the sequel to prove, the unnatural conduct of her children. Yet to show that this suffering does not amount to a Disruption, I would point my hearers to the position of the Church as respects her ministers, her members, her activity, and liberality to every Christian Scheme; in all which respects she is known to be far in advance of what she was before the '43, even when all our seceded brethren were with us. If this be so, (and that it is, the proof were easy, had this been the place for it,) where is the propriety of saying that the Church was *disrupted* by the Secession of '43, i.e. “torn asunder,” and crippled irredeemably? The wish was father to the thought, the thought that the Secession had rendered the Church *effete*:

and, alas! how often was the awful exaggeration ventilated by highly gifted and distinguished Christian ministers! Who does not remember the Church of Scotland decried by the very highest of her own outed sons as a “Vicious Institute?” by others as a “God-dishonouring, Christ-denying, soul-destroying Church?” But, while we cannot forget these effusions of party violence, and sad proofs of human frailty, as tares topping it high among the finest of the wheat, we have reason to be truly thankful that nothing save the faintest echo, if even such, is now to be heard of these asperities, and that, if it does exist, exists only in mouths whose censure is praise; exists only with those to whom the courtesies of life are unknown, and with whom vulgarity predominates; who are alike strangers to the honour of the gentleman, and the charity of the Christian.

As respects the epithet “Free,” that it is a misnomer, and that the Church which the Seceders left is the free church, in fact the freest church in Christendom, can, I flatter myself, be made clear by the answer to my first question; as also, that the Free Church has lost her freedom by her secession from the Parent Church.

Now, then, what caused the Disruption?

Hitherto, the impression generally prevailing was, that it resulted from the undue exercise of Patronage, i.e. forced settlements of ministers upon reclaiming congregations. Dr Guthrie, in his sermon on the occasion of a collection on behalf of the Ante-disruption Ministers, sets down this as the first cause of the Disruption. Were this so, none would be more ready to acknowledge the grievance than myself, I having been since my college-days an Anti-Patronage man; and hence my sympathies would go far indeed with the Seceders of '43. I do hope also that never was Patronage nearer its last than this very year; and that soon this real and only barrier to the full developement of the Church's energies, will be taken out of the way. Even as it is, the Act commonly called the Earl of Aberdeen's gives an almost unlimited scope for objection to the people, rendering an unacceptable settlement now very difficult; but soon it is expected that the direct call or choice of the people will be given effect to; and then, as far as human foresight can go, and human imperfection admit, the Church of Scotland, it may be hoped, will become, in the fullest sense, the Church of the people of Scotland.

But is it the fact that Patronage was one of the causes of the Disruption? So says Dr Guthrie. Yet, strange, in the very same Church, viz:—Free St. John's in Edinburgh, and on the very same day (November 13th) and occasion, Dr. Hanna, his colleague, the son-in-law and biographer of Dr. Chalmers, states positively in his celebrated sermon, that “the very men who accomplished the Disruption, had consented in tolerating Pat-

ronage," to such extent as almost to give up their "right to choose their own office-bearers." And it is notorious," he adds, "that had the controversy between the Church and State turned solely upon that one point, no Disruption would have taken place." Now, here are two men of the first mark and standing in the Free Church, on the same day, and in the same pulpit, giving expression to contradictory statements. We are not without proof, however, as to which is in the right. Dr. Hanna only in 1859, reiterates sentiments well known to have been entertained by Dr. Chalmers, Dr. Gordon, and other leaders of the Disruptionists in 1843. They were all in favour of Patronage; i.e. they were all willing to allow patrons to have the right of nominating, or of choosing who should be the office-bearers or ministers of the Church. If Dr. Hanna be right, and that he is the whole history of the period and its stirring events proves, then the existence and exercise of Patronage was not a cause of the Disruption.

The question recurs, What was it? It was what has been claimed not only by the Free Church, but by the Church of Rome, and now by the Puseyites in the Church of England, and that is, "Spiritual Independence." That this was claimed and most strenuously acted out by the Church of Rome for ages, may be seen by any one who consults Prescott and Robertson's History of Charles V., in our circulating library. Now, whatever this Spiritual Independence is, the love of the Jesuits for it, is no great prestige in its favour, neither is that of the Puseyites. It is right, however, to give its definition in the language of the preachers on the occasion of the forementioned collection; and first I quote Dr. Candlish. Spiritual Independence, he says, page 12, "is really nothing more than the bare right of saying, who shall, and who shall not be members? who shall, and who shall not be ministers?" and at page 18, he amplifies this account of the subject in these words: Spiritual Independence is the "authority conferred by Christ, the Church's Head, upon us his servants,—the authority to determine who shall, and who shall not be ministers; who shall, and who shall not be members; what shall be the Pastor's sphere of spiritual duty; what shall be his spiritual right of ruling in Christ's house; the authority to dispose of such matters as these, upon our responsibility to Christ our only Head;" and "that no court of law has a right to subject our spiritual proceedings to review." Again, I quote Dr. Hanna, page 8. Spiritual Independence he says, is the liberty of ministers to "regulate all the purely ecclesiastical affairs of the Church, in accordance with their own judgement of what the Word of God and the interests of religion required;" and implies, page 9, "the Church's separate and exclusive jurisdiction,"—and, again, page 10, the "free and uncontrolled liberty of judgement of action, which belongs natively and

exclusively to the Church, as a separate and independent society:" exempt from all secular restraint and control, to regulate its actions according to their own best judgement of what the interests of Christ and his kingdom are.

The spiritual matters or proceedings with which the Free Church contended, no law-court had a right to interfere, were such as these:—The right of the Church to admit or reject a presentee on the ground of acceptability or unacceptability to the people,—the right to exercise discipline over their own members and office-bearers,—the right to make what arrangement seemed to them best as to preaching the word and administering sealing ordinances or sacraments, for the extension of the Saviour's Kingdom, (Hanna, page 8.); or, in other words, the right to determine without any earthly control or accountability, what the Doctrine, Worship, Government and Discipline of the Church should be: to determine all this at all times, according to their present views of the will of God, as revealed in the Scriptures. Dr. Candlish (page 10) expresses himself with reference to this matter of the Church's Spiritual Independence, thus:—"The Church is not identical with the State; it is a body organized for religious purposes, and quite distinct and separate from the general community, in the midst of which it exists. Can it be allowed to regulate its own affair; to govern its own officials and its own members; and, in the last resort, to excommunicate them, or exclude them from its communion; without being subject to the control of the chief magistrate or ruling power in the community?" The language of our Confession on all this is: "Christ hath appointed in the Church a government in the hand of church-officers, distinct from the civil magistrate." It is particularly worthy of observation that Dr. Hanna (page 14) declares distinctly, that the Free Church and Established Church are at one as to "Christ's vital Headship over the one true Church:" that "there is no essential difference between them" as to Christ's Headship, legal and regal, over the visible Church: that both Churches acknowledge Christ's Headship over the visible and invisible Church, and bow to His authority as supreme and unchallengeable: that though they may differ in their interpretation and application of one or other of the laws or regulations to be found in the New Testament, relative to the Church's affairs, no differences like these can ever warrant the Free Church to impute to the Established Church, (or *vice versa*) "any thing so monstrous as that it has plucked the crown from the Saviour's brow and rejected Him as the Church's Head and King."

After these quotations from, and reference to, these sentiments of those eminent men on the Church's Spiritual Independence, the question recurs, Did the courts of civil law

encroach thereon? Did they invade the Church's province? and did the Established Church submit to such interference? Singularly enough, notwithstanding what I have quoted above from one part of Dr. Hanna's sermon, in another, he asserts, (page 8) the State did the one, and the Church the other. He says, "The Court of Session had not only assumed the direction of all the civil affairs of the Established Church, that is, of all questions affecting the civil and pecuniary interests of its ministers and members; it had taken into its hands the direction of its spiritual affairs; it had reviewed and reversed; it had declared null and void suspensions, ordinations, depositions, which the Church in the most solemn manner had pronounced and ratified; it had prohibited ministers whom the Church had deputed to preach in certain districts, from exercising within those districts any function of the holy minister." At page 14, he adds, "We of the Free Church believe that, at the time of the Disruption, the Establishment suffered the sacred domain of the Church to be sacrilegiously invaded, and its spiritual independence trodden under foot; that in submitting to such civil control, the Establishment did a thing dishonouring Christ and injurious to his cause."

Mark all this! and yet the Church is allowed by him to have done no such monstrous thing as to "pluck the crown from the Saviour's brow." It did not do this; yet, according to Dr. Hanna, it "suffered its spiritual independence to be trodden under foot." With all deference, I would venture to think that the one appears not very far from being identical with the other; that such plucking of the crown is pretty like suffering his "sacred domain to be trampled under foot." Dr. Candlish says, (page 18) "The courts of law claimed a right to settle all civil questions, all questions of property to which our spiritual proceeding might give rise,—that we always conceded or recognized; but these proceedings themselves they subjected to review and affected to reverse and cancel at their pleasure."

Now, upon the showing of these Reverend Doctors, it would appear that the State and the Church both acted a most unconscionable part, the former in assuming authority, (called in the Confession of Faith, the power of the keys), the latter in submitting to such usurpation. If either is fairly chargeable with such grave imputation, it is obvious here can be no defence for them; and I am certainly not here to offer such defence, being myself as staunch an upholder of the Church's spiritual independence in its legitimate sense, as any in all broad Scotland. But the fact is, that the history of the painful proceedings during the four years proceeding the '43, shows that neither the State nor the Church, truly chargeable with the heavy accusations urged by our Reverend Brethren and Doctors of the Free Church.

It is quite true that the Church did within those years depose so many ministers in Strathbogie; it is quite true that the Court of Session did issue interdicts at that time, in the cases of Mr. Edwards of Marnoch, and Mr. Young of Auchterarder; it is all true that the said Court did interpose between the deposed ministers and the execution of the Church's sentences, deposing them; and it is known, that ministers deputed by the Church to preach, &c. in Strathbogie, were interdicted by the authority of the Court of Session. What then? What greater evidence necessary to prove the invasion of the Church's special province by the civil courts? In answer:—the fact was, it was the Church itself which travelled out of its own sphere, and not the Court of Session. Who but knows that the celebrated Veto Act opened the door to all the confusions and every evil work between 1839 and 1843? The Church passed this Act upon her own responsibility, without consulting the State, the other party to the contract; and when the case came before the courts of law, the Act was found illegal, or, as the phrase is, *ultra vires* of the Church. It was found that the Church by her contract or terms of her union with the State, had no right to introduce Chapel Ministers into her presbyteries and other courts, without the consent of the State. And who can question the right of the State to interpret its own laws? The State, in other words, the courts of law, as the organs of the State, may indeed err, as no doubt they have, in common with every human institution; but, then, what on earth is above the State? not surely the Church, as a visible, voluntary association. If so, as Dr. Hanna truly hints, the Church of Rome is justified in all her impious and extravagant claims. Now, what occasioned all the unseemly and painful collisions of the four years between 1839 and '43, was this foreign element introduced into the courts of the Church, viz.—the chapel ministers, amounting to some hundreds. What was the harm, say you, of introducing ordained ministers, as good, learned, and useful men as yourself, into the Church courts? I don't say there was any harm; on the contrary, the act met my approbation; but, then the State has just as good a right to judge for itself as I had. The harm was, not the addition of these good men and true to the Ecclesiastical Courts, but the manner of doing it,—the Church doing this without consulting the State. We say, a bargain is a bargain; and, if in the terms of union with the State, such action on the part of the Church was not one of its rights or privileges, then the Church, in assuming it, encroached on the domain of the State,—it took a step on its own authority which the State had not bargained for. But, then, you repeat the question, What harm was there in the Church's passing the Veto Act, and thereby introducing the chapel ministers into her courts,—

many of these chapel ministers being probably better than several legally entitled to sit there? Now, here is an illustration for you. You say, why not allow ordained ministers, having churches and congregations, to sit and deliberate, and adjudicate, in church courts? Suppose a jury empanelled of twelve men; and suppose that one or two or more of the jury had slipped out, and as many of the spectators in court had taken their places: would the verdict returned be legal, when this change in the constitution of the jury had come to be known? Of course, you will say, No. Well, then, just reflect that the law of the land has determined, that none but such and such persons, so and so qualified, sworn and empanelled, are entitled to sit and act on juries; and, then, look at the courts of the Church, and you will find them exactly so restricted. Yet, as happens in many jury courts there may often be men present as spectators fully more competent to judge than those on the jury; but this, of course, does not entitle them to sit there without conforming to the requirements of the law: so, the State determined that the Ecclesiastical Courts of Scotland were vitiated by the introduction of the foreign element,—the chapel ministers; and yet, these ministers might have been personally in all respects superior to many of the Parish ministers. Law is law, and, with all its defects, much of our civilization and its attendant privileges do we owe to it; and, when we travel beyond its domains, we have no right to complain that it takes its course. "The law is good, if we use it lawfully." Unhappily, the Church of Scotland, *i.e.*, the majority in 1834, passed the Veto Act, and so trespassed upon the domain of the State, and hence rendered itself amenable to its lash. But, it is quite unfair to charge the State with travelling beyond its own jurisdiction, and invading the rights of the Church. When for example, Dr. Hanna asserts that the Court of Session assumed the direction of the spiritual affairs of the Church, as well as of its civil, I regret to be constrained to differ from so excellent a man. The Court of Session did *not* pretend to ordain ministers, to administer the sacraments, and to exercise discipline, all which is evidently implied in *directing the spiritual affairs of the Church*. All that the Court did, was to restrain the Church from doing certain acts, until it returned to the relation which it held to the State, before it had infringed upon such relation.

I presume nothing is more common in commercial speculations than for parties to unite and draw up rules for their mutual advantage and in such rules to specify the number of partners to be admitted into the concern. Now, if an additional number of partners were admitted, even by the voice of the majority, I suppose the original contract would be held as broken, and so recourse at law would be had against the violators. Thus exactly stood the case between the State and

Church in the unhappy cases under consideration. It will not for the Church to say, if in union,—mark, by its own consent,—with the State, that it is at liberty to regulate all its purely *ecclesiastical affairs* in accordance with its *own exclusive judgement*: there are laws and rules of discipline and government, as well as doctrine and worship, which it asked the State to sanction, by which it is bound to abide, and not to deviate from, without the consent of the State, the other parts to the union; and be it remembered, that these are not laws and ordinances which the State had imposed on the Church, but which the Church itself enacted and the State sanctioned. Well, this being the case, is it not too much to say that the Church is the only party to interpret and execute such laws, and so sanctioned? But this was just the error of the Church in 1834, as respects the Veto Act.

I hold it myself by no means a desirable right or liberty for people or ministers to have the exclusive power of judging, even in purely ecclesiastical or spiritual matters. Suppose now this right to exist without challenge, see what the consequence might be to our people. The Church Courts might come to think that it would be a right to throw out some chapters of the Confession of Faith: some questions of our Shorter Catechism. Now, if there was no power to interfere, where would be the purity of our Standards? And surely our Catechisms and Confessions are spiritual matters; and these standards have been sanctioned by the State, and cannot be altered without its consent. On this account I repeat that the Church of Scotland is not free to go wrong; for the moment she for example, throws out a single chapter of the Confession, or a single question in the Catechism, that moment she ceases to be the Church of Scotland by law established. Her people and congregations, therefore, have a guarantee that our symbols of Faith cannot be altered or corrupted without their own consent, that is, given through the government. Here at all events is a security against hasty and ill-considered legislation, and therefore a privilege which our people should not lightly forego for any imagined freedom obtainable in any other Church; for, I again repeat, that no civil court on earth dare interfere with us while we keep within our own boundary, and beyond it we desire not to go: and therefore I say there is not so free a Church on earth as the very Church which has been so often vilified as the mere creature of the State. It is *not* true that we are the creature, but the protegee of the State; a position of which I, for one, feel not the smallest reason to be ashamed.

How stands the case in this respect, as regards the Free Church, which has so unscrupulously hurled at us the banter of being enslaved? Why, in common with every other Dissenting Church, there is not an act which

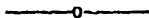
she may pass, but may, at the instance of her humblest member, be dragged before the Civil Courts, and for this plain reason, she has no known jurisdiction, no recognized authority, and therefore no visible protection. Yet see how she vaunted, up to the unhappy Cardross case! She would not show her proceedings, she would not produce her records, she would do all her pleasure rightfully or wrongfully, without deference to Cæsar. Dr. Begg said lately, "We have not transgressed our own laws; and if we have, the Court of Session has no right to review them, or restrain us." But this Popish irresponsibility is three centuries too late for the latitude of Britain; and hence the conscience of the Free Church has at length submitted its spiritual sentence of deposition against Mr. Macmillan, to the hated review of the Civil Court.

Now, this Cardross case illustrates better than anything, and indeed brings out in the very clearest light, what the Free Church meant by her Spiritual Independence. The Minister of Cardross was libelled for drunkenness and another crime. Of these he was acquitted by the Presbytery and Synod; or the case was not found proven against him. By complaint of a minority of the Synod, the case reached the Free Assembly. The count brought up by appeal to the Free Assembly was the lightest, viz. the appearance of being the worse of drink; but that Court travelled quite out its way, and overhauled the other two charges, although not brought up at all before them. The consequence was that Mr. Macmillan was not only suspended at pleasure but his Church declared vacant. By this extraordinary proceeding the Free Church violated her own law; for she declared by her counsel before the Court of Session that her forms of process are the same as in the Church of Scotland before 1843. Now, never was it known that a minister was deprived of his living for suspension. Here, then, was a gross civil as well as ecclesiastical wrong. And where was the minister's redress? The Free Church did not acknowledge the right of any Court on earth to review her actings. Mr. Macmillan was made a beggar by the breath of the Assembly. He appealed to the Court of Session. This was a crime so heinous that he was not allowed to open his mouth, and was summarily deposed from the ministry. Now, what is singular and passing strange in this case, is, that for the charge of drunkenness and a criminal advance to a married woman, he was allowed to plead; but when the crime of appealing to the Civil Court was admitted, he was condemned unheard. According then, to the Free Standard, an appeal to a Civil Court is a more aggravated offence than any other offence known to the criminal code. Festus the Roman Governor (Acts xxv. 16.) said to Agrippa, "It is not the manner of the Romans to condemn any man till he have licence to answer for himself concerning the crime

laid against him." But harder measure was dealt out by a Christian Assembly of ministers to their own brother than the heathen Romans considered indispensable for common justice.

Hence, then, the Spiritual Independence which caused the Disruption, appears to be the right to do justly or unjustly, without being amenable in either case to any earthly court. This in the language of Dr. Hanna, is indeed "some stern embodiment, and something more than thin ghosts of Popery stalking in regions remote enough from Rome."

Let this much suffice, in the meantime, to serve as answer to the question, "What caused the so-called Disruption?" Time will not admit of enlargement either for exhausting this part of the discourse, or entering on the second question, which must therefore be postponed till next Thursday.



NOTES OF MY TOUR IN THE WEST HIGHLANDS.

Shall I write about the trap rocks of Skye, rising gaunt and isolated out of the accumulations of disintegrated shale &c., at their bases, and worn down into all fantastic shapes—huge needles, cathedral spires, statues of man and beast, massive walls, ridges and columns; or of the flat bleak land of Lewis and its hundreds of fishing smacks so like an old Scandinavian navy; or will we sail over to the Applecross and Gareloch country and lose ourselves amid the wild mountains, till we get across to Ben Wyvis, from the top of which we will in propitious weather see half of the Highlands? Our hearts fail us. How shall we be able to put down in the little space that is left us, all the geological, social, and ecclesiastical information we have picked up? What wonderful stories I could tell of witches and warlocks,—local tales that are twined round every old ruined hill, and well, eagerly drank in from old folk who loved to talk, and who believed every one of them! Some queer gossip too from behind the scenes concerning "the men," concerning "Disruption" times, of how the strings were pulled, and how the waves were lashed into fury, and what will perhaps come of it all at last. But all this precious knowledge, beloved brother reader, is to be shut upon you forever. Of course the loss is yours, but I am not sure that it is so very great as to excite discontent; for there are many little trifles that it might not be wholly unprofitable to talk over at the fireside, but which it is scarcely worth while to indite for the *Record*.

I would like to take a batch of young Nova Scotians whose eyes have been familiar with little of the grand in scenery save multitudinous raspberry bushes and hackmatack knees and irregularly shaped clearances in the back woods, and to whose nostrils nothing is so

grateful as the smell of sawdust and the aroma of maple sugar; and set them on a hill above Loch Corinsk over against the Coolin hills, and supposing that the day was gusty, and the sharp mountain peaks were at their usual occupation of catching a heavy cloud now and then, and forcing it to discharge its contents, I don't know that they could wish for anything more in the shape of novelty. No rich intervals beside murmuring streams, nor clumps of luxuriant second-growth here, but savage sea, and "stern lake," weird mountains and a bare sterile country. There is Loch Seavaig to the left, like a sea of white horses, madly plunging; while to your right, Glen Sligachan stretches away down for miles, as grand as Glencoe, though the hills enclosing it are wider apart. Behind us huge two-headed Ben Blabhain, a veritable "biceps Parnassus," not looking so grandly proud however from the West as from the South where its ridge leans down to you like the back of a recumbent Nineveh winged bull. Surely nothing can surpass this. Where will you find the two distinctive classes of mountains so nobly contrasted as here, —the polished black trap rock of Blabhain beside the round lumping red hills of Sligachan? But "eyes front!" and now, "Saint Mary! what a scene is here!"

My dear Bluenose do not speak for at least fifteen minutes, on pain of excommunication. You will need that time, "smart" man as you are, to drink in somewhat of the spirit of the scene. At your feet is Coruisk, lashed and curled by wild gusts from the corries and the rifts between the hills, but still dull and dark looking as lead, a desolate Dead Sea, ashore into which you feel that no man hath come since making of the world. Rising sheer and stark above it, face to face with you, are ranged the Coolins, keeping—in sober truth, their eternal watches. I had often heard the expression before applied to hills, but I never realized its meaning till now. It was not interest, or delight, or wonder that I felt. I was filled with awe. Gaunt and grim, cut sharp or shattered into pinnacles, crags, masses, they possessed an individuality—a life so mighty that I felt my own shrivelled into insignificance. They had looked down upon Ossian and the Fingalians; and now like knights in mail who had been changed into stone but who waited only the "sound of that dread horn" to awake them into life, they stand, the awful sentinels and guardians of the enchanted lake. The belts of snow like mort-clothes make them look still more ghastly; and the previous showers have cleared the air, so that while they glisten in this gleam of sunshine, every crag and splinter though it were no larger than your finger—stands out clear and hard. But now see that your cap is tied to your button-hole; crouch behind a rock and hold on by the heather, for there's a blast shrieking and struggling in the gaps between the mountains, and when it gets

out and strikes where you are you will be of opinion that an aeriform body may at times marvellously resemble a solid. And here again comes a foe whom there is no resisting. Scour-na-gillean has caught that tun-bellied cloud, fresh from the Atlantic, and is drifting him down his sides and across. He comes surging on like a drifting deluge. There! Coolins, glen, and sea are all wrapt from sight, entirely blotted out of existence as far as you are concerned. A gray liquid wall surrounds you. This is not so much rain falling surely, as the very windows of heaven opened. You are in the heart of the cloud, and if you have not a good water-proof on, you will be a fit subject for commiseration in one minute or less, water-proof or not we had better be off.

Nowhere have I experienced more genuine Highland hospitality than in Skye. The large farmers keep up capital establishments, and associate on equal terms with the gentry. The clergymen are the best specimens of educated Christian gentlemen. The people are poor, but brave and self-respecting. In the South (the parishes of Sleat and Strath) the Established Church greatly preponderates. In the centre, the majority is as much on the side of the Free Church; and in the North, the two bodies are more equally divided. In the centre, there are nearly 2000 people nominally in connection with the Free Church, who are unbaptized, inasmuch as their spiritual fathers consider that they have not yet attained a sufficient amount of saintship to entitle them to be received into the visible Church.

From Skye, I sailed across the Minch to Lewis, where I had the pleasure of meeting one of the old pillars of the Pictou Church, the Rev. J. McRae, who now ministers to a highly respectable congregation in Stornaway. But as my "notes" must come to an end in this number, I wish to answer first from my own observation a question interesting enough, and which is sometimes started,—viz. Was the Secession of 1843 a spiritual blessing to the Highlands of Scotland or not? Before any of my visits to the Highlands, I would have answered such a question in the affirmative. Now I would be obliged unhesitatingly to affirm that it was a calamity for them, for the interests of true Christianity, for church order and faithful church discipline. Churches have indeed been multiplied; so have catechists and ministers, and perhaps religious bustle. But I care very little for the mere increase of means and appliances, of the outward shell and mechanism of religion. I would not consider it any guarantee for the Christianizing of a country though it raised stone and lime churches till they were numerous as "leaves in Vallambrosa," or if the country were deluged with as many Protestant ministers, not even tho' they called themselves of the Free Church, as there are monks in Naples. I would prefer one parish

to be imbued with genuine spirituality, than to have fifty overrun with a spurious imitation of it; rather have even a minimum of honesty than the maximum of hypocrisy. I desire genial Christian enthusiasm and not fierce fanaticism, and narrow-minded bigotry. It is not the name of Popery I hate, but its spirit; and I call much of Highland Free Churchism essential Popery. I could give particular cases in plenty, were such needed to confirm or illustrate what I have stated, and did space allow; but it would be invidious and an unpleasing task, and perhaps it is unnecessary to do so. And while the Disruption has aggravated all those evil tendencies which existed before in germ and even in full growth in more places than one, it has at the same time brought forth a luxuriant crop of its own to bless our land with. It has lowered the ministerial character and the influence of the Church Courts in the eyes of the people; it has led to bitter dissensions and disunion in families and parishes once happy and united; it has introduced the infectious sin of schism to the people as if it were not a sin but a ground for congratulation and triumph. Is that enough? I forhear raking up old ashes. And let us be frank. One good the Secession has done to the Highlanders. It has taught them in some measure to understand that it is their duty to contribute for the support and the spread of the Gospel;—a lesson I suppose which the Highlander abroad is learning too, and which all of us would be better of reducing more to practice.

FROM OUR SCOTCH CORRESPONDENT.

This month we have had a partial celebration in Edinburgh of the Ter-centenary of the Reformation in Scotland. The various Churches in the country had all agreed to hold a grand national commemoration on Thursday the twentieth of December next: and perhaps it would have been better if all parties interested in the Reformation had resolved to unite their forces on that day, and to reserve their strength for a demonstration worthy of the country and the occasion. But an Association called the Protestant Laymen's, seems to have taken time by the forelock, and to have displayed itself as the chief representative of our Protestantism, and having gathered together some eminent men, and a considerable crowd of nobodies from various parts of the empire, it has held in the Free Assembly Hall of Edinburgh a series of meetings (well attended too, particularly by one sex), at which a few Scotch gentlemen, and a few Free Church ministers, the self-elected mouthpieces of a nation's gratitude for the Reformation, discoursed fluently, and on the whole, eloquently, upon the respective claims, principles, and results of Protestantism and Romanism. The meetings probably have done much good: men from various

parts of the world rubbed against each other, and it is to be hoped, rubbed "each other's angles down." The foundation stone of the Protestant Institute, or Training School, laid, which Dr. Begg expects will prove time a potent instrument of defence and fence; the Canadian Luther, Father Canguy, excited much interest by his account of the manner in which he and his flock were forced to throw off the Papal yoke; and it was proposed to send Dr. Begg to Parliament whenever an enlightened constituency would send for him, to abolish Maynooth, and to preach to the Gallios in St. Stephen's. For all these benefits, past, present, and to be, we should be truly grateful. Perhaps, however, they might have been bestowed upon us without the strong dose of sectarianism which must now be swallowed along with them. The former just cause of complaint in the Glasgow U. P. Presbytery, that in this oddly styled "national" commemoration, there should have been no recognition of the Established Church, of the U. P. Church, as if the Free Church considered itself the embodiment of Scottish Protestantism, or wished to make a national sentiment to do homage to the image of itself which it has set up. No wonder that the people have looked coldly on, and scarcely deigned to ask what the speeches and papers were about; nor that, in spite of Dr. Begg's complaint, the nobility and gentry did not come forward, when they suspected that the chief object desired was the glorification of a sect; nor that the Duke of Argyle refused to lay the foundation stone of the Protestant Institute; nor that the truest Protestants in the country declined from the first to have anything do with the matter, or formed excuses for non-attendance, even after they had promised to be present. On the 20th of December, the heart of Scotland will speak out in its own broad thought and deep voice, its thank-unto God for the Reformers and the Reformation. Every true Scot, Churchman and Dissenter, will then add "his stone to the cairn," to the Ebenezer of praise which the nation erects. Then let all bigotry, all sectarianism, everything that partakes of the spirit of Popery, hide its head; and let us show in truth to the world that the union of Protestants is not a myth, but that it is more real than apparent. Nothing of general interest, beyond what I have already noticed" is at present agitating any of the Churches in Scotland. With reference to Foreign Missions, all seem to be in a healthily active state. Before the great Indian mutiny the U. P. body had almost confined its foreign operations to Africa, on the west coast of which continent they had several devoted missionaries and a flourishing mission. Last year they resolved to begin a mission in Central India, and two missionaries were sent, one of whom has since died; but this year an admirable qualified person has been sent to fill his place. The Free Church has not been able to incu-

staff at present, but the well-trained veterans it received from the Church of Scotland keep up its institutions in all their old efficiency. The principle which the Serampore missionaries, Carey, Marshman, and Ward, first advocated, which was first carried to extensive practical operation in the establishment of our Calcutta mission, is now almost universally accepted, viz., that the great lever of the Christianization of India is an educated native ministry, and therefore that the churches should concentrate their chief attention and strength on that great end. Within the last twelve months, the Church of Scotland has sent to India not only several newly appointed chaplains, but four additional ordained missionaries, and it is contemplating to send two or three others immediately. One of the four has been sent into Bengal, to the city of Gya, to begin a new mission there, as Gya is one of the great strongholds of Hindooism. Formerly the British government received annually £36,000 of pilgrim-tax from the devotees who flocked to its celebrated shrine from all parts of India. And when the agitation commenced for putting an end to British connection with idolatry, the old Indians ridiculed the idea of giving up two lakhs of revenue at the bidding of "fanatics;" but the fanatics triumphed, and now, instead of receiving, we are acting the more blessed part of giving. Two of the others have been sent to Sealkote in the Punjaub, to take the place of the murdered Mr. Hunter; and their prospects of success are most encouraging. The Punjaubees are an infinitely nobler race than the timid peasants of Bengal, or "the fat and greasy" citizens of Calcutta; and many of them are engaged in searching the Scriptures independently of missionary teaching. Not long since, for example, a considerable number of the 24th Punjaub Native Infantry avowed themselves Christians, and requested baptism and further teaching from their officers and the chaplain; and the Indian government, when appealed to on the subject, refused to interfere with officers who conversed and joined in worship with such converts. At Sealkote, too, our missionaries, Messrs. Taylor and Patterson, have met with several influential Christian men, warm friends of the Church of Scotland, who are eager to aid them in their work: and as nearly £1000 have been raised to build a "memorial church" there, the mission, it is to be hoped, will soon be permanently established, and prove a centre of evangelistic labors for the whole of the surrounding country. However, we are yet doing little compared with what ought to be done, and we must on no account rest satisfied with "the day of small things." The Church of Scotland will not have done its duty to India until it has linked all its chaplains and missionaries there into one system, and having increased them tenfold, spread a great Presbyterian organization over the length and breadth of the land,

which every succeeding year will become more and more compacted and consolidated, till it be worthy of being called "the Presbyterian Church of India;" all which may God hasten in his own good time!

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OUR CHURCH—A SHORT HOMILY FOR THE TER-CENTENARY.

BY SENEX.

The Kirk of Scotland! fairest daughter of the Reformation! unadorned in thy beauty, rugged, but faithful nurse of a somewhat stern but sterling progeny! we love to think of you, and talk about you with affectionate yet reverential garrulity. We can almost imagine we see the resolute face—the piercing eye, and the well-filled brow of that dauntless long bearded man who first waved thy banner over his head, and called on Scotland to rally under it. The great of that glorious land responded with a cry, echoing from furthest north to most distant south—from Cape Wrath to the Tweed. Tyrants trembled and gnashed their teeth, whetted the dagger, sharpened the Maiden, unsheathed the sword, made ready the thumbkin, the screw, and the iron boot; gathered the faggots, knit the brow and hardened the heart. Power was summoned to preside, cruelty and bitterest hate to minister. *Nec tamen consumebatur*. The fire may burn, but truth walks through the fire, and comes forth seven times purified, and with the strength of ten thousand giants seizes on the land which welcomes it with stern sobs of joy. Beaton, the Scottish Cardinal, cruel and courtly—subtle and savage—relentless as a Cobra, cowardly as a Hindoo Sepoy, for a moment thou didst think to stamp out in blood and ashes, the truths preached by the great Reformer. How thou didst laugh and roll thy sensuous sides when the first martyr was in thy toils—the gentle, the good, the generous, George Wishart! Glorious, though suffering apostle! we see thee now in our mind's eye,—with thy tall spare form muffled in thy dark cloak—thy thoughtful student face—pale with care, but lighted with the intelligence of Heaven. To face death, tries the courage. Well didst thou come out of the fiery trial. See you proud Cardinal, jolling at the window of his lordly palace; look beneath; follow those basilisk eyes, glittering with devilish triumph; there is a crowd, and within it, piled up faggots, and a stake, and an iron chain, and a man, formed in God's own image, tied thereto, and a greedy flame devouring his living flesh. Turn away from the harrowing scene, and ask to-morrow how he died. You need not; it is proclaimed from every housetop, and every hill—that strange, calm fervor, that burning faith which the fire could not touch, which spread like wild fire from heart to heart, warming, rousing, resolving, till like a sea of flame it covered the land. Look again; what

aject, crouching, trembling, pleading form: is this? A dagger is raised, grasped in a stern, strong hand; look at the clenched teeth and the savage eye; ah, there is scant mercy in thy face, Norman Leslie and Cardinal Beaton must shrive himself in haste. It was a cruel deed; we defend it not, but the times were fierce and hard, and hard and fierce too were the passions of men.

The victory is won; truth has fought and triumphed, and walks abroad, gentle as a delicately nurtured woman. The voice of Knox is no longer that of the cataract, striking terror to the hearts of tyrants—he denounces no longer. His name is still a tower of strength, but his limbs tremble and his voice is feeble, and his hand shakes, but the soul still young and ardent, is no longer fit companion for the frail clay cement. No; and so the epitaph—true and immortal, thanks to Lord Morton for these great, simple words, spoken over his grave, "*Here lies one who never feared the face of man.*"

Thus was our Church baptized in blood, rocked amid civil broils, rudely and roughly handled, yet has she grown up a goodly child—loving and oh how beloved! The child of many sufferings, but every suffering resulting in a triumph. Papacy could not crush you; prelacy fought hard and foul, but could not get your birthright. From every fiery trial you emerged firmer and stronger-voiced, till your enemies without hope gave up the contest. What or where was the secret of thy strength? The firm faith and the united hearts of a resolute people. Church of our fathers! we ought to love thee. Thou hast done much for us and for the world. To thee belongs the saintly Welsh—fearless as a lion in the face of mere human authority,—no anchorite more unwearied in nightly vigils and unceasing prayers. George Buchanan claims thee, the Scaliger of Scotland, a giant in ancient lore, the most accomplished Latin historian since the days of Livy—illustrious translator of the Psalms—stern but faithful tutor of a foolish king. Melville, the graceful and elegant, but sometimes the time-serving. Henderson, the acute, the clear, the honest and earnest Henderson. A crowd of martyrs claims thee, who in the words of the poet

"Lived unknown,

Till persecution dragged them into to fame,
And chased them up to heaven."

Come we down to modern days; thy ornaments were the strongest intellectual phalanx in the face of Europe. Robertson the learned, the philosophic, the laborious, the great historian, the eminently good man. Home and Logan, Dugald Stewart, Hill and Blair, Andrew Thomson and Thomas Chalmers—all these, and many more have been thine, and have been a glory round about thee. Two Secessions for a moment weakened thy ranks but touched not thy vital power. They left you; you sorrowed, but it was for them, not

for thyself. For a little while some of the best of thy children did turn their heel against thee, and beat against thy walls. In 1707 they gloried in the strength which thou had given them, and trusted by that strength to overthrow thee. *Nec tamen consumebatur*. Seventeen years have passed away—and what of them have passed away many of the most illustrious of those who left you. Chalmers the massive browed, the Massillon of the 19th century; Gordon, the learned, the pious, the amiable; Welsh, the clear, the deep, the elegant and loveable; Buchanan, Brown, Fleming, Hugh Miller, have thrown off the armor and laid them down to their long sleep. Who is to put the armor on? Who can lift the spear of the Achilles of the Free Church? No one; it must hang in the hall a memento of the past. The youth are weak; the glory of the Free Church is in her old men;—the pre-disruptionists, nursed upon the milk of the old kirk—Candlish, Cunningham, Hannay, Guthrie, Fairbairn, men of mark and intellectual muscle, towering easily above their fellows. But amidst the motley crowd of 800 what sapling of—43 has grown into a tree? Not one. Turn your eyes, dear friend, to the grey old structure, the Kirk of Scotland. Are her chiefs all ancients—does she lean for support only on her grey beards? Some of her princes, it is true have fallen, full of years and honor; Lee, who knew nearly all that man has known, Cooke and McFarlane, have put off their mantles for the last time. But are there none but hoary heads upon her highest watch towers? Yea, and a noble phalanx:—Principal Tulloch and Caird and McDuff and McLeod, serve in line with the veterans and are worthy of their palmiest days. The strength of that old Church is in her youth—the boast of that young church is in her grey heads. With the down hardly on her cheeks, she begins to feel the decrepitude of age. The former like a mighty trunk, spreads out its branches green and strong now on her three hundredth birth day. Come back erring but glorious child, to arms that will be outstretched to receive thee. You have shown a spirit worthy of your great descent. Let it be said that the day of error is past, and that on this great anniversary the day of mutual forgiveness and atonement has come. Fret not away the hey-day of thy life. She is strong and is growing stronger. Her roots are striking deeper and wider into men's hearts. On this great day graft thyself once more among her branches, and be one—one in body, one in aim and effort, one in love. Wait not for another hundred years. For ere that, you will be in your grave. Oh come, let our songs and prayers rise together undivided, one great family; it may be, the invitation will not be accepted. What then? The one will wax, and the other wane, but our duty is the same. The Church of our fathers will continue to be our hope and our portion. We will worship while we live within her walls.

her banners will we gather, in her
 prosperity will we rejoice. Our aspirations,
 efforts will all be made for her—Church
 the living God! whose freedom from Pop-
 thraldom, was won by Knox, fought for,
 died for, by bands of heroes, saints
 martyrs. Good old Church of Scotland!
 our hand wither and our sight fail, and
 our mind become a void if we prove false to
 her. Our Homily is finished.

— o —
 For the "Monthly Record."

LIGHT.

Let there be light! Creation's voice,
 Effluent in its tone,
 Bidding chaotic earth rejoice
 In glory not its own.

Over the struggling, shapeless mass,
 The great fulfillment swept; [pass,
 Heaven's breath in blessing seemed to
 As light to being leapt!

How laughed the old gigantic race,
 Rude Flora's mammoth brood,
 As the great sun with glorious face
 Poured down its golden flood,

And bathed the everlasting hills,
 Now taking shape and form,
 Touching the new-born seas and rills
 With beauty's loveliest charm.

As the wide firmament unrolled,
 Arching the land and sea,
 Blushed rosy tints of purple gold
 Through its intensity.

While the dark shadows crept away,
 Reduced to order's law,
 Henceforth to tremble at the day
 Whose dawn creation saw.

Oh! beautiful for angel's sight,
 Who there in wonder stood,
 When earth first drank the glorious light,
 And God pronounced it good.

His first, best gift—man's richest dower—
 Folding earth like a robe,
 Ecstatic, permeating power,
 To crown this perfect globe.

Symbol of heaven's immortal hue,
 Type of its Maker's might,
 When on the void one glance he threw,
 And all rejoiced in Light!

M. J. K.

Halifax, September 1860.

TRI-CENTENARY OF THE REFORMATION.

The periodical celebration of great and pro-
 pitious events is a laudable if not also a useful
 practice, provided it be done in thankfulness
 and generosity—not in spite and rivalry. In the
 great series of changes, political and ecclesiastical,
 to which history has given the emulative
 title of the Reformation, there is enough for
 us to rejoice at on our own account without
 making it an occasion for opening the flood-
 gates of old hatreds and contentions. It is
 an affair by which in this part of the world
 we have all benefited, though some of us
 are content with the old ways mended and
 improved, while others are not satisfied with-
 out cutting out an entirely new path for
 themselves. Those even who adhere to the
 Church of Rome have not gone without
 benefits, which perhaps they might acknow-
 ledge were it not that the tauntings of their
 adversaries would make such an act look
 like apostacy. If we except Italy and the
 territories which were under the iron rule of
 the King of Spain—where a reaction against
 the violence of the Continental Protestants
 rivetted the old chains more firmly—except
 in those countries, whose day is perhaps yet
 coming, the Reformation did good everywhere,
 and there are probably few Romanists among
 us who do not feel its benefit, and would
 not, but for a natural touch of partisan spirit
 acknowledge it. It was not the quantity of
 Romanism or Catholicity taken in a doctrinal
 point of view that was the original grievance
 to be relieved, but the secularity into which
 all religion was falling—the riches and tem-
 poral power of the priesthood, their abandon-
 ment of their religious duties, and their luxur-
 ious vicious lives. In awakening the mind of
 Europe to a consciousness of its calamitous
 condition, the great men of the Romish priest-
 hood had, whether in expectation of the actual
 result or not, taken effective steps by the
 revival of learning represented in the scatter-
 ing of Universities and schools over Christ-
 endom. The conflict that followed aroused
 them to a full sense of their position, and
 they set—such of them as remained—their
 house in order by internal reforms. Let us,
 while exulting in our own higher privileges
 and benefits, leave them undisturbed in the
 possession of these crumbs from the table of
 history. It is, perhaps, natural that the
 greater part of the talk about such a matter
 —whether through the lips or the press—
 should fall on ecclesiastics, and equally as
 natural that these should look at it in those
 doctrinal aspects which, after political feuds
 have been dried up, remain as perennial springs
 of strife. As a political event the Scottish
 Reformation perhaps presents the most dis-
 tinct and simple anniversary that can be found,
 except that of a birth, a marriage, or a death.
 It was done in one day. At morn of the
 24th of August 1560, the laws under which
 Hamilton and Milne had been put to death

were still in nominal existence—ere night, the hierarchy under which they were enforced was abolished, and it was enacted “that no manner of persons say mass nor yet hear mass nor be present thereat, under the pain of confiscation of all their goods, moveable and immoveable; and punishing of their bodies at the discretion of the Magistrate within whose jurisdiction sic person happen to be apprehendit for the first fault, banishing of the realm for the second fault, and justifying to the dead (that is, being to death) for the third fault.” This Act was passed under extremely suggestive and curious constitutional conditions. The Parliament which passed it was not called by Royal authority. The Act itself never received the royal assent. This gave ground for a convenient equivocation by the young Queen when she came over a year afterwards. She engaged to support the form of worship which she found established, and during her short and shaken administration of the realm, each party had its own interpretation of this obligation to bring forth when occasion offered, and each was afraid to let the other know its secret. When the Protestant part triumphed, it was deemed decorous and expedient to repeat the Act in a formal shape, and accordingly it was passed again in 1567, with assent of the Regent Murray in name of the infant King.

But, in fact, the promoters of the Reformation cared very little whether their proceedings were sanctioned by such an idle ceremony as the royal assent or not. They questioned whether the monarch had any right to resist or dispute a measure which had passed the three Estates of the realm, and were quite content to dispense with the services of a monarch who treated this as a vital part of the prerogative. The progress which opinion was making had a strong dash of political as well as ecclesiastical republicanism in it. Both features—the enmity to the Romish hierarchy, and the jealousy, to say the least of it, of the royal prerogative—were fruits of the political conduct of Scotland’s great ally France. It had become evident that the poorer country was to be used as a resource by the greater. Rich ecclesiastical livings and high offices in the State had been conferred on Frenchmen. And although some Scottish potentates like the House of Hamilton and the Beaton got dukedoms and bishoprics in France, yet this reciprocity was no gain to the people at large, and rather tended to weaken than to strengthen the national independence. Things looked more and more alarming when the young Queen of Scotland became Queen of France. The prospect, indeed, was that Scotland would become an appanage of the French crown, and the Act of 1560 was as a declaration alike of national independence as well as spiritual emancipation, not at all the less emphatic that it was done without the consent of the King and Queen of France. It was natural enough

that Queen Mary should grumble when she was required to institute prosecutions against her subjects for the observance of her religion, and that she should consider it harder to be called on to abandon it here. It was equally natural that the Protestant party should demand all they could get. It is as useless to talk of the principle of toleration in connection with such a struggle as about fairplay in a battle. Each tried to exterminate the other, and looked at no other principle of action. The resolution of the Reformers was avowed—“The idolatrous shall die the death,” was the simple proposition which Knox was ever thundering. As the Reformers knew, as every one who reads history knows, that if the beauty who queened it in Holyrood did not find it convenient to make proclamation of such a fact, she was prepared whenever the means were at hand to extirpate heresy. It is seldom a very profitable task to strike the balance of intolerance between the parties engaged in such deadly contests. When a Church can be traced through long ages of barbarism and ferocity, it is not difficult to attach to it the scandal of intolerance. If we vindicate, as people sometimes do, Protestant severity on the ground of ignorance and of barbarous times, a much longer sojourn under the influence of these deteriorating conditions should entitle the Old Church to greater allowances for its evil deeds. At the same time it is an unmistakable, as it is a satisfactory feature in Scottish Protestantism, that its bark was worse than its bite—that it did not act up to its cruel principles, and was sparing of blood. To account for this it is almost sufficient to remember that our Reformers learned their principles and the phraseology in which they were embodied from the Huguenots of France. In their wars of religion, as in those of politics, the French have never known what toleration is. Our own people might repeat their words but not their deeds, and Knox himself, rough-tongued as he was, would have found a cruel act difficult to perform.—*Scotsman*.

THE THUGS OF INDIA.

Christianity has a mighty work before it in India, and seems to be partially girding itself up to the important duty. Never was British *prestige* so great as it is at this moment in that myriad-crowded land. The dreadful mutinies have been crushed out. The Christian name is once more a name of power from the Himmalehs to Cape Comorin. Let us be earnest to make it in time become a name of love. As yet, we have made but the faintest possible impression, but the dawn of a brighter day, we should fain hope, is rising. Not only are missionaries from every section of the Christian Church devoting themselves to the work of the conversion of India, but the

Youth of that land are being taught not only secular knowledge, but also that knowledge which maketh wise unto salvation. Young Hindoos are being trained to the Christian ministry, and thus that important machinery, a native ministry, is being built in the very heart of this land of idols. We are gratified to find that the Church is doing her part in this noble work, and that from time to time we hear of earnest and successful efforts by some laborer of our Church in that dark corner of our Lord's vineyard.

The work before them is one which, without an abiding faith, might almost be felt to be insuperable, but it shall be done. The power of Mahomet will be utterly broken; the vile and sensual superstition of Brahma must pass away. The pride of caste will cease, and a new morality, based upon Bible truth, will ultimately prevail. How long the consummation may be delayed, we cannot tell, but come it will. We see it already, despite innumerable obstacles in motion, overcoming difficulties and winning triumphs. But oh, how dark is the state of the Indian mind, how utterly debased the whole moral organism! What need of earnest prayer for this blighted but lovely land, when one reads such as the following, which is but one of the many principles of evil ingrained in the Hindoo mind, which Christianity alone can root out:

"Dr. Hooker, in his *Himalayan Journals* gives an account of the Thugs, some of whom belonging to the approvers of the establishment for the suppression of Thugee, he himself saw. Of these, he says, the first was a mild-looking man, who had been born and bred to the profession: he had committed many murders, saw no harm in them, and felt neither shame nor remorse. He explained to me how the gang waylaid the unwary traveller, enter into conversation with him, and have him suddenly seized, when the superior throws his own linen girdle round the victim's neck, and strangles him, pressing the knuckles against the spine. Taking off his own, he passed it round my arm, and showed me the turn as coolly as a sailor once taught me the hangman's knot. The Thug is of any caste, and from any part of India. The party have particular stations, which they generally select for murder, throwing their victim into a well. The Dakoit (dakh-ee, a robber) belong to a class who rob in gangs, but never commit murder—arson and housebreaking also forming part of their profession. These are all the high-class Rajpoots, originally from Guzerat; who, on being conquered, vowed vengeance on mankind. They speak both Hindostanee and the otherwise extinct Guzerat language; this is guttural in the extreme, and very singular in sound. They are a very remarkable people, found throughout India, and called by various names; their women dress peculiarly, and are utterly devoid of modesty. The

man I examined was a short, square, but far from powerful Napalese, with high-arched eyebrows. These people are great cowards. The Poisoners all belong to one caste, of Pasie, or dealers in toddy: they go singly or in gangs, haunting the traveller's resting places, where they drop half a rupee weight of pounded or whole datura seeds into his food, producing a twenty-four hours' intoxication, during which he is robbed, and left to recover or sink under the stupefying narcotic. He told me that the datura is gathered without ceremony, and at any time, place, or age of the plant. He was a dirty, ill-conditioned looking fellow."

TRI-CENTENARY OF THE REFORMATION IN SCOTLAND.

The Free Church people in Scotland have chosen to select a day of their own, on which to celebrate the Tri-centenary of the Scottish Reformation, and sent invitations broad cast over Europe and America, as if they and they only were the Protestant population of Scotland. The Church of Scotland had very properly appointed the 20th day of December, as the most fitting on which to celebrate that memorable event, as being the day on which the first General Assembly was held. The Secession Church had made no final arrangement when the Free Church took charge of the whole matter. The consequence has been a failure so far as the attendance of men of mark and likelihood was concerned. With the exception of two or three veterans of their own body, there was not a name of scarcely a name, known out of Scotland. The intellectual work was done by second class men, and none but the every day would come to listen. We regret this extremely—the occasion might have been really grand, but has been partially marred by sectional jealousy and a small ambition. We trust that the 20th of December will show the great heart of Scotland and her children in the Colonies rising to a sense of the value of the boon which the Reformation won for them—by making it a great national Protestant Anniversary.

To give our readers an idea of the August celebration, we present them with the following outline of proceedings:—

A series of meetings in commemoration of the tri-centenary of the Scottish Reformation commenced on Tuesday in the Free Church Assembly Hall. The Hall was crowded to excess, and many had to leave without obtaining admittance. The proceedings were opened by a sermon by the Rev. Dr. Guthrie. The Rev. Doctor chose for his text—John viii. 32—"The truth shall make you free." The discourse was very eloquent, and concluded as follows:—"We have in this city monuments to men of literature, monuments

to men of science, but we have not a monument to the biggest man that ever set his broad foot in Edinburgh—he meant John Knox. Why, they didn't know where he was buried. When he was asked where John Knox was buried, he said, 'there' (pointing to his breast), and in every Scottish breast. Not in the breast of a Free Churchman, or Established Churchman, or Episcopalian, or Independent, but in every one of them. Let us then, before you leave this city, take steps to raise a monument to that man, as representing those men who had made us an example of that great truth—"He is a free man whom the truth hath made free."—The Rev. Dr. Clason then took the chair; and the Rev. Dr. Cunningham moved the appointment of a business committee, consisting of about 80 gentlemen.—Dr. Begg, Convener.

The meeting was resumed on Wednesday at 11 o'clock, in the Free Church Assembly Hall, two prayer meetings having been previously held in the Committee Rooms at 10 o'clock.

The Rev. Dr. W. Lindsay Alexander, read the first paper of the day, his subject being "The Culdees." The paper was devoted to an exposition of the ecclesiastical pretensions and constitution of the Culdees, and their religious opinions and usages.

The Rev. Joseph S. Smith (author of the "Men of the Scottish Reformation") then read a paper on "The Causes that led to the Reformation in Europe." Alluding first to the revival of learning and the invention of the art of printing, he maintained that these were not causes of the Reformation, although by some writers they were considered as such; and he proceeded to notice the social and religious condition of the people before the Reformation; but in the midst of his remarks the time allotted to his address (half-an-hour) expired, and he was compelled abruptly to close his paper.

Professor Lorimer of London, read a paper on "The Precursors of John Knox." He confined himself to four of Knox's precursors, who had an undoubted precedence over all the rest. Two of these four were names familiar throughout the land as "household words," and he pronounced them together, and would speak of them together—Patrick Hamilton and George Wishart—(applause)—both of them reformers of the first rank, and entitled to share almost equally with Knox in the highest honors of that national commemoration, for these three were, under God, the largest instruments of rearing the grand edifice of religious truth in this country. Hamilton laid the foundations, Wishart built up the walls, and Knox brought up and fixed the top-stone. After noticing the leading events in the lives of Hamilton and Wishart, and characterising the former as the first doctor of the Reformation and the latter as the first great pulpit orator in Scotland, Professor Lorimer proceeded to give

a graphic sketch of the career of the precursor of Knox, Sir David Lindsay of the Mount, who was the poet, *par excellence*, of the Scottish Reformation, and a patriot, statesman, and theologian as well as poet. The fourth and last precursor of Knox, named by Professor Lorimer, was Alexander Alesius or Allan, who, though comparatively little known, had done good service in promoting the progress of religious truth.

At half-past one o'clock, the meeting was adjourned till two o'clock.

AFTERNOON SEDERUNT.

At two o'clock there were two meetings held—one in the Assembly Hall, and the other in the Free High Church. J. N. Murray, Esq.; of Philiphaugh, presided, at the meeting in the Assembly Hall, and there was again a large attendance.

Mr. A. E. Macknight, advocate, Edinburgh, read an elaborate paper on "The influence of the Reformation on Literature and Education."

The Rev. John Gemmel and Mr. A. Fairlie followed with some remarks on "John Knox's History of the Reformation of Religion in the realm of Scotland."

The Rev. Dr. Lorimer, Glasgow, read the next paper, on "The Alleged Services of the Church of Rome to the cause of Freedom." The Rev. Dr. contended that Rome was not only intolerant herself, but favored intolerance in others, and appealed to historical facts in support of the statement.

Professor Hetherington, Glasgow, read a paper on "Toleration, or the Principles of Religious Liberty." He maintained that Popery destroyed men's natural rights, and that Papists could not be true and trustworthy citizens, as they were bound to render to the Pope both civil and ecclesiastical allegiance.

The meeting held in the Free High Church at 2 o'clock was presided over by A. N. Shaw, Esq., of Newhall. It was very sparingly attended.

The Rev. Wm. Mackray, A. M., read a paper on "The Causes which have Retarded the Progress of the Reformation," which, he explained, formed a chapter in an essay which had gained the Burnet prize. He stated the chief retarding causes to be—1st, Dissensions among Protestants; and 2dly, the misconceptions and derelictions among Protestants. He denied the claim of unity put forth by the Romish Church, and contended that that Church had in all ages been the scene of the most unseemly internal contentions and strife. He admitted, however, while he deplored the evils which had arisen to the cause of Protestantism from the dissensions existing among Protestants. These divisions had greatly injured the Protestant Church on the Continent, and of this country Cardinal Wiseman had said that his hopes for the Catholic Church lay in the divisions

of British Protestants. Surely, he thought, a boast like that should rouse all Protestants to the necessity of using all Scriptural means for their outward as well as real union. He condemned the policy of favoring all sects alike, which had, he said, largely characterised the Government of this country, and maintained that there could be no doubt that such misconceptions of the character of the Papacy had been the cause of fatal derelictions on the part of Protestant Governments.

EVENING SEDERUNT.

An evening meeting was held in the Free Assembly Hall, commencing at seven o'clock, and was numerously attended. In the absence of the Earl of Roden, who was to have presided, Mr. B. Home was called to the chair.

Mr. J. C. Colquhoun, of Killermont, was the first speaker, and descanted upon the manifold moral, political, and social advantages which the inhabitants of this country had derived from their Protestantism.

The Rev. Wm. Arnot, of Glasgow, was then called upon by the Chairman to address the meeting. After some introductory remarks, he said there were two reformations—the one that was past and the one that was coming, and both were contemplated by the present demonstration. Mr. Arnot then went on to describe, from what he had seen on a recent visit to Berlin, the present position of Mariolatry, and image or picture worship in the Church of Rome. It was a common expression, he believed, in some circles in this country, that what was called “high art” was allied to devotion—that “high art encouraged devotion;” and devotion encouraged “high art.” He rather suspected that this dictum was incorrect; at least, all his experience went directly in the teeth of it.

Mr. J. A. Campbell of Inverawe, in a few words expressed his hearty sympathy with the present series of meetings; and the meeting was then closed by the Rev. Dr. M’Crie pronouncing the benediction.

The commemoration services were continued on Thursday in the Free Assembly Hall and the Free High Church, but the proceedings were characterised by so much sameness that we have not thought it necessary to give any detailed report of them. The principal speakers in the Assembly Hall were the Rev. Principal Cunningham, Professor Lorimer of London, the Rev. W. Fraser of Paisley, and the Rev. Robert Gault, superintendent of the Free Church Popish Mission, Glasgow; and in the Free High Church, the Rev. Dr. Brown of Aghadory, Ireland, the Rev. Dr. Lorimer of Glasgow, and Mr. G. R. Badenoch; Some of the meetings appear to have been but thinly attended;—the afternoon meeting in the High Church not having more than a score of persons present.

CORRESPONDENCE.

For the “Monthly Record.”

In the “Abstract of the Proceedings of the Church of Scotland in Canada,” published in last *Record*, I was surprised to see that “an overture on union with the Presbyterian Churches” was adopted by the Synod, and my astonishment was not lessened to find my friend Dr. George the introducer of it.

Professor George was on a visit to Pictou not many years since, at a time when union with other bodies was much spoken of. Many of the readers of the *Record* were present at a Synodical meeting, held in St. Andrew’s Church, Pictou. Those who were present will not forget with what glowing eloquence the Rev. Doctor did then repudiate the idea of a union between the adherents of the Church of Scotland and any other Presbyterian Church. Nor was his opposition to the measure less strongly expressed to private individuals than at the public meeting referred to.

With our present very limited information on the subject, and unacquainted as we are, with the arguments adduced in support of the overture, perhaps it would be unfair to pronounce a condemning sentence on those who introduced the measure, or on the majority that carried it through the Synod: there are, nevertheless, I think, sufficient materials to our hand, which with proper use, will guide us to a right conclusion. We have first, the startling *fact* that “Dr. George read an overture on a union between this Church and other Presbyterian Churches in this Province,” and we have another *fact*, that by a majority of 31 to 17, a committee consisting of “Dr. George, Dr. Clarke, Dr. Urquhart, &c., were appointed to consider the subject, and to be ready to meet with brethren belonging to other Synods to ascertain their views and feelings on the matter.”

Now the very notion of a union between two or more parties implies a mutual yielding of some distinctive peculiarity, and the choosing of some middle ground on which both parties agree to meet. The *coming* of the one over unconditionally to the other, is not a union, it is merely a joining; such as is done when a body of Christian people join another Church without any conditions. The adherents to the Free Church in Canada are more than those to the Establishment, and the U. P. Church is also there a respectable body. Dr. George is not fool enough to suppose these, or either of them, shall come over to his Church unconditionally; and he is surely too honest and straightforward a man to offer terms such as he knows will be rejected. We are therefore bound to assume that the Synod of Canada has arrived, not only at a conviction of the desirableness of a union with other Presbyterian bodies, but that, under such conviction, the Synod is determined, as a duty, to prosecute it to final issue upon some basis or other. Now I express not only my own views, but those also

repeatedly affirmed by Dr. George himself a few years since, when I assert that such a union is altogether incompatible with an adherence to the Church of Scotland. The two things cannot co-exist: the Church of Scotland will not, and cannot accept of a divided affection: the very inception of a scheme of union with other bodies is an act of treachery towards the parent Church. No doubt the Doctor will insist upon provision being made for the admittance of ministers from the Established Church into the new body, without being subjected to any very disagreeable ordeal; but the like privileges must be also yielded to ministers from the Free Church, the Presbytery of Ulster, and the U. P. Church besides. I hold it impossible for Dr. George to make any arrangement, such as to enable ministers joining him from the Church of Scotland to retain their *status* in that Church.

If the laity of Canada are as firmly attached to the Church of the fatherland as the people of this province are, assuredly they will lose confidence in their Church Courts, a result which must operate injuriously on all their schemes. I believe many of their clergymen are even now pensioners on the bounty of the parent Church; and we know that Queen's College has been mainly supported by her funds. In the face of what has happened, will they still venture to draw upon her funds?

When Professor George was in Pictou, a General Assembly, comprising the Synods of the Lower Provinces, was his all-engrossing theme. "It was the only desirable union." "It was the only union compatible with a connection with the Church of Scotland." "Straws," it is said, "will indicate the direction in which the wind blows." Does not the sudden dismissal of the "Committee or the formation of a General Assembly" by the Synod indicate unmistakably the "change that has come over the spirit of the Doctor's dreams," and the direction in which the Synod of Canada is fast drifting?

I trust we will hear of no more of our young men being sent to Queen's College for their education. If they do go, depend upon they will return to us with minds inoculated with feelings of indifference towards the Church of Scotland. K. M. J.

ADDRESS TO THE PRINCE OF WALES, BY
THE SYNOD OF THE CHURCH OF
SCOTLAND IN CANADA.

We were much gratified at the dignified and delicious bearing of the Rev. Dr. Mathieson, Moderator of the Canadian Synod, on the occasion of the presentation of addresses to the Prince at Montreal. It is known to most of our readers that the Governor-General, who does not seem to possess too much of *suaviter in modo*, interrupted the Doctor when he was about to commence the reading

of his address, with an intimation that he must be satisfied to give it in without being read, and receive a written reply at some future time. This discourtesy was the more marked, as addresses from the Churches of England and Rome had just been read and answered on the spot, so that Dr. Mathieson, with a feeling and spirit for which he has our best thanks, calmly but politely declined to present the address of his Church on such degrading terms.

The respect of the Queen for the Church of Scotland is universally known, and we have no doubt that that respect is shared by her amiable and accomplished son. Indeed, when he resided for a short time at Edinburgh, he was a regular and apparently devout attendant at one of the city churches, and his royal mother always attends the Established Church when in Scotland, and once administered such a rebuke to the late Bishop of London, who ventured to find fault with her for so doing, that it is not likely soon to be imitated. To ignore the Church of Scotland in our colonies was, therefore, anything but complimentary to the feelings of the illustrious visitor, and we are glad to find that the firm attitude taken by Dr. Mathieson, so far from injuring him, has gained him respect even from those in authority. The Duke of Newcastle at once hastened to rectify the blunder, and to express the pleasure the Prince would have in receiving the Deputation in Kingston. In the Address itself there is little to distinguish it from the mass of others, either in expression or sentiment, but the answer is particularly gracious. We give it below.

REPLY.

"It is with much satisfaction that I receive the address which you have presented to me on behalf of the Presbyterian Church in connection with the Church of Scotland. You are too well acquainted with the views and feelings of the Queen not to be aware how anxious she is for everything that can promote the religion and morality of her people, and how earnestly she watches the result of the labour of those who devote themselves to teaching the word of God. She will therefore rejoice to learn from your own lips that the ministers of your persuasion are training their people in the paths of piety and virtue, and in habits of loyalty to the Sovereign and obedience to the laws. I trust that their efforts in common with those of the other Churches of this land, may long prosper, and that under their care a population may be reared fearing God and honouring the Queen. I beg you will accept my thanks for imploring the blessing of Heaven on my behalf."

GENERAL ITEMS.

BURIAL PLACE OF JOHN KNOX.—In his discourse at the opening of the Tri-Centenary

of the Reformation, Dr. Guthrie took occasion to lament the want of a monument to John Knox, affirming that we did not even know where he was buried. The latter complaint, however, is scarcely correct, as it would appear from the following extract that a pretty close approximation to the identical spot has been made on good authority. The extract is from the preface to a work, edited by Mr. David Laing, and recently privately printed for the Bannatyne Club, entitled "Charters of the Collegiate Church of St. Giles":—"Knox was interred in the common burying ground at the south side of St. Giles' Church, in the presence of the Regent Earl of Morton, the rest of the nobility, and a great concourse of people. Like his great coadjutor, Calvin, at Geneva, no stone or memorial appears to have been erected to mark the place of his interment; but there is reason to believe it was nearly in a line with the entrance to the south transept, a little to the west of Charles the Second's equestrian statue in the Parliament Close. In such a site a statue of the great Reformer would have been much more appropriate. The erection of the Parliament House in 1631 was obviously the means of obliterating the public burying ground round the Church, but the mass of human bones found in its immediate proximity during the process of renovation bore ample testimony of its previous existence."

CRIME AND ITS COST.—According to the judicial statistics of England and Wales for 1859, there are in the Kingdom nearly 105,000 criminals at large, of whom 39,530 are professional thieves, 37,688 suspected persons constantly under the eye of the police, and 23,352 vagrants having no visible means of support. Organized in military companies, they would make more than seventy regiments of the line, and placed together in a row, they would extend over twenty miles. If each man consumes two hundred dollars' worth of value a year, their direct cost to society is over twenty millions of dollars. But this is only a part of their expense. The greater part of the expenditure for the police and constabulary, for courts and prisons, is occasioned by them. It is estimated that the annual cost of the criminals in the United Kingdom is about \$150,000,000, or about double the sum spent on the royal navy.

THE LONDON CITY MISSION.—This Society, which is one of the most active and useful institutions for carrying the Gospel to the poor and outcast, employs 375 missionaries, who visit from house to house, hold Bible classes, preach in-doors and out, distribute Bibles and tracts, and seek to induce people to attend church and send their children to school. During the last year, 1,712,836 visits were paid, of which 236,340 were to the sick

and dying; 2,512,545 tracts and 6,358 Bibles were distributed, and 57,738 books lent; 36,520 meetings and Bible classes were held, with an attendance of 949,520; 4,868 outdoor services were held, with an attendance of 351,988; 253 backsliders restored; 1,102 drunkards and 521 fallen females reclaimed; 587 families in which family prayer was commenced; 9,453 children sent to school's.

A SOLDIER'S ESTIMATE OF GLORY.—Sir Charles Napier, so distinguished for his military services in India, on receiving despatches from the English government making him governor of Scinde with additional pay, and ordering a triumphal column to be cast from the guns he had captured, wrote, "I wish the government would let me go back to my wife and girls; it would be more to me than pay, glory, and honor. This is glory, is it? Yes. Nine princes have surrendered their swords to me on the field of battle, and their kingdoms have been conquered by me and attached to my own country. Well, all the glory that can be desired is mine, and I care so little for it that the moment I can, all shall be resigned to live quietly with my wife and girls: no honor or riches repays me for absence from them. Otherwise this sort of life is life to me, is agreeable, as it may enable me to do good to these poor people. Oh, I can do any good to serve them where so much blood has been shed in accursed war, I shall be happy. May I never see another shot fired. Horrid, horrid war!"

THE QUEEN DENOUNCING VICE AND IMMORALITY.—Queen Victoria has recently issued a proclamation, and ordered it to be publicly read in open court by all judges of assize and justices of the peace, which is a most earnest expression against prevalent vice and immorality, worthy of the head and heart of one of the most exemplary of reigning sovereigns. Seriously and religiously considering it her indispensable duty to be careful above all other things to preserve and advance the honor and service of Almighty God, she declares her royal purpose to discountenance and punish all manner of vice, profaneness, debauchery, and immorality, in all persons, of whatsoever degree or quality. She requires all persons of honor or in place of authority to give good example by their own virtue, and to discountenance persons of dissolute and immoral lives; and prohibits all her subjects from playing dice, cards, or any other game on the Lord's day, and requires them decently and reverently to attend the worship of God. She also requires all her civil and ecclesiastical officers, and all her other subjects, to be vigilant in the discovery and prosecution and punishment of persons guilty of dissolute, immoral or dis-

orderly practices, to suppress all public gaming-houses and places, and lewd and other disorderly houses, and to prevent all gaming and selling intoxicating liquors on the Lord's day.

Could this decree be faithfully executed, and were all her subjects to imitate the personal virtues of their queen, who in this proclamation so fearlessly rebukes the vices that many of her predecessors encouraged, that great people would occupy the most exalted position among the nations respected by men, honored by God, having "peace within her walls and prosperity within her palaces," her officers peace, and her exactors righteousness."

ECCLESIASTICAL INTELLIGENCE.

ST. ANDREWS—ESTABLISHED PRESBYTERY.—A meeting of this Court was held by appointment in the Town Church on Friday at noon, for the purpose of moderating in a call to the Rev. Alexr. Hill, of Kilsyth, to be second minister of the parish of St. Andrews vacant by the death of Dr. Buist. The Rev. Mr. Buchanan preached and presided on the occasion. The Clerk having read the formal call, Dr. Cook intimated the order of signatures to the heritors, elders, and parishioners. A large number of names were immediately appended to the document. Among the heritors signing were—T. Whyte Melville, Esq., of Mount Melville; Dr. Watson Wemyss of Denbrae; A. K. Lindsay, Esq., of Balmungo; Luke, Esq., of Brownhills; M'Ritchie, Esq., of Denork, &c. &c. Since the meeting, large numbers of all classes of the parishioners have also signed. At the meeting, objections were called for, but none offered. By a recent Act of Assembly another opportunity for hearing objections, if any, must be afforded, and Thursday was fixed for that purpose.—*Scotsman.*

STIRLING—REVIVAL MEETINGS.—Various revival meetings have lately been held in the Corn Exchange at Stirling. On Monday evening, Mr. Reginald Radcliffe, from Liverpool, and Mr. Richard Weaver, "the Staffordshire collier," addressed a very numerous audience. The addresses were characterized by great vehemence, containing many ejaculations, with appeals addressed to the audience. There were no unusual "manifestations" during the proceedings.

DUNFERMLINE—REVIVALS.—During the last week the meetings in Queen Anne Street Church have been well attended; the lower part of the church (the only portion used)

having been towards the end of the week pretty well filled. This week morning meetings have been inaugurated and well attended. The staple of the discourses seems intended to produce a religious conversion, without intellectual conviction; and correct belief and lively faith being much insisted.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—The 23d anniversary of this Board was held in New York May 6. During the past year 44 missionaries have been sent out and including 22 formerly connected with the Choctaw mission of the American Board now transferred to this Board, making 66 added to the missionary force during the year, being nearly twice as many as have been brought into the service in any previous year. The receipts for the year were \$237,582.28, the actual increase from ordinary sources being \$25,544 18. The expenditures were \$234,037 73.

CHURCH OF SCOTLAND EDUCATION SCHEME.

—The annual general collection for this important scheme is to be made on Sabbath first. The number of schools supported by the Assembly's committee is this year 169, being six in excess of the number of the previous year. These have been attended by 21,000 children, including 2417 who attend Sabbath schools. The increase since last year is 883. Of these schools, 52 are situated in the Western and Northern Islands, 78 in Highland parishes, not insular, while the rest are Lowland schools, established in very necessitous districts. The liabilities of the committee last year were £3414 6s. 8d. The emoluments received by 172 of the teachers, including those derived from all sources whatsoever, were £9548 4s 6d; the average income of each of 110 teachers on the first scheme being £84 11s; of each of 43 teachers on the second, £66 16s 2d; and of each of 19 female teachers, £35 10s. The half-yearly schedules and presbyterial reports represent the schools as in a highly satisfactory state as regards efficiency. Nearly one-half of the teachers on the scheme now hold certificates of merit. In making last year's appeal the committee were obliged to state that the ordinary income, which had for several years been decreasing, had fallen short of the ordinary expenditure by no less a sum than £400. This year they have to state a different result. There has been a considerable increase in all the important ordinary branches of income, especially in the collections, and the committee have thus been enabled to bring the expenditure of last year within the means placed at their disposal. This liberality has removed from them, for the present, a great source of anxiety, and enabled them, not only to maintain, but to a certain extent, to increase the number of schools.

CHURCH IN NOVA SCOTIA.

MEETING OF THE PRESBYTERY OF PICTOU.

At St. Andrew's Church, Pictou, Sept. 5th, 1860. Which time and place the Presbytery of Pictou met according to adjournment, and was constituted. Sederunt, &c.

Inter Alia.

There was laid upon the table a call from the congregation of the West Branch East River to the Rev. John Sinclair, at present a missionary within the bounds. It was moved, seconded, and agreed to, that in the absence of Mr. Sinclair, this call, along with that from the congregation of Roger's Hill and Cape John, lie on the table.

Mr. Sinclair received the following appointments to preach, viz:

September 9th, St. Mary's; Sept. 16th, Charlottetown, P. E. I.; Sept. 23rd, Pictou Island; Sept. 30th, Lochaber; October 7th, Barney's River; Oct. 14th, New Glasgow; Oct. 21st, W. B. East River; Oct. 28th, Cape John and River John; November 4th, Earltown; Nov. 11th, Roger's Hill; Nov. 18th, W. B. River John; Nov. 25th, E. B. East River; December 2nd, W. B. East River; Dec. 9th, Cape John and River John.

After considerable discussion on the subject of co-operation with other Presbyterian denominations in this Province, in celebrating the Tricentenary of the Reformation on the 5th day of October next, the Presbytery find that it will be very inconvenient for them to do so, the Synod of our Church having resolved to celebrate that important event on the 20th day of December next, that day being the Tricentenary of the first meeting of the General Assembly of the Church of Scotland, when freed from Papal thralldom, and the day fixed on in Scotland by all denominations.

There was read by the Clerk a letter calling the attention of the brethren to a statement said to have been made by Professor King of Halifax, before the Free Church General Assembly, which met in Edinburgh, this year. It was moved, seconded, and unanimously agreed to, that, 'whereas in a speech said to have been made by the Rev. Dr. King, before the Free Church General Assembly (which report was given in the Edinburgh Witness and quoted by the Presbyterian Witness of the 30th of June last), there appears the following statement:

"He might also mention that several of the ministers of the Established Church of Scotland in Nova Scotia had told him, that they were quite free and independent, and that, if in Scotland, they would not remain in connection with that Church."

And whereas this statement involves a serious charge against the ministers of our Church in this Province, and is calculated to impair our credit and standing as honest men in no small degree: therefore this Presbytery

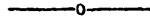
declares that as far as it may refer to the members of this Court, it is wholly untrue, and that, if it be true that said gentleman made such a statement, it is calumnious.

The Clerk was instructed to ascertain from Mr. Sinclair the number of services rendered by him to the several vacant congregations since his arrival within the bounds, to render accounts, and to advise said congregations that, unless paid before the next regular meeting of Presbytery, on the first Wednesday in December, his services will be withdrawn.

The Presbytery enjoin that a special collection be made in all congregations within their bounds in aid of the Young Men's Scheme, on the first Sabbath in October, and that the support of the scheme be strongly urged on our people.

The Presbytery adjourned to meet in St. Andrew's Church, Pictou, on the first Wednesday in December, at 11 o'clock A. M.

Extracted from the minutes of Presbytery.



ABSTRACT OF LAY ASSOCIATION FOR THE YEAR ENDING 30TH JUNE, 1860.

Charge.

- I. Funds in hand at 29th June, 1859, per abstract of last year, £177 15 10
- II. Income of the Association for the year ending 30th June, 1860, consisting of collections made in the following congregations, viz:

New Glasgow,	£22 4 7½
Pictou,	11 11 3½
W. Branch River John,	9 4 1½
East River,	8 16 6
Roger's Hill,	5 14 6
West Branch,	5 4 3½
Cape John,	2 14 6½
Barney's River,	2 12 5
Earltown,	2 8 8
Pugwash,	1 19 6
River John,	0 17 6

Total income, 1859-60, 75 8 0½

Sum of the charge, £253 3 10½

Discharge.

- I. Payments made to the following parties, viz.,
- Rev. John Sinclair, one year's allowance, £100 0 0
- J. McKay, Esq., per bill, 0 7 6
- do. Expenses to
- Cap. Breton, 10 0 0
- Robert Doull, Esq., Sec'y
- "Monthly Record," 20 0 0

Total expenditure 1859-60, 130 7 6

II. Funds in hands of Treasurer 30th June, 1860, 122 16 4½

Sum of the Discharge, £253 3 10½

The above abstract is made up from the Treasurer's Return, presented to the Synod on the 2nd of July last.

JAMES CHRISTIE, *Synod Clerk.*

REPORT OF SECRETARY OF LAY ASSOCIATION
FOR THE YEAR ENDING 30TH
JUNE, 1860.

PICTOU, 2nd July, 1860.

SIR,—I beg to submit the following Report of the Lay Association since the meeting of the Synod in June, 1859. I transmit herewith the Report of the Treasurer to the 30th of June last. From this Report it appears that the sum of £75 8s. 01-2d. has been collected by the various branches of the Association, and paid into the Treasurer since my last Report, and after the payment of all demands due to this date, the balance in the Treasurer's hands amounts to the sum of £122 16s. 4 1-2d. Although there is a manifest improvement in the affairs of the Association, as compared with last year, still a glance at the amounts paid by each of the congregations in which the Association is in operation, reveals an indifference and want of energy very much to be regretted. One or two congregations have done very well indeed, but the majority of them have not in my opinion at all approached to what might fairly be expected from them. New Glasgow, as usual, stands at the head of the list, while next to it, taking the ability of the people into consideration, comes the West Branch of River John. The highest praise is due to the latter congregation for the large sum they have collected, as compared with wealthier and more favored congregations, and it would be well if the same spirit manifested itself in other congregations from whom more is expected.

Meetings have been held in nearly all the branches by a committee of clergymen and laymen, and the more energetic support of the Association strongly urged upon the people. It was hoped that these meetings would result in largely increased collections; but in this we have been disappointed, as is manifest from the return of the Treasurer.

It is more necessary than ever that the Association should be sustained in its efforts, as it will this year, besides the obligations already incurred, be obliged to make very considerable provision for aid to the *Monthly Record*, should the funds at all warrant such an expenditure.

I am, Dear Sir,

Yours very truly,

(Signed) JAMES McDONALD,
Sec'y Lay Association.

John McKay, Esq.,
President of the Lay Ass'n. }

PICTOU LAY ASSOCIATION.

We take the liberty of directing the attention of our readers to the Annual Report of the above body, published in another portion of the *Record*. Such associations have become a necessity in every well organized Church, and their absence is a strong indication of want of life and earnestness among the laity. We are glad to observe that the formation of such a society has been strongly urged upon our brethren in New Brunswick at the last Synod, and we hope that all members of the various Churches will zealously co-operate with their ministers in carrying out the various arrangements necessary for putting them in good working order. All that is required is method and rigid regularity in collecting. Generally speaking, if the object is set clearly before the people, and the collectors call at stated intervals, they will pay with the utmost cheerfulness. We would therefore recommend above all things, to collect regularly—in small sums, and if possible from all. Large sums are no doubt desirable, but it is much better as a general rule to get a little from all, than a comparatively large sum from a few. In the first place the interest of the whole church is enlisted by the one plan—while by the other, we can scarcely expect to keep up the funds easily to a given point. A gentleman gives £5 or £6, and understands that he has done once for all a handsome thing, and does not expect to have a collecting book thrust under his nose next quarter or next year; it is the first and the final subscription, and thus the society after a grand start perhaps runs a considerable risk of dying of inanition. Our motto therefore, is small sums and many of them.

We are glad to observe some indications of improvement upon last year in the financial affairs of the Pictou Lay Association, but we regret to say that as a whole it is by no means what it should be. £75 pounds is a small sum to be realised in a twelvemonth from eleven congregations, but it is only fair to say that several sums were actually collected and in hand, due to the credit of the past year, which were not forwarded in time to the Treasurer, so that the present does not in reality present the real state of the funds of the Lay Association, for which deficiency, however, the country collectors have themselves to blame. Great credit is due to New Glasgow for the amount it shows for the present as well as former years, and the result is owing not to any greater amount of ability or innate liberality, but simply, we believe to the fidelity and method with which the operations of the society are carried out, by the division of the parish into districts, and regular collectors. According to the statistical returns in last years *Record*, the adherents of New Glasgow Church numbered 1100—those of the congregations in Pictou Presbytery 9100—so that any child could tell us by the

role of three that had all the branches worked their resources as well as New Glasgow, the result at the end of the year would have been instead of £75, £182.

We trust that this will be a stimulus to us all for the future, and that next year we shall be able to show a larger balance sheet. We ought to mention that one congregation has far outstripped our New Glasgow friends in the amount of their collection, viz., the West Branch of River John. This comparatively small body of 350 adherents returns upwards of £9, which by the golden rule, would have given the Association £254 had all come up to the West Branch River John mark.

We trust that these results will encourage not only the Pictou Lay Association, but our whole Church in Nova Scotia, P. E. Island, and New Brunswick to take heart and enter upon the work of organization with the hope which is an assurance of success.

The object of such Associations is in the highest degree laudable, to strengthen the various schemes and missions of the Church, to aid if possible weak congregations, and assist in paying the salary of missionaries. If the Pictou Branch had done nothing beyond securing the services of one efficient missionary, it has reason to be proud of having performed a meritorious and valuable service to the Church, but it has done something more, and we trust that its funds will by and by be so augmented that it will be able to render still more substantial aid to the cause of the Church. There is much work to be done, let us all "be up and doing while it is called to-day."

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ADDRESS.

BARNEY'S RIVER, 25th August, 1860.

To the Rev. James Mair,—

REVEREND AND DEAR SIR,—We, the undersigned Elders and Members of Barney's River congregation, in connection with the Church of Scotland, have learned with the deepest sorrow, your intention to remove to another sphere of labor.

We feel it to be due to you as well as to ourselves thus publicly to express to you, on the eve of your departure, our affection and respect for you personally, and our deep sense of the benefits which have resulted to us from your unwearied labors and anxious and faithful ministrations since you assumed the pastoral charge of this congregation.

When you became our pastor, nearly four years ago, we were as a flock without a shepherd, weak and straggling, while at this time, by the blessing of God, on your unremitting labors, we are united in sentiment, and strenuous in our exertions, suitably to support the ordinances of our holy religion, and we trust that your weekly ministrations in the sanctuary, and your judicious and constant private admonitions have through the grace of God tended to our spiritual well being.

We bid you farewell with the most heartfelt sorrow for the loss of a pastor, universally and deservedly beloved, earnestly praying our Heavenly Father to vouchsafe in the new sphere to which you are called his choicest blessings upon your pastoral labors, and health and happiness to yourself.

We beg your acceptance of the accompanying purse, as a slight token of our regard—a token which our inability alone makes so incommensurate with the feelings which prompt the gift.

We are, Rev. Sir,

Most sincerely yours,

Signed in name of the Congregation of Barney's River by the Elders and Members.

Mr. Mair replied in the following terms:—

BARNEY'S RIVER, 25th August, 1860.

To the Elders and Members of the Barney's River Congregation.

MY BELOVED FRIENDS:

I thank you sincerely for the address with which you have honored me. My unworthiness to hold the position which God in His providence has assigned me, causes me to feel that the flattering manner in which you speak of me is altogether undeserved on my part. If under my ministrations spiritual good has accrued to you individually, or as a congregation, it is our Heavenly Father alone we have to thank. Yet amid the difficulties and solemn responsibilities of the Pastoral life, it is great encouragement to know that my labor in the Lord has not been altogether unfruitful.

My first labors in my Master's vineyard have been among you. Among you I have learned what it is to be a minister of Christ. For my faults and deficiencies, which I know have been many, I can only plead my youth and inexperience while I, trust and pray that our God and our Saviour, who knows our infirmities, will not visit the iniquities of the shepherd upon the flock. But that wherein we have been enabled to do anything aright, He will bestow His special blessing, so that, although my living voice can no more address you, yet the memory of our sweet communion may alike stir you and me to greater exertions in His cause.

It is impossible to express in words the depth of my sorrow in parting from you, who have been my first love in the Lord. Though parted for a time, however, there is the blessed hope of meeting once again to part no more. While here we may expect grief and sorrow. The sorrow felt by us at parting, I doubt not, will afford cause of joy to many who would rather see their own work than the work of the Lord prosper. But there is a blessed assurance that they that put their trust in God shall never be put to shame. Trust in the Lord, and he will raise up to you a more faithful laborer, who

will speak to you of the love of Jesus in the language you love to hear.

Accept my sincerest thanks for the purse—a most acceptable gift. I prize it more than “thousands,” for the feelings that prompt the gift, I know, may not be measured by filthy lucre.

Rest assured that my prayer at a throne of grace shall ever be for you, that the Lord sustain and bless you as a congregation, and that when the end cometh, each may be found worthy to receive the blessed sentence, and to be ushered into the presence of a loving Saviour.

I am,
Yours in deepest affection,
JAMES MAIR.

THE CHURCH IN CANADA.

We beg to acknowledge receipt of a copy of the proceedings of the Synod of the above Church for 1860. It is a compact pamphlet of more than a hundred pages, and contains a vast body of valuable information. From it we learn that our Church in Canada embraces ninety-seven settled ministers, and six ordained missionaries: that there have been eleven inductions, three demissions, and two deaths during the past year. About £9000 a year are being paid to clergymen out of the Temporalities Fund, this fund amounting to the large sum of £127,000. Ministers who have commuted, receive each £108; those who refused commutation, £96; and new ministers about £50 per annum. 56 receive £108, 10 receive £96, and 26 receive £50 per annum. A Home Mission fund has been commenced to secure to every clergyman £100 a year, exclusive of allowance from his people.

They have a Ministers' Widows' fund, amounting to £7000. Already 17 widows receive out of this fund from £20 to £25 and £32 10s. per annum. They have four schemes, viz., Bursary, French Mission, Home Mission, and Jewish. The expenditure for the latter during the past year, reaches the large sum of £1200 from Canada alone. *En passant*, we consider the last accounts from Dr. Epstein most unsatisfactory. It would seem he is so busy attending to medical business that he has little or no time to devote to the acquisition of the languages by which he may make himself spiritually useful. We think he ought to be enjoined to give himself up entirely to this latter duty, till he has mastered it, and then to make his medical knowledge subordinate and auxiliary to much higher duties; but of this more anon. We were rather surprised, amidst so much miscellaneous information, to find no account of indebtedness to the Parent Church. We find from the *Home and Foreign Missionary Record*, that Canada receives £1617 a year to assist her ministers and missionaries, £375

for Queen's College, and £65 to the Bursary Fund: in all more than £2000 a year. Never, surely, was a Church more generously dealt with, and one would think the only Union it would desire would be a closer union with so munificent a parent; but as we intend to write at length on this subject, we will say no more at present, than that the Rev. Dr. George has both surprised and disappointed us in the course he has taken in this matter.

MISCELLANEA.

The Rev. Mr. Herdman, Convener of the Statistical Committee, has forwarded us a Report, but it is so meagre and fragmentary that its appearance in its present state would be anything but creditable to us as a Church. We have, therefore, with his concurrence, delayed its publication, in the hope that full returns will be sent in by next month. Only five congregations have been heard from. Statistics from 21 were published last year. Why is this? We hope that ministers and missionaries will be kind enough at once to forward their returns in a tabular form to the Convener, Mr. Herdman, of Pictou. We may mention that two separate tables are required, viz., financial and personal statistics. In the first there must be separate columns for the following items: Stipends paid, do. promised, collections for Home Mission fund, Synod do., Young Men's Scheme do., Widow's do., India Mission, Miscellaneous, total amount. In second table: General attendance at church, number of adherents, families, elders, communicants, baptisms, accessions, removals, Sabbath Schools, teachers, pupils, volumes in S. S. library, prayer meeting, Bible class, who take *Record*. We hope the Rev. Mr. Stewart will forward tables from Truro and Musquodoboit; Mr. Sinclair from Earlton, W. B. River John, River John, Cape John, Roger's Hill, E. B. East River, W. B. East River, Lochaber and St. Mary's; Mr. McLaren from stations in P. E. I. The Session of Barney's River congregation will please fill up their return, and the Rev. Mr. McLaren will at once look after Georgetown. We trust no unnecessary delay will take place. These returns have to be made by order of the Synod; and they are of themselves full of interest and importance to the whole Church.

We have to acknowledge receipt of letter from a correspondent in Canada, but it came too late for insertion. We will be happy to hear from him again.

The congregation of Pictou contemplate building a new church of brick or stone. A large sum, £1200 or £1500, has already been subscribed.

We have received from some kind friend, news of Female Missions in India, some interesting extracts from which we will give in our next.

SYNOD OF NEW BRUNSWICK.

We have been favored with a copy of the "Acts and Proceedings of the Synod of New Brunswick," in connection with our Church from which we glean some items of interest and importance. This Synod, like that of Nova Scotia, consists of three Presbyteries, and sixteen charges, of which we regret to observe four are vacant. It enjoys the services of one ordained missionary.

This year the Synod held its diets in St. Andrew's Church, Chatham, and transacted the usual amount of routine and other business. We regret to observe that the corresponding member from the Synod of Nova Scotia was not able to attend in consequence of sickness in his family. It is much to be desired that the most intimate and friendly relations should be kept up with the members of this Synod, and we should rejoice to know and see a little more of each other. Nothing would tend to further this neighborly feeling more than the occasional exchange of pulpits, so that not only the clergy but the people of both Provinces belonging to our Church might be led to take a stronger interest in each others' welfare. We have much in common; more especially we have many wants in common, such as want of ministerial services, and the means of educating young men. These difficulties, by coming into closer contact, we might help each other to surmount, by taking counsel together, and perhaps by uniting our common resources. We are under great obligations to the clergy and people of the Church in New Brunswick for the liberal support they have given to this periodical, and shall at all times be glad to avail ourselves of any opportunity of giving publicity to those Church matters in which her people are interested. We observe that the thanks of the Synod were tendered to Mr. Ross of St. Andrew's, Greenock, for his excellent discourse delivered before that body. We would deem it a favor if Mr. Ross would forward us his sermon for publication in the *Record*, as has been generally done in the case of the Synod of Nova Scotia. We observe that the subject of the *Monthly Record* was brought up before them, and its claims recommended. We should be happy to receive that support enjoined by the Synod, and trust it will be acted upon. We need all the encouragement and assistance we can get, and as the Publication, in consequence of its small price, is far from self-supporting, we trust that every one will put his shoulder to the wheel, and help us materially.

From the statistical return we observe that last year New Brunswick contributed the handsome sum of £74 12s. 2d. to the Jewish Mission scheme, and £43 6s. 9d. during the present year. The metropolitan Churches in Fredericton and St. John take the lead in this good work, and show an example to our Halifax neighbors, which they might be noth-

ing the worse of imitating, for we are sorry to observe from our own statistical returns that neither church in that city has made any collection for any of the schemes of the Church during the past year, unless the Synod Fund is to be brought under that category.

The amount collected for the Bursary Fund, a Scheme the same as our "Young Mens" is £71 10s., of which Mr. Donald's Church in St. John contributed £22 4s., and Mr. Brookes £5; It is particularly pleasing to notice that this scheme seems to command the interest of the whole Church, as collections have been taken for it from not fewer than 17 places. Surely after this no congregation in Nova Scotia will neglect our Young Mens' Scheme. For the Home Mission Fund about £60 have been collected.

We trust that our friends in the neighboring Colony will be encouraged to make still greater exertions and that not relying upon their own strength, but that God and that faith in which we all place our trust they will grow in strength and piety, and that the various sections of our Church, scattered over the different Provinces, may be drawn more and more towards each other, and also towards that generous and munificent parent in Scotland, with whom we are all proud to claim connection.

REVIEW OF THE PAST MONTH.

Want of space compels us this month to crowd much within small bounds. The Union of the Secession and Free Churches takes place in Pictou on the 4th of the present month, and the united body intend to celebrate the Tri-Centenary of the Reformation on the following day. Several interesting subjects have been apportioned to various speakers, and we have only to regret that this to be new body could not make it convenient to hold their celebration on the 20th. December, the real anniversary, instead of the 5th of October, which so far as we know, is not more appropriate than any other day in the year or any other year.

We have to chronicle this month, the sudden death of a young minister of our Church, a native of Pictou County; John Livingston of Dundee, Canada East. Mr. L. was a young man of considerable promise and of ardent piety, and his loss will be severely felt by the church of which he was a worthy servant.

We have also to record the death of the Rev. Mr. McLearn, a Baptist preacher and who was also a merchant in Halifax. We believe we only express the feeling of the whole Halifax community, in pointing to the whole life of Mr. Learn, as that of a pious, consistent and earnest Christian, who carried his principles into his daily walk and conversation, and was beloved of all men.

The Prince's progress still attracts great attention. We are proud to be able to state that in these Lower Provinces not a single incident happened to mar the harmony which reigned everywhere. In Canada, things have gone somewhat differently. Nothing could exceed the magnificence of the preparations or the almost universal enthusiasm of the people, but unfortunately there have been some unpleasant hitches. Some foolish Frenchmen hoisted the tri-color at Montreal, but we are bound to say lowered it when ordered to do so by Admiral Milne. The presentation or non-presentation of the Address of our Church at the same place, was awkward and unpleasant, but by far the most painful and distressing circumstance has been the conduct of the Orangemen at Kingston and Toronto. The words of Newcastle may have been peremptory and dictatorial, but the son of the Queen of England was at their gates as their invited guest. He asked them to receive him not as Orangemen, but as Canadians, and they would not. They invited him to a feast, and set a dish before him, which he asked to be allowed to decline, but they said no. You must. We have looked at the matter in every possible light and all we can say is, the whole affair is deplorable, and when a report of it reaches England, we fear the loyalty of Kingston will be considered synonymous with *Punica fides*, yet we believe most wrongfully. There were some difficulties, some disgraceful conduct—but on the whole a most enthusiastic and magnificent reception at Toronto. At latest accounts the Prince had entered United States territory, and was being well received.

The loss of the Lady Elgin Steamer with about 350 passengers, is one of the most appalling calamities we have ever had to record. She had a large pleasure party on board and was run into at night by a schooner, and went down in less than half an hour, about six miles from land. Most of the passengers were of the highest respectability—one of them H. Ingram, an M. P., and Proprietor of the "London News." Their sad fate will bring sorrow to many a desolate home.

The slave trade seem to be reaching fearful proportions in the United States.

The all absorbing subject at home is still the progress of Garibaldi, who seems to advance literally without opposition, and to have won a kingdom, possessing an army of 100,000 men and a powerful navy, almost without striking a blow. We still fear that this very success will lead to dangerous complications. Austria is ready and anxious to strike, while her Italian provinces are in a fever of excitement. We all pray for the enfranchisement of Italy, but alas! if it is to be purchased by rivers of Italian blood.

Retribution is overtaking the murderers in Syria. Fuad Pasha, the Turkish Commissioner has already hanged 70 and shot 110 of them. 90 Druse chiefs have been arrested

and there is some prospect of speedy justice being meted out to these great criminals, and at least temporary order being restored, but what a fearful massacre of unoffending Christian people! at Damascus 5000 killed—20,000 fugitives—10,000 made widows—75,000 left entirely destitute—3000 women sold as slaves—Murders at Baalbec, Smyrna, Beyrout Aleppo, Jaffa, and other places. Surely the Christian powers will take measures to prevent a possibility of the repetition of such cruel scenes.

Nothing further from China.

Sir Henry Ward, late Governor of Ceylon, is dead.

Sir George Simpson, Governor of the Hudson Bay Company, is dead. This gentleman possessed immense energy of character, and travelled we believe more than once round the world *by land*.

The excitement for rifle shooting has spread into Germany. A castle valued 150,000 francs is offered as a prize at a grand match open to all the world.

At a trial with Armstrong guns, balls have been made to penetrate 7 feet into a solid stone wall at a distance of 200 yards.

Spain seems to be rapidly rising in the scale; she is paying her debts and has purchased 8 first-class steamers in England. Up to the present time she has been the most bigoted and intolerant of all Catholic countries.

Great fears were entertained for the crops in England in consequence of unprecedented wet weather, but latest accounts were more favorable. To give our readers some idea of how they farm at home, we may state that farmers have obtained as an average price for potatoes from £14 to £28 per acre; wheat £11 to £14.

We have just observed in an American paper, that Walker the notorious filibuster had been taken, and was immediately to be shot. The sympathy for this bad man seems to have quite died out in the States.

The Free Church have been holding the Tri-Centenary of the Reformation, of which an account is given in another column.

The Rev. Mr. Blackwood has been presented to Scoonie.

For the "Monthly Record."

HOME MISSION.

Collection St. Andrew's Church,
Pictou, £6 0 0

MISSIONARY SERVICES.

Collected W. B. East River congregation, per John Gray, Esq., £11 5 0
Collected Pictou Island, 2 4 0
£13 9 0

W. GORDON, Treasurer.
Pictou, Sept. 28th, 1860.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF

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

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

SCROFULA, OR KING'S EVIL,

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

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

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

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

AYER'S COMPOUND EXTRACT OF SARSAPARILLA,

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

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

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

AYER'S CATHARTIC PILLS

FOR THE CURE OF

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

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

1860.

JAMES McPHERSON,

(SUCCESSOR TO JAS. DAWSON & SON.)
 Wholesale and Retail dealer in *Writing, Drawing, Binding, Packing and Sheathing PAPERS, &c., &c.*
Books and General Stationary,
 BOOKS OF ALL KINDS, LOG
 BOOKS, CHARTS, MATHEMATICAL
 INSTRUMENTS, PAPER HANGINGS,
 PAPER MACHIE GOODS, &c.

ALSO:—IMPORTERS OF
Ed. Garden, and Flower Seeds.
Old-Stand, Water Street, Pictou, N. S.
 Prompt attention to all orders. A liberal dis-
 allowed to wholesale purchasers.

JAMES PATTERSON,

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

G. E. Morton & Co.

MORTON'S MEDICAL WAREHOUSE,
HALIFAX, NOVA SCOTIA.
 ESTABLISHED 1842.] [RENOVATED 1854.
 Dealers in Patent Medicines, Perfumery, Periodicals,
 and Books.
 Agents for "The Illustrated News of the World,"
 and all the principal London Newspapers.
 Proprietary Articles received and supplied on
 demand, and Provincial Agencies Established
 for Sale.

James Hislop,

Water Street, Pictou, N. S.,
 Large and well-assorted stock of **DRY GOODS.**
 Made CLOTHING, &c., always on hand, which
 sold at low prices for ready payment. Also,
Woolen, &c.

Dry Goods, Groceries, etc.

Subscriber keep on hand the usual assortment
 of **GOODS AND GROCERIES, &c.**
 Pictou, Jan. 12, 1869. W. GORDON.

Chandlery and Provision Store,

Royal Oak corner, Pictou, N. S.
 ORDERS put up with promptitude and
 accuracy; Bills taken on the owners.
 MALCOLM CAMPBELL.

Samuel Gray,

**STER. AND ATTORNEY AT LAW,
 AND NOTARY PUBLIC,**
Corner of Hollis and Sackville Streets,
**THE J. D. NASH'S VARIETY STORE,
 HALIFAX; N. S.**

Rutherford Brothers,

**ST. JOHN'S AND HARBOR GRASS,
 NEWFOUNDLAND.**

REFERENCES.

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

William A. Hesson,

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

Alexr. Scott & Co.,

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

Archibald Scott,

**COMMISSION MERCHANT & INSURANCE
 AGENT, EXCHANGE AND
 STOCK BROKER,**

No. 30 Bedford Row, Halifax, N. S.

AGENT FOR

Eagle Life Insurance Company of London,
 Aetna Insurance Company, }
 Hartford Fire Insurance Co., } Hartford,
 Phoenix Insurance Company, } Conn.
 Connecticut Mutual Life Ins. Co., }
 Home Insurance Company of New York.

Card.

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

Donll & Miller,

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

Duffus & Co.,

No. 3, Granville Street, Halifax, N. S.,
**IMPORTERS OF BRITISH AND FOREIGN
 DRY GOODS.**

JOHN DUFFUS. JAMES B. DUFFUS.
 JOHN DUFFUS, JR.

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