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# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

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"IF I FORGOT THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—PS. 137, v. 5.

### SERMON,

*By the Rev. Robert Jamieson, D. D., Minister of St. Paul's, Glasgow.*

"More to be desired are they than gold, yea, than much fine gold."—PSALM XIX. 10.

It is impossible to determine the origin of this sacred poem, as there is neither any notice of it to be found in the history of David, nor does it contain any internal allusion to circumstances which might afford direct evidence, or, at least, some ground of conjecture, as to the time and place of its composition. But there is no reason to regret the want of such data, as a knowledge of its import may be easily and satisfactorily arrived at, independently of all information as to the when and the where it was written. Its character is purely didactic, being a general record or expression of those feelings of piety which the Psalmist delighted so much and so habitually to indulge. The greater portion of it is occupied in celebrating the praises of Scripture, which he speaks of under a variety of terms, as, the law—the testimony—the statutes—the commandments—the judgments of the Lord. In a strain of admiring reflection, as he contemplates it in the various aspects presented by each of these expressions, he breaks out into a brief passing eulogy on the character and properties of that Divine Word; and the high estimate he set upon it, from his long familiarity and experience of its pure and exalted delights, is expressed in the language of the text, "More to be desired than gold, yea, than much fine gold."

In taking these words as a guide to the sentiments to be brought forward in this dis-

course, I remark, in the first place, that they indicate the Scriptures to be a valuable book; in the second place, the comparison they contain indicates the high measure of its value; and, in the third place, the strong desire they express for it on the part of the Psalmist shows the feelings with which we also should regard it.

According to the method proposed, then, I remark, in the first place, that the words before us indicate the Scripture to be a valuable book. A book is prized as valuable, chiefly on account of its contents, and accordingly, judged by this commonly approved standard, the Scriptures surpass all books that ever have been published in the world,—not only in having God for their author, but in the purity of their character, in the sublimity of their object, and in the certainty of the knowledge they communicate. Other books were written by men, containing only the effusions of their mind, and consequently bear the stamp of the frailties and imperfections that characterize their human authors. Some of them were the productions of ignorant men, who possessed but a limited, and very imperfect acquaintance with the subject they undertook to treat, and who, therefore, being blind leaders of the blind, could not but mislead. Some have emanated from bad men, who published from the selfish purpose of pushing themselves into notoriety by the novelty or the boldness of their speculations, or with the wicked intention of sowing the seeds of mischief, of unsettling the principles, or corrupting the morals of their readers. While other books, again have been written by men who, however eminently qualified by knowledge or

rare endowments of nature, prostituted their talents to low and worthless themes, labouring to decorate vice with the charms of poetry, or to recommend a bad cause by the persuasions of a subtle and artful eloquence. Even where the authors were good men, who were animated by the virtuous and benevolent purpose of promoting the benefit and improvement of mankind, as they were still open to error and mistakes, their authority cannot be implicitly followed, nor their judgment relied on as an ample and sufficient ground for our confidence and belief. But the author of the Scriptures was not a man, who, however wise and well-informed, was liable to err, and, however benevolent, might undesignedly mislead; but He was God, who, as He has seen and known all things from the beginning, must be intimately acquainted with all truth; and who, acting ever under the guidance of the purest benevolence, and the most unerring wisdom, can never deceive in any of His statements. It is true, that those through whose immediate instrumentality the Scriptures were written and given to the world, were though good, yet imperfect and fallible men: but they were not left to follow the guidance of their own independent judgment, either in the choice of the matter they introduced, or in the expressions with which they clothed it. All Scripture was given by inspiration; and "prophecy" says Peter, "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." In this view,—the divinely furnished qualifications of its penmen,—the Scriptures possess a marked and exclusive superiority to all other books; and then the matter they contain is no less transcendent in importance, as it relates not to any ephemeral subjects, but such as are of lasting and universal interest to men,—the concerns of the soul, and an eternal world; they inform us of our original destiny, and instruct us in the art of living well, and dying happily. In the perusal of other books, we must proceed with caution, and exercise our faculties, not only to ascertain the meaning, but to judge of the truth and rectitude of the author's sentiments. But we can open the Scriptures with unhesitating confidence, and read their contents with a full and certain persuasion, both of the high importance, and the infallible certainty of every narrative they give, every doctrine they teach, and every precept they inculcate. It is God that speaks to us in this book; and though pages written in the language, and traced by the pen of frail mortals like ourselves, it bears the Divine impress, and carries a Divine authority, as plainly as if the words were heard pronounced from the throne of heaven.

Moreover, the Scriptures are valuable not only from their being the best, but also the oldest book in the world. The intrinsic interest and importance of their contents is, of course, what should most stamp them. But

this value is greatly increased when associated with the circumstances of their venerable antiquity. The whole volume of the Scriptures was not given to the Church at once in that complete form in which it is our great privilege to enjoy it. God spake at sundry times, as well as in divers portions, unto the fathers by the prophets; and although the Scriptures maintain throughout the same tone and reveal the same scheme of salvation, yet a period of not less than sixteen hundred years intervened between the time that God first spake by Moses, and the Spirit concluded the sacred volume by the revelations made to John in the isle of Patmos. Very few books are now extant which are as old even as the New Testament;—the greater portion of the works of the learned in classical antiquity having long since fallen a prey to the wasting hand of time, and the memory, as well as the names of their authors, being lost in the gulf of oblivion. But if we go to the earlier part of the Bible, there is no book so old, by several hundred years as the historical writings of Moses or the book of Job. Nor does this great age, which gives an antiquated air to all things else, in the least degree detract from the character, or lessen the value of the Scriptures. Its Divine authority is the same as ever. Its communications are as important and as necessary to be believed, as they were by the people who were first delighted and honoured by the precious boon. And, moreover, the belief of them is equally calculated to enlighten the understandings, to comfort the hearts, and to regulate the lives of men. On all these accounts, the sacred volume is entitled to a pre-eminent place in the estimation of Christians. And if we are accustomed to prize as a great and precious curiosity, a book which dates back a few hundred years only, much more should we set a high value on the book which possesses the exclusive honour of being the oldest in the world, especially when, in other respects, the eternal magnitude and interest of its discoveries stamp it as an incomparable treasure.

I proceed to remark, in the second place, that the comparison made in the text indicates the high measure of value to be set upon the Scriptures: "More to be desired than gold, yea, than much fine gold!" The object here brought into comparison with the Scriptures is gold, which, more than anything else, has been ever held in the highest estimation amongst men. It is the most precious of metals; and, moreover, is distinguished by various properties, which give it a superiority to all other substances in nature. Its colour is of a dazzling brightness, and exhibits so splendid and rich an appearance, that it is always applied to give the finishing polish to whatever is designed to be grand or sumptuous,—used by women for ornaments to the hands and the head; for a chain to the neck of a ruler; for a crown to the brow of a king; as well as enlisted in a variety of ways to gild

the walls and furniture of the stately mansion. Its gorgeous lustre imparts an air of magnificence to all around it; and if, as some think, this psalm was the composition of Solomon, in whose temple and in whose palace there was such a boundless profusion of the precious material, the statement of the text, coming from one who had so passionate a taste for the splendid and the luxurious, is stamped with a peculiar significance. Moreover, gold is the purest of all metallic substances. Though exposed to the action of the hottest furnace, it loses nothing of its nature, of its substantial properties, or characteristic appearance; and, though freed from all mixture of alloy, it remains as solid and weighty as before. Then, again, as a circulating medium in the social intercourse of life, it is the only thing capable of universal use. Other means may be conventionally employed in certain places, and in a certain state of society; but beyond that limited range, they are unknown and useless; whereas gold is adapted for all quarters of the world. People of all ranks and of all regions have learned to appreciate it, as its worth, unaffected by any changes, either of time or society remains the same as when it first came into the hands of its possessor. And, last of all, it is the standard by which the value of all other things is estimated. Whatever charms an object may possess in the eyes of its maker, or however highly prized it may be by him who owns it, the ideal merit ascribed to it by such partial and interested judges, is never regarded by the world as an evidence of its worth; and its real value is left to be determined by the price it will bring in gold.

In all these respects, this precious metal is a fit emblem of the Scriptures, and the whole range of nature could not have furnished to the imagination of the sacred poet a more appropriate subject of comparison by which to describe the transcendent excellence of the Word of God. The high-toned purity that pervades it, and by which it is distinguished above all other books, notwithstanding the crust of earthly corruption with which it is necessarily associated in recording the history of the Church in the world; in its being adapted for the benefit of men in every rank and condition of life, and in all countries and ages of the world; its being the only Divine and perfect standard by which the value of things in the world must be determined—by which all characters are judged, all actions are weighed, and the lawfulness or excellence of all pursuits are tried;—these characteristics of the Scriptures are well represented by the precious metal alluded to in the text; and in all these points of comparison, the Scriptures, amongst books in the possession of men, stand equally high as gold does among the substances of the natural world.

But at this point all equality or fitness in the comparison ends; and in other respects, far more important than any I have yet men-

tioned, the Scriptures possess such an unequalled superiority, that all who have learned to estimate them at their true value, will say, in the language of the text, "More to be desired are they than gold, yea, than much fine gold." And in what respects is their superiority so surpassingly great above gold, and the finest gold? Consider the origin and nature of each. Gold is a material substance, formed in subterranean mines by some unknown and unseen agents of nature. It is found in certain countries chiefly, concealed in the bowels of the earth, imbedded in heaps of sand, or adhering to the mountain debris, which is washed down by the rivulets that descend into the neighbouring valleys. It is not till it has passed through the hands of the refiner, and been purified from the baser materials with which it may happen to be mixed, that it becomes fit to be moulded into the coin of the realm, or fashioned into that infinite variety of light or solid finery to which the art of man can apply it. But how lustrous soever may be its beauty, and how gorgeous soever its magnificence, it is of the earth, earthy; and although it constitutes one of the chief elements that impart grandeur to rank, splendour to affluence, and that form the emblems of authority and power to the great, it is after all no more than a piece of matter, superior indeed in appearance, but the same in substance with the dust on which we tread.

Turn now to the Word of God; and when you consider its origin and nature, you will perceive how much more it is to be desired than gold, or the finest gold. It is not of earthly origin—for it is not the growth of nature—it was not born with man, nor had it a local habitation, when, on the completion of his creative work, God looked on all that He had done, and pronounced it good. It was introduced long after from a special cause; and although its statements of necessity passed through the minds, its words were uttered by the lips, and recorded by the pen of men,—it bears so little resemblance to any production of theirs ever known or heard of in the world, as plainly bespeaks its having come from a higher quarter. Its style is so much more dignified and commanding than the greatest or boldest of mortals would dare to assume—its discoveries stretch forward in a direction so remote from the course, which all human researches have ever uniformly taken,—the principle that pervades it is so humiliating to the native pride of man, and the whole of its details of a kind to the invention of which the powers of man are so manifestly unequal, that every intelligent and reflecting mind must be convinced, that he is not the author: and then, when we consider its character, it is of such pre-eminent purity, it breathes such a spirit of holiness, displays such stern opposition to every form and degree of iniquity and vice, makes such an effectual provision for the banishment of all un-

ral evil, and for the growth and establishment of all true excellence, its tendency is so strong and so well fitted to elevate this fallen world to the purity of heaven, and to renew man after the image of God, as shows beyond all controversy the Scriptures to be a book purely spiritual, while gold is a substance as purely material.

The superiority of the Scriptures to gold, will be seen still more, if we consider the benefits they respectively confer upon man. Gold is a substance of no small value and importance to man. It multiplies the sources of human enjoyment; it is the origin and main-spring—the means no well as the grand end of all business, traffic, and commercial enterprise—it raises its possessor from the bare necessities of life to seek for refinements and elegancies—it begets a feeling of independence, and its profuse appearance in every form, disclosing extensive resources, never fails to secure its possessor a station of power and influence in the world. It were the merest affectation, then, and contrary to all observation and experience, to deny that gold does confer a variety of substantial benefits on man in the world; but then they are benefits on man in the world; but then they are benefits of such a kind, that they cannot impart to him the enjoyment of perfect, nor secure the pledge of lasting happiness. Let his coffers be ever so full of the envied treasure, and his apartments exhibit ever so profusely the splendour of golden trappings, his gold cannot elevate him to a happy eminence where the troubles and misfortunes of life will not assail him; and not until gold can purchase an indemnity from the thousand ills that flesh is heir to—not until power can command all the angry agents of pain to vanish and retire—not until authority and influence can charm or exorcise the demon passions that are hostile to peace of mind,—which embitter life and fill the world with violence and crime—then, but not till then, can gold be said to confer the blessings most needful and most suitable to man.

Turn now to the Word of God; and when you consider the precious benefits it confers on man, you will perceive how much more it is to be desired than gold, the finest gold. Striking its axe at sin, the root of all the evils that afflict both the personal and social condition of man, it lays, in the disappearance of that evil and bitter thing, a foundation for the full enjoyment of all the blessings it offers; and how many and various are these blessings! It reveals doctrines calculated to fill the mind with sublime and holy principles; it prescribes laws which in their nature are wise, and equitable, and good, and which by their direct and certain influence are calculated to promote the happiness of all who obey them; it inspires sentiments of piety to God, which, when imbibed in their true spirit, mould man into the highest form of humanity ever seen on earth; and it prompts a

benevolence to man so active as to have led to the erection of those humane and philanthropic institutions which are designed to mitigate the evils, and promote the comforts of the poor and the suffering; it has extirpated so many barbarous customs that once prevailed, and introduced such refinement into the general tone of society, that by its influence, even in a temporal point of view, it has conferred unspeakable benefits on man; and then, when we consider its higher and happier influence over those who, by a living faith in its truth, bring themselves under willing subjection to its authority; when we consider how that, though it does not exempt them from the trials of life, it furnishes them with the true philosopher's stone, that can turn them all into gold, leading them to bring their wills into entire acquiescence with the Divine—filling them with the love of God the joys of the Holy Ghost, and the blessed hope of eternal life; when, in short, we consider that it instils into all who imbibe its spirit and comply with its dictates a principle that makes them faithful in the discharge of every duty, active in the improvement of every means of grace, serene in the most troublous hour of affliction, and happy in the prospect of death—say, has it not conferred benefits on man greater and more precious than all the gold in the world could ever purchase?

Once more, the superiority of the Scriptures to gold, even the finest gold, will be seen, when we consider their comparative durability. Gold, though the most valuable useful, and durable of all the metals, is of a mutable nature. Though not liable, like others, to corroding rust, it is subject to the tear and wear of time; and, like all things else that belong to this changing world, is doomed to grow dim of its splendour, and to perish at last.

Turn now to the Word of God; and when you consider the durability of its nature, you will perceive it is a possession more to be desired than gold, even much fine gold. It has already continued to exist for ages, and it will continue to exist so long as the world lasts. But I am not speaking of its continued and miraculous preservation in the world, but of its personal and happy effects on those who read and prize it, as the Psalmist did.—on those who, reading and receiving by faith its precious truths into their heart, will have reason, both in time and throughout eternity, to bless God for the inestimable boon. The man whose treasures of gold are as great as those Cyrus, and who has placed all his happiness and his hope in his coffers, may be stripped, like that opulent monarch, of all his riches, and left to beg a pittance from the cold hand of charity. But when the word enters the heart of any one, with demonstration of the Spirit, and with power, it leads him to a Saviour who can save him to the uttermost, and will never abandon the soul that

trusts in Him. It produces a new life in him which shall never die. The Word of the Lord liveth and abideth for ever in the soul which has entered by Divine power, and becomes the happy means of conveying to him all the blessings of salvation, grace, and glory,—present comfort, as well as future and everlasting joy. Happy the man who has received it by faith! He will find the pleasures of religion not only sweet but lasting; securing him a treasure, which the poorest man that possesses is richer than all the gold of the world could make him; and which the rich man that possesses will find of all his possessions, to be so inestimable, that he will say, in the language of the text, "More to be desired are they than gold, yea, than much fine gold."

I now proceed, in the third and last place, to remark that the strong desire which the words before us express for the Scriptures on the part of the Psalmist, shews the feelings with which we should regard it.

A desire for gold exists more or less in the minds of all. In some this desire is their governing principle of action, originating their movements, stimulating their energies, leading to sustained efforts of patience and perseverance, which no disappointments nor difficulties exhaust; and nothing can satisfy them, but a possession of the object on which their hearts are set. In others, again, this desire rises into the strength and intensity of a passion, prompting them not only to spend wearisome days and sleepless nights, but to form deep laid schemes, to enter upon anxious speculations, to prosecute hazardous enterprise, and to undertake, as many are now doing, a voyage into a distant and unexplored region, where, as adventurers, at many a painful sacrifice of time and chance-directed labour, and incurring the most imminent risk of danger to life and property in a lawless state of society, they continue their daily *diggings* for gold. And richly will he deem himself rewarded for all his previous anxiety and toil, and great will be his feeling of ecstasy, who, by some fortunate accident, catches a glimpse of shining ore, first seizes the precious lump, and finds himself in possession of the longed-for treasure.

In like manner a sense of the value of the Scriptures, and a desire to gain an intimate acquaintance with their precious contents, is an invariable concomitant of every Christian mind. Where this desire has no existence at all, what can be a surer mark of irreligion or worldliness, or of a merely nominal profession, which suggests, perhaps, the propriety of possessing a copy of the Word of God, but allows it to slumber in inglorious neglect in their repositories, or on their shelves, or keeps it in some elegant form as a piece of gilded furniture, to embellish their apartment, but never thinks of it, nor handles it, but when they carry it to church, or find it there? But all who are Christians, not in name only, but

in sincerity and on principle, will, like the Psalmist, prize the Scriptures as an inestimable treasure, and cherish a desire to be more acquainted with the precious contents of that sacred volume. And this desire they will manifest by a frequent and periodical perusal of it; by storing their memories with a knowledge of its facts, and feeding their souls with its heavenly truths; by cleaving unto it as the ground of their trust, and as the source of their happiness; by appealing to it as their guide in the discharge of duty, and their counsellor in the midst of difficulties; and by keeping it so constantly before them, that their sentiments their habits, and their pursuits, are moulded by its silent but predominant influence. In short, they will shew the value they set upon it, by making it the ground of their confidence. As the man of the world, who, by years of anxiety and labour in foreign climes, has earned a competency of gold, will carefully take the most prudent and rational means to secure the possession, and will return home to his native country, to spend the remainder of his life in the enjoyment of the comforts and elegancies which it will afford him, so the Christian who knows the Scriptures, not in word only, but also in spirit, and who by faith has come to participate in the blessings it contains, will take every means, by meditation and prayer, to retain and perpetuate what he has got. The feelings of every Christian are so akin to those of the Psalmist, in his estimation, the Word possesses so great an inestimable a value, and he cherishes so great a love for it, that, were all the books in the world to be lost, or laid in one mighty pile for conflagration, he would be happy in the retention of it alone. And as life advances, and his experience ripens of its refreshing comforts, and its elevating power, he can testify his sense of it, and the value he sets on it, no otherwise than in the language of the text, "More to be desired are they than gold, yea, than much fine gold."

Is this, my friends, the language of your hearts? It is the language of a very advanced and experienced servant of God, who had long drawn water from the wells of salvation, and whose lengthened and varied experience enabled him, in a peculiar manner, to know and to testify how sweet and refreshing it was to the taste,—one who, seated as he was on a throne, and surrounded by all the splendours of royalty, knew, and could testify, that the treasures of the Bible were immeasurably better as a source of human happiness, than all the pleasure derived from the possession of gold. You may not, in point of spiritual any more than of earthly experience, have risen so high as the Psalmist; not still, if you are the people of God, His word possesses attractions to you, and opens sources of pure and elevated enjoyment, and is felt to exercise such a happy influence over you, that you prefer it to all other books. You repair to the perusal of it not under a cold sense of duty merely, but

from a lively sensation of pleasure in the communion it enables you to hold with its Divine Author—the Divine friend of your love. And in proportion as your religious knowledge rises into faith, and faith ripens into spiritual experience, you will be enabled fully to enter into the spirit of the Psalmist's words, when he said, "More to be desired are they than gold, yea, than much fine gold."

### How do You intend to "Take in the New Year?"

THIS may perhaps meet the eye of some one who intends, "as usual," to end one year and begin another with drunken revelry. We believe that, as respects such customs, there is a great and decided improvement among all classes; yet it is notorious, that thousands of our people who are habitually sober, join the ranks of the profligate and dissipated at the season of the New Year. And from the excuses that are made for such conduct, and the judgments which are passed upon it by even professing Christians, one would think that God's laws were suspended upon "New Year's Day;" that for one day, at least, men were permitted, with impunity, to have their "hearts overcharged with surfeiting and drunkenness," and to "waste their substance in riotous living;" that for one day Satan was "loosed a little season" upon earth, and that people were indulged with the privilege of "following the beast!" And what is said of many such followers? "Oh! he is a very respectable tradesman,—a good man,—a sober man too. He forgets himself, to be sure, about the New Year; but he cannot be much blamed for that; it is the custom you know. People are so happy!" These are some of the ignorant and wicked comments which are made by those who should know better, upon the excesses too commonly connected, alas! with the New Year; whereas, if men would only reflect, they would perceive, that at no season of the year is intoxication (though at all times sinful and vile) so peculiarly base and wicked as at that period, when we end one year and begin another, and which is so solemnizing to every thoughtful mind. The last day of this year will end to each man a history peculiar to himself,—and, to himself more interesting than the history of Europe! To some it will be as the happy close of a sunny day;—to others, as the midnight hour of a day of gloom followed by the shadows of a dark and stormy evening. One man may enter upon another year with glad hope, as if it were the opening gate of Paradise; another, with tottering step, and groping hand as if it were the entrance of the valley and shadow of death. But however strong the feelings may be which the past summons up, or the future kindles, can we conceive a more

degraded way of expressing them than by drunkenness? Conceive only the drunkard resolving thus to shew his sense of what he has received during the past, or thus to prepare himself to meet the future. We will picture him to ourselves, soliloquising somewhat in the following manner:—"The year is now come to an end! I have been a very lucky, a very happy man, during the last year. Let me see if I can recal the mercies shewn to myself and family. Mercies? I cannot number them!—they have been new every morning and evening. Every hour of the 24 of each of the 365 days that are gone, have been full of mercies. I can recal peculiar mercies too,—such as, deliverance of myself, or some near and dear to me, from danger, sickness, death,—and the obtaining of other special blessings;—and all this year, mercies have been added to those of the many years which are gone! Reviewing those mercies, I shall—get drunk! and thus shall I banish from my memory every thought of God who has given me all; and by doing what He hates, I shall testify that I love Him not, and feel no gratitude towards Him!" Or shall we suppose this man not only reviewing the past and present, but contemplating the future? Conceive him, then, saying "I know not what awaits me! This coming year may be to me, or to my family, a year of poverty, sickness, or death! What trials or temptations may come to me! This year I may meet my Saviour! But whatever comes, I shall enter upon the future, and prepare for its coming events, by—getting drunk!" We do not say, that any one of our readers would be so daringly impious as to express himself in such words as these, but what else do men *practically* declare, when they *act* as we have supposed them to do? It is no valid excuse to say, "Oh! we never intended to shew either our ingratitude to God for the past, or our indifference to His providence for the future. It was mere thoughtlessness and an evil custom. We forgot ourselves!" True; but how could you "forget God?" Do you not perceive the wickedness involved in *not* remembering and praising Him from whom all your mercies come,—in not casting your care on Him who careth for you? In thus forgetting God, you indeed forget yourselves; for he who "forsakes God, forsakes his own mercy." Read Deut. iv. 10-15; Psalm ix. 17; Hosea xii. 6; Psalm 1. 22; ciii. 1-5.

But, perhaps, you hate to think of the past, and fear to anticipate the future; and that as both force themselves upon your mind at this season, you are glad, even by dissipation, to banish the unhappy thoughts to which they give rise. But is the past blotted out from "God's book of remembrance," when obliterated for a time from your memory by the stupefaction of strong drink, or the noise of ungodly revelry? Would it not be wiser in you, and bring surer peace to your soul, to

look steadily at the past, though it should appear to memory as accursed ground, haunted by the hideous spectres of wicked days and nights; and, in deep penitence, beg a merciful God to wipe it out with the blood of Christ shed "for the remission of sins that are past through the forbearance of God?" And as to the future, how can you—how dare you—fly from Him who alone can guide you—protect you—help you—keep you from evil; and without whose grace to help, time, in spite of all its mercies, will prove a preparation for an eternity of woe? Whatever you do, then *forget not God!* but meet Him through a Redeemer, and be at peace!

We do not, however, intend, at present, to particularize those exercises suitable to a new year; but to lift up a warning voice against a common sin, and reckless state of mind, which convert a season which, in the case of every professing Christian, should be fruitful to God in prayers and thanksgivings, into a season which, in the case of thousands, is fruitful to Satan in base ingratitude, and heartless dissipation, and reckless folly.

Let it not be supposed that we are enemies to those domestic enjoyments common at this season, expressed even in the family feast, the jocund laugh, and the stirring music. There are times when it is "meet we should be merry;" and when that merriment, we believe, may be shewn in these ordinary forms of social happiness. Though, perhaps, incurring from some the charge of being "wine bibbers and gluttonous," we maintain, that there are seasons of festivity, when to Christians who have the means at their disposal, and with even more propriety than to Jews, may be applied the words of the old commandment,—*"Thou shalt bestow thy money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat before the Lord thy God, and thou shalt rejoice, thou and thy household!"* (Deut. xiv. 26.) But mark the words "*before the Lord!*" It is this principle which is to regulate *all* such outward means and expressions of enjoyment. Our enjoyments, whatever these are, must be received from God, and returned to God in gratitude, love, and obedience. "Whether we eat, or drink, or whatever we do, we must do all to the glory of God." All must be in harmony with our submission to Him, delight in Him, and a realizing sense of His presence; so that if anything is said or done which we would not wish Christ to see or hear, that thing *must* be wrong. We would then beseech of our readers never to fly to Satan for happiness. "He is a liar" and "murderer from the beginning." There is nothing he gives us; but God gives us in an infinitely better form. All Satan's gifts and pleasures are abuses and perversions of those permitted and bestowed by God, who "gives us *all* things *richly* to enjoy." *Sinful* pleasure is coin designed origi-

nally by God to make us rich towards Himself, but robbed from the treasury of Christ's kingdom, and brought into the kingdom of darkness; and there being stamped with the foul image of its prince, is bestowed by him as a bribe and reward for rebellion against God, and as means of "buying souls of men!" Bring in the new year as Christ's happy, prayerful, thankful, confiding people; and not as Satan's prayerless, miserable, ungrateful, and drunken slaves! And thus you will have a *good* New Year!

—o—

(For the "Monthly Record.")

1862.

THE NEW YEAR lifted its crowned head  
From the grave of its silent sire.  
And rose, like the phoenix, in strength arrayed,  
From the dust of that funeral pyre.  
He put on his robes of state and pride,  
And stood by the sounding sea.  
Where flowed the current and ebb'd the tide—  
Of Time and Eternity.

His glance o'er the mighty earth was bent,  
And a goodly realm was there,  
Then opened his sire's last testament,  
As besom'd the rightful heir.  
But a weary look came o'er his brow,  
And his glance was changed and dim.  
While his brow grew dark for a year of grace  
At the legacy left to him.

There were tangles and troubles at every turn,  
Battle and fears to subdue.  
Middles to ravel, and problems to learn.  
Nor to one had he ever a clue—  
Wrong to be righted the wide world o'er  
Wherever the sun shone down;  
The NEW YEAR it sighed, as he felt he wore  
A chain in place of a crown.

From the ruddy East to the green wide West  
Defection and fear prevailed,  
Revolt was lifting its blood-stained crest.  
And hope in its presence quailed;  
From New Zealand's Isle unto far Japan,  
Outstretching from pole to pole,  
To the land where a despot's galling chain  
Roused the Magyar's free-born soul;

Where *Italy* sounded her vine-wreathed lyre  
The sky wore a smiling glow,  
But the crater emitted its sparks of fire,  
And the lava was hot below;  
While *France* looked up with a puzzled brow  
From her army, and iron-clad fleet,  
With a falling exchequer, perchance a foe  
For her wily lord to meet.

And England, great England, was ill at ease,  
As the Eagle, oy jackdaws pecked,  
Her mighty fleets and her argosies  
Of commerce the ocean flecked.  
Alone, yet strong in her glorious part,  
She lifted her stately head,  
But a wail rose up from her mother's heart  
For the millions who ask for bread.

Where crowded factories dim the sky  
With the smoke of their weary toil,  
The suffering poor, and their children, cry  
For return of the Corron spoil.



From these she turns with a strange unrest,  
 And sees, through the hazy glow,  
 Her red-cross lifting its dauntless crest  
 O'er the waters of Mexico!

To that giant realm in the western world  
 Where war bears its red right hand,  
 And a tattered flag in disgrace is furled  
 O'er a self-destroying land—  
 Where peace sits widowed and desolate,  
 Mourning her empire yet,  
 While brother with brother in deadly hate  
 On the hearthstone of home have met.

From the erring South, where oppression's rod  
 Has darkened the weary air,  
 The cry of the slave has gone up to God,  
 And His judgments are heavy there.  
 To the traitor North, with its bragging boast  
 Of freedom and heartless wrong—  
 The lightning flashes from coast to coast,  
 And the thunder's voice is strong.

No marvel the NEW YEAR heaved a sigh  
 At this picture of st. life and sin:  
 To reform the world he was willing to try,  
 But knew not how to begin.  
 Yet over the storm and the tangled thrall—  
 Through the twilight so strange and dim,  
 There ruleth One who is Lord of all,  
 And the issues are safe with him!

HALIFAX, Dec., 1861. M. J. K.

—c—

## THE CHURCH OF SCOTLAND.

### I. INTRODUCTORY.

AN eminent English Bishop—Dr. Philpotts of Exeter—lately declared in Convocation, that, strictly speaking, there was not, and there could not be, a Church of England out of England—a truth so evident, that the wonder is that the Right Rev. Prelate should be so tardy in discovering and acknowledging it. It is true that there is now, in each of the Colonial possessions of Great Britain, a Church conforming to the ritual, doctrine and order of the English Establishment, and called by her name. In Nova Scotia, for instance, we have a complete diocesan equipment of bishops, priests and deacons, practising the same forms of public worship as the Church of England, using the same liturgy, and subscribing the same standards, with a laity who are constantly in the habit of calling themselves, not of Nova Scotia, but of the mother country. Yet there is, notwithstanding, in the strictest sense of the term, no Church of England in this province, not wholly or even mainly because we are territorially forth of that kingdom, but because of the very different conditions and relations under which an Episcopal Church must exist here. In England, not only is there the wise and salutary connection between Church and State, but, in addition, there are large and permanent revenues, an exact parochial system occupying every inch of soil, a title to possession coeval with the introduction of Christianity itself, and, as the natural result of so rare and happy a combi-

nation of circumstances, an influence so all-pervading that it is felt not only at the nation's core, but at its remotest and least regarded extremities. It is manifest that, in this country, even were a civil establishment secured under Episcopal rule and forms, there would still be lacking much, if not all, that constitutes the power and grandeur of the English Church. Even if Nova Scotia were next month to be declared an integral portion of England, and were as such to be parcelled out into parishes, served, under bishops, by rectors, vicars and curates, on the permanent footing of an Established Church, and in the enjoyment of all the privileges and immunities which belong to such an institution, still, without the prestige conferred by age—without any opportunities to nationalize itself—unfamiliar to the vast majority of the people, and destitute of any claims on account of services long and faithfully rendered either to the devotion of its friends or the respect of its enemies;—we would have here but the dry bones, but the lifeless skeleton of the Church of England. A parliamentary majority, the fiat of a Prime Minister, can never create a national Church. The erection of parishes, the exaction of tithes, the fostering care of a government; the favor of royalty, cannot accomplish it. It must be the long result of ages, of the beneficence, piety, reverence, of many generations—of the struggles, adversities, martyrdoms, of the good and great of old. The Bishop's declaration really amounts to a truism. There can, in no important acceptation of the terms, be an English Church out of that country; and Episcopalians domiciled abroad must content themselves with the designation—an honorable one and a safe—of the Episcopal Church in connection with the Church of England.

With equal truth may it be said of our own Church, that the conditions and peculiarities of its existence in Scotland cannot be transferred to other countries. As out of England there can be no Church of England, so, out of Scotland, and for the same reasons, there can be, strictly and properly, no Church of Scotland. We must rest satisfied with the designation assumed by our Synod—"The Presbyterian Church of Nova Scotia and P. E. Island in connection with the Church of Scotland." We must be more than satisfied with it—more than contented and happy under it. We must be able to appreciate the security which it confers, and to defend it against all gainsayers—to prove that it is not a blind prejudice, nor an adherence to antiquated notions, nor a blundering unreasoning obstinacy, which, as some would affirm, have induced us to turn away from the dulcet voices which have been so lately charming in our ears. Not because they proceed from the lips of those who, for the greater part of their lives, have been calling us Erastians and hirelings, have we rejected their addresses; nor because we are inclined to stand upon

our dignity as ministers and members of a Church established by law in the mother country; nor even because we desire to appropriate to ourselves the name, if only the name, of the thing we desire and love;—but for far higher and more substantial reasons. We seek security against the dangerous innovations which dissenters have made and are making in the doctrine, discipline, and testimony of the Church. We seek to bind ourselves and the generations which will succeed us to the orthodox profession of our fathers. Looking abroad on the *disjecta membra* of Presbyterianism in many lands, on the Church of the American States shivered into a dozen of fragments—Old School, New School, and diverse schools,—many of them containing something more than the germs of what may grow into the upas tree of rationalism and infidelity; on the Church of Ireland, with a considerable section openly denying the divinity of our Lord; on the U. P. Church of Scotland, with a Voluntary Testimony; on the Free Church, propounding, in this year and century of grace, the Popish doctrine of spiritual independence;—we cannot but congratulate ourselves on the wise instinct which has led us to seek shelter within the shadow of the walls of the goodly house which our fathers have built. To use a nautical figure, should we out ourselves clear of our present moorings, whither should we drift? In these fast and changeful times, where should we be fifty years hence? Novelty is rife around us, the *fræe*-thinker is busy sapping at the foundations of our hope, erudite men, in colleges and pulpits, speaking the jargon of philosophers, are endeavoring to explain away our holy mysteries, the eye of reason is coldly scanning our faith, and marking out boundary lines through its very midst. Should we set up for ourselves, what next? Where are our safeguards against the assaults of the enemy? Independence is a noble thing, if we could only use it discreetly—if we could only repress the disposition which so inevitably characterizes it, to sneer at things old and affect things new, to believe too little in the dread of believing too much, have we cleared a couple of acres of forest land and erected a log-hut in these western wilds? and do we not then shake our fists at monarchy and scowl at aristocracy, and say harsh things concerning those institutions which we formerly prized and respected? Suppose we have an ecclesiastical house of our own, a bran new American house. A man can surely do what he listeth with his own property. He may put what furniture he pleases into it; he may make what alterations in the apartments and partitions seem good to him; he may arrange its internal economy after a fashion of his own; nay, he may pull it down—rafter and beam, tower and wall—and sow salt on its foundations, if he be so minded. Suppose we have become independent, then—no longer Erastians and

hirelings, but men and brethren. We shall tear a leaf or two out of the Confession, we shall append an explanatory note to the 23<sup>d</sup> chapter, we shall elevate Erastianism into a heresy, we shall raise up a new Testimony and compel our licentiates to vow against it, we shall declare something unchristian marriage, we shall lay hands upon Elders in the ceremony of ordination, we shall invent a new name, and call Kirk-Sessions Parochial Presbyteries, and we shall have, hold, and possess, a huge quantity of spiritual independence. No, brethren! Rather will we hold fast the profession of our faith without wavering. It is not for us to erase a single line, to assail a single position, to qualify a single doctrine of that Confession. Modern devices and imaginations and inventions have no charms for us. We are contented to walk in the old ways, to maintain the old standards, to love the old Church. More than honour and reason, more than rank and dignity, we prize safety, and we think that at present we are safe. The ritualism of England and Germany will never infect us. The utilitarianism, the sensationalism, the love of display, and the constant hankering after some new thing, which have so disfigured and divided the Presbyterianism of the American States, will never usurp dominion over us. It may be that our friends who have lately made the venture of independence, may prosper as we would desire. Concerning ourselves, there can be no doubt whatever, as long as we remain in connection with the Church of Scotland. Against that rock the gates of hell will not prevail. Popery, prelacy, and, alas! that we should say it, her own rebellious children, have frequently dealt hard blows at the venerable mother. Many heresies, many systems of philosophy falsely so called, many novelties, have from time to time prevailed around her. Still are her garments unspotted from the world, pure and saintly, as in the days when Culdee missionaries laid her foundations deep in the gloom of Caledonian forests, and taught barbarian kings and painted kernes to bow at the name of Jesus. Strong she is, too—let her enemies confess it; stronger far than when she sat more at ease and governed it over an undivided people; strong because of her trials and afflictions, because of the need she had to furbish her weapons and hang out her banners and man her walls. Like the pine of Clan Alpine

“Moored in the rifted rock,  
Proof of the tempest’s shock,  
The firmer she roots her the harder it blows.”

Let it be known, then, far and wide, to whomsoever it may concern, that, mainly for the reason we have herein specified, we are resolved at all hazards to maintain intact our present connection. Other motives we have. We love our mother as a dutiful daughter should, and surely if that is a weakness it is a very amiable one. Our intercourse with

her has been sweet and precious. The benefits which we have received at her hands have been exceeding great and many:—she has consoled with us, cared for us, thrown her strong arm around us, at a time when the path before us was in very deed a rugged one, and our progress over it painful and slow. Shall we not love her—our father's Church? While the old places are there—the high places of our Lord and of His Christ, where the Cross was first planted and the incense of the morning and the evening sacrifice first arose; while the old graves are there, where our fathers sleep in the shadow of the temples where they worshipped, and the old trees, and the old paths winding among the tombs—can we forget her? shall we not love her? Childhood, boyhood, manhood, have there received impressions which distance, however great, and absence, however prolonged, will never obliterate. Old age will wax garrulous in recalling them, and dying lips will babble of them in dreams and visions. "If we forget thee, O Jerusalem, let our right hands forget their cunning:—if we do not remember thee, let our tongues cleave to the roof of our mouths."

And we have a *status*, too. Probably they who have it not will affect to sneer at it. But is it not a real thing, begotten of qualities to which men have ever accorded respect and precedence? Theology is a science—a sacred science certainly—but, like every other, possessing a peculiar nomenclature, certain rules and definitions, divisions and subdivisions, moot and fixed points;—and while it is not by any means necessary that all should know it scientifically—while in its application to life and morals, under the name of religion, it is so simple that a child may comprehend it, still, inasmuch as its importance cannot be over-estimated, it will be readily granted that those whose duty it is to deliver instruction concerning it, should be as fitly furnished for the work as circumstances will permit of. The clergy are the sworn interpreters and guardians of the truth as it is in Jesus, and therefore loose and inaccurate statement, crude and shapeless opinion, the blind groping of ignorance, and the sickleness and infirmity of speech which ever accompany it, ought not to be tolerated in them. This position being established, how is it connected with the question of status? Intimately—thus: The clergy of the Church of Scotland are, or ought to be, capable workmen, needing not to be ashamed. Their training for the sacred office has been thorough and careful,—no Church in the world, not even the sister establishment of England, exacting so much from, and exercising so rigid a supervision over, those who aspire to her pulpits. Of course, it is not denied that, as errors and defects are inseparable from every institution which is administered by men, unworthy persons may occasionally be admitted to teach and rule in her sanctuaries. But this does

not in the least degree invalidate the fact, which will be conceded even by those who do not love her, that the Church of Scotland has always sought to sanctify learning and literature by devoting them to the defence and exposition of divine truth, and has succeeded so far as to lead the public to expect in every one of her ministers as well competent gifts, as imparted graces.

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## C O R R E S P O N D E N C E .

### The Schemes of the Church.

ALL the Schemes which have the extension of the Redeemer's kingdom for their object must be of importance, and a Church that neglects to support any of them to the extent of her means, and the vigor with which she prosecutes them may be fairly taken as a test of her vitality. At the same time, it is quite obvious, that the importance of each scheme is only relative. A Church cannot live for any length of time without having an educational scheme of some sort either in her own connection or allied to her, by which her young men are trained for the Ministry. A Home Mission Scheme is equally necessary for a Church's existence and growth, other Christian schemes she may for a time do without, as the Churches of Great Britain and America did do for centuries. Our own Church started with her "Young Men's Scheme" with every promise of success. We are again, however, on the right tract, and it is to be trusted the scheme will be prosecuted with the utmost vigor—it is indeed cheering to know, that we have now twelve or thirteen Students training for the Ministry, mostly under its auspices.

With our schemes of Home Missions, and supplementing weak congregations I am more immediately connected, and as a matter of course, more personally interested than in any of the others. The "Lay Association," whose main object was to assist the Church in this work, may have failed—there may be radical defects in its constitution, such, as will for ever render its efforts abortive to obtain the end in view; but I think it wrong to part with it until it has had a fair and an honest trial. For my own part I am not wedded to one particular plan. Any other scheme likely to do the work more effectually I am quite ready to support. Of one thing however I am firmly convinced, that whatever scheme be adopted there must be local and Presbyterian organization. Local ties and local sympathies must be awakened. "If a man provide not for those of his own household, he is worse than an infidel," is no less the dictate of our common nature than it is the plain teaching of Scripture, and is of general application; meeting its responses alike in our

spiritual and temporal concerns. It was in recognition of this all pervading principle, that that profound thinker, and truly great man, the late Dr. Robertson, in working out church extension, divided Scotland into Provinces, and thus, by enlisting local sympathies on the side of his scheme, his labours were made eminently successful. Precisely on the same principles we must also work, if we expect to be successful. We have our local sympathies and these must be aroused into action. The Presbytery and people of Halifax, will from the very nature of things be more interested in the spiritual wellbeing of their friends and relatives of Lake Porter, Sackville and Musquodoboit, than in the people of Barney's River, St. Mary's or Lochaber; but the Presbytery and people of Pictou will as certainly feel more interested in these last, than they can possibly do in those of "Hog River," "Cross Road" or "Cardigan" in P. E. Island. Thus, it must be, from the very nature of the social ties which bind man to man, that the force of our sympathies weaken at the same ratio as the circle of operation widens from its centre. Unless we are altogether dead to the moral impulses of our nature, our commiseration will be excited, on behalf of our "kinsmen according to the flesh" dying at our door or lack of spiritual food, and our hearts and hands ready to render their relief, more than the distant and unknown, though probably equally deserving objects. Nor is there any old or narrow selfishness in this.—Our blessed Saviour when on earth, to show that on taking upon himself the "seed of Abraham" how deeply imbued he was with all the sinless phases of human sympathies, in sending forth his very first Missionaries, charged them, "Not to go the way of the Gentiles" but rather go to the lost sheep of the house of Israel." His last injunction to his disciples, immediately before His ascension, was, to "Preach the Gospel to all creatures—beginning at Jerusalem;" and His deep sorrowings in view of the coming woe, and of the utter desolation which impended over that hapless city, was but another expression of human sympathies, mixed with Divine compassion.

Let me not be understood as standing in antagonism to foreign Missions.—It is not so. I would rejoice to see our Church maintain a Mission to the Heathen, but I would rejoice more to see her send the Gospel to our own brethren nearer home.

Since writing the above I read the Rev. Mr. Grant's letter on the "Home Mission" and "Lay Association" in this month's Record. I mention it only to notice a mistake, calculated to convey a wrong impression, in which he (unintentionally no doubt) has fallen. As an instance of the clashing of the Lay Association with the Home Mission scheme, he tells us that "The Pictou Presbytery at their last meeting authorized their Clerk to grant a supplement out of the Home

Mission fund to one of their weak congregations; but this is the work of the Lay Association has taken in hand to perform, and I suppose that if any other weak congregation did come forward asking supplement, it would have to go out of the Presbytery and ask it of the Lay Association."

Now the supplement alluded to by Mr. Grant was not granted by the Pictou Presbytery, but by the Synod; application having been made by the party in June last—the Presbytery only drew for the money by authority of Synod. Neither has the Lay Association at any time granted or withheld any of the monies collected by it, in any other way than by concurrence of the standing committee of Synod, Mr. Grant's supposition notwithstanding.

JOHN MCKAY.

### Retrospection.

In crossing the threshold of another year, it may not be out of place nor altogether unprofitable to look back and take a very slight glance at our past, as compared with our present position. Ever since the unfortunate secession of 1843, the history of our church in this Province may be described as a long struggle against adverse circumstances. Twenty years ago we were one in name and brotherhood with our now Free Church brethren, worshipped in the same churches, acknowledged the same doctrines, shared in the same trials and were called by the same name. Feelings of sympathy rather than reason or necessity made a division in our ranks. The separation weakened both and embittered both, and those who aforesaid had oftentimes taken sweet counsel together, stood sullenly apart, though not many of them knew why or wherefore. But as has not seldom been the case, a cry was put into the mouths of men, instead of a reason or an argument, one which could be easily spoken and easily remembered, and well calculated to make a deep impression upon a simple and earnest minded people. That cry was that Christ's crown and covenant had been trampled under foot and that the author of this fearful sacrilege was the Church of Scotland. Oh how intensely and bitterly unchristian were the feelings of those unhappy days, when brother would not speak to brother and one part of a household went this way and another that. Time has weeded out much of the

bitterness and corrected many of the erroneous impressions, but we regret to say has not brought our brethren back to us. But let us be thankful for the measure of good it has effected. Neither at home nor in the Colonies, does any one, now with the exception perhaps of some isolated bigot think of branding the Church of Scotland with the injurious and reckless imputations which in those days were so freely cast against her. Here indeed oblivion has so far buried them that the generation which separated from the church has expressed a strong desire—that a Union knitting the three Presbyterian bodies should be effected.—We rejoice in the spirit which dictated the offer, as it proves that men have cast away their old opinions and buried we trust for ever the opprobrious and most unjust cry to which we have already alluded. That we have not accepted the offer arises neither from want of esteem, nor want of confidence, or indifference to the advantages of union, but because there are certain principles which we feel bind us to the Church of our Fathers and which we cannot conscientiously push aside. Our feelings, perhaps even our interests might incline us to make common cause with our brethren, but if higher considerations restrain us, these are surely entitled to respect. But we are wandering from or rather anticipating our subject.

Thirteen years ago, there were only three watchmen upon our towers. Our ecclesiastical organization was in abeyance. We had neither a Synod nor a Presbytery. Our hearts may have almost failed us as we looked at the spiritual destitution around us, but the faith and resolution of our people never wavered. Congregations had been left without a pastor, yet they clung to their Church through long and weary years—getting occasional ministrations how and when they could. A deputation from the Mother Church visited them, saw the extent of the destitution, and with deepest sympathy witnessed the earnest longing of a firm and faithful people for the time when a minister's voice might be regularly heard among them. The men of this deputation were Masters in Israel, men of wisdom and experience, whose words were weighty and eloquent, and who might well be classed among the excellent ones of the earth. Their presence and sympathy refreshed the minds

and hopes of our people like a shower in the desert, or an abundant dew in the season of drought. In the Presbytery of Halifax there were but two labourers, both faithful and earnest in duty, and who are still spared to us, and we trust that their bow may long abide in strength. But in the Presbytery of Pictou there was but one—while eight or ten great congregations looked up to him as their only spiritual adviser and instructor. Thanks be to God his frame was strong, and his heart willing and resolute. The weary journeying did not dishearten him, the immense labour did not overwhelm either body or spirit. In the full vigor of life he gave his whole heart and energies, his time his talents, his prospects, to the spiritual welfare of the people of the county of Pictou. He felt equal to much and he performed much. Some thirteen years ago another laborer arrived upon the field, and devoted himself with vigor and great success to the missionary work. The deputation made our position and wants extensively known at home, and year by year brought one servant of the sanctuary after another. No effort was spared by the Church at Home. The Presbytery of Halifax enjoyed in succession the labors of the Rev. Messrs. Nicol, Sprott, Wilson, Stewart, Boyd and Jardine, all men, excellent and devoted, and whose labours have not been without abundant fruit. The Presbytery of Prince Edward Island has experienced at least equal attention. The Rev. Messrs. Macbean, McNair, Snodgrass, Duncan, Lothead and McLaren, were all sent out under the auspices of the Col. Committee to that important field of labor. Only one of these is now upon this station—doing his work well and successfully. The first—an eloquent and impassioned preacher—ill health compelled to remove to a milder climate. The second—one of the most amiable of men, earnest and sincere, possessing the enviable gift of winning hearts—has, alas! lost his way; but, notwithstanding his sad doctrinal errors, has many a warm friend on this side of the Atlantic. The third—solid and massive, weighty in word and thought—now worthily occupies a commanding position in a sister colony. The fourth labors, as we have said, ably and successfully as his successor. The fifth—an earnest and resolute man—might have been more successful, had he been more pliant, and studied more carefully

the mysteries of human nature. As it was, he spared not himself, but worked hard in a distant field. Of the last we shall say nothing. In the Presbytery of Pictou, by far the largest in our Synod, the supply for a long time was meagre, in consequence of the difficulty almost amounting to impossibility of securing Gaelic-speaking ministers for any portion of the Colonial field. Fortunately, two able and devoted missionaries, natives of the county of Pictou, and educated in Scotland, threw in their lot with their native land, and have efficiently and successfully been breaking the bread of life to their countrymen in their own language for several years. When we consider that the adherents of our Church in this Presbytery are, to a great extent, Gaelic-speaking people, and that they cling to and love the language of their fathers with a strong and natural affection, it is not to be wondered at that many touching appeals and applications have, from time to time, been made to the Mother Church for assistance in this direction. It is a pleasing satisfaction to be able to record that, after long and weary years, the call has at least been partially answered, and in the present year our Church possesses in this Presbytery, instead of one, five settled ministers who regularly minister both in the Gaelic and the English language. In addition, we have at the present moment four charges superintended by clergymen who minister in the English language only. This is to be sure, a recovering of lost ground within the last thirteen years for which we have reasons for profound gratitude to the Giver of all good. Still there are vacant places—such as Barney's River, Lochaber and St. Mary's. Besides several of the charges consist of two if not three congregations, some of which are quite able, both in point of number and ability to support a separate pastor. Roger's Hill includes Cape John and River John. Gairloch includes Salt Springs. East River includes two powerful congregations. Earltown includes West Branch, River John. It is not perhaps saying too much that each of these places, either could now, or very soon will be able to support a minister for itself. While in the meantime the amount of labor which has to be gone through by most of the ministers in the Presbytery of Pictou is far too great, yet is apparently too unavoidable.

We are glad to be able to state that we still keep our ground in St. Johns Newfoundland, our Church being represented there by an eloquent and devoted servant. Such then in a few brief and imperfect words is our present position in the Synod of Nova Scotia. Our history has been one of trials—of patience, of hope deferred, and of gradual recovery from a great and stunning shock. For the point we have reached, we have been much indebted to the aid and sympathy of the Mother Church. Indeed without that aid we must have perished altogether. That aid also inspired us with hope and encouraged us to make some decided effort for ourselves. To recruit our lost strength by the carrying out of "the Young Men's Scheme," which has been so successful—and also re-organising and preparing ourselves for a more active and efficient future. At the present moment we have four ministers in Halifax, ten in Pictou, three in Prince Edward Island and one in Cape Breton. Too few indeed for our requirements but if we faint not, they will gradually and certainly increase. We mentioned in a former number, that we had not fewer than sixteen young men, natives of Nova Scotia, studying for the ministry. In the course of a few years, these will begin to occupy fields of usefulness among us—enlarging our influence and increasing our efficiency.

But in the meantime, there are pressing duties which if we are wise, we will by no means overlook. We must be ever on the watch to improve our organizations, to increase our means, to train ourselves to an increased liberality in Church matters. We have much in our power, and it is our duty to act rather than to complain or murmur. It is not well to be cast down at every small or even at a great disappointment. There is no body whatever, however properous generally speaking, that is not exposed occasionally to vexatious disappointments. It will happen sometimes that those from whom we expected and had a right to expect support may fail us in the hour of trial. But if we look at such a matter in its proper light instead of thinking of abandoning a good cause on that account, it ought if we have the spirit of men to incite us to greater effort and to conquer victory by a resolute perseverance in the right. And have we not some cause for rejoicing. In Nova Scotia

our means have increased and are increasing. The history of our Church in New Brunswick presents we are glad to find a similar aspect, while in Canada it is distinguished by the same progressive improvement. We have heard complaints and reproaches not a few from among our people, that their ministers leave them. It is indeed a matter of serious regret, that our history for the past ten or fifteen years, has been to so great an extent a history of changes and removals. During that time, singular to say, there has not been a single death among the clergy of Synod, which is cause for great thankfulness, but there have been not fewer than at least sixteen changes or removals from one place to another—some returning home, some going to Canada, and others removing from one charge to another in the same Synod. When such changes take place on such a scale, there must be some serious operating cause, and as it is one which is doubtless working to our great injury it becomes us to do our duty to remove it. We do not think that such is the case to the same extent in other Presbyterian Churches. We are certain it is by no means the case in our own Church at home. There in nineteen cases out of twenty, when a minister is once settled in a parish, he is there during the remainder of his natural life. We all know the real reason if we like to confess it. We have been too much and too long in the habit of paying poorly and paying irregularly those who minister in holy things. It is a sad and humiliating truth, that almost any individual removing from the mother country, has nearly a certainty of bettering his condition, except the clergyman. We seem sometimes to forget that clergymen and the families of clergymen, have wants and require means and comforts just as much as those of the merchant, the physician, or the lawyer. They have at least an equal position to maintain, the same responsibilities, and the same natural feelings. They have generally families to support, to clothe and educate and make a respectable appearance. Every case of necessity naturally makes its first appeal to the clergyman. And what has been the provision we have made to enable him to answer these multifarious demands. Just let us ask any of our comfortable mercantile friends, or our family doctor, or say the village lawyer, how far £120 or £150 a year will go in sup-

plying the wants, natural and artificial of himself, his wife and the olive branches growing around them. If they like to let us know the real state of the case, they would honestly say that such a sum would barely float them over half the year, even by practicing rigid economy. Hence it is that the clergyman's life in the Colonies is so unsatisfactory. It is a great and crying and crushing evil. The remedy is in our hands, and the sooner we apply it the better, for the people suffer from it not less than the clergymen.—It is an evil which has been long felt by all Churches, and it is the legitimate fruit of the wretched voluntary system. The Free Church has endeavored to combat it by its Sustentation Fund. The Methodists have tried to fight it by a somewhat similar scheme. Our Church in Canada is laboring against it by getting up an Endowment Fund, and unless we do something also, we ought to blame nobody but ourselves, if we find it difficult to get or to keep clergymen. On the contrary, it is a deep stain upon and disgrace to us. What right have we to insist upon exacting the very vigor of a man's life for what will barely provide the naked necessities of life, while others it may be are willing to render him comparatively comfortable? It is unjust and unfeeling, and besides it must in the end be a sad failure. We have it in our power to prevent our ministers from wishing to return home, or to go to Canada or any where else by making them as we ought more comfortable and independent. This is plain speaking, but it is so reasonable and obvious, and comes home so closely to our better feeling that it can by no possibility give offence to any. It is rather a question worthy of grave consideration and of vigorous action.

Let all ministers and people work together in harmony, with a spirit of love and charity, doing much and forbearing much, considering and consulting each others wants with a single eye to what is just and right, and we have no fears for our Church, for it will then be leavened by the spirit as well as the form of Christianity.

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#### From our Scotch Correspondent.

THE Church never occupied a more enviable position than now. Of all religious communities, and especially of those in Scotland,

she certainly enjoys the greatest amount of peace and harmony. The Church of England is distracted by disputes about doctrine and the prevalence of heterodoxy among her clergy. The Free Church is on the eve of a great internal agitation about what she calls her "dearly-bought liberty"; nay, is already plunged into difficulties by the precipitancy and inconsistency of those who undertook to lead her victorious through the contest involved in the Cardross case. The United Presbyterian Church looks with dismay on the prospect, which every day becomes more alarming, of a severe winter and a terribly reduced exchequer. Episcopacy is in the agony of creed conflicts, and Voluntarism is under a regimen of bitters, but the old Church of Scotland is pursuing the "even tenor of its way," with its clergy sound in the faith, "its bread given it and its water sure." She is undoubtedly gaining fast on the affections of the people. It is a very rare thing to hear of falling off in any of her congregations, and an every day occurrence to be told of increase of strength. She is rapidly becoming in reality what she has always been in name, "The National Church." Squabbles recently threatened about Patronage have passed away, leaving no trace behind. The outcry about the separation of the Parish Schools from the Church has ceased to be heard save in faint and miserable growlings from weakminded and narrow people. In short, at no period of her existence was she less troubled and more promising than at this time.

The effect of the new Parochial and Burgh Schools Act is being tested most severely during this and last month. Everywhere the result is favorable to the Church, even in places where dissenting influence might be brought to bear. The Church is more indebted than she has ever acknowledged to the Duke of Buccleuch for his successful effort to continue the power of electing teachers and fixing their salaries in the hands of the large heritors who are almost to a man either members of or friendly to the Parish Church. The Free Church was most anxious to invest such privileges in the *whole* body of heritors in the hope that, in the scramble, many of *their* men might get into the National Schools. Indeed rumour has it that that body are so exasperated at the total failure of their exertions to wrest the prerogatives of the Church that they are trying now to bully the Lord Advocate Moncreiff into introducing another and entirely revolutionary Education Bill next session. Some have even declared that such a measure is already prepared. If so, the old Church will find more friends even in the House of Commons than she has ever had, and should her enemies triumph there, she will still have a sure and certain hope left and have deeper cause than at any former time to "thank God that there is a House of Lords." But, after all, this report may be

nonsense. For the credit of the heroes of 1843, it is to be hoped that it is!

A very excellent movement is begun throughout the several Presbyteries of the Church for the purpose of raising better collections for the Schemes. The clergy have at last roused themselves in this most important matter. The plan generally adopted is, to issue cards to each household connected with the Parish Church, on which every inmate states the amount which he or she intends giving to each scheme. A collector lifts these cards and calls every two months for the amount promised to the scheme, whose collection falls due at that time. In this way the six missions are supported more generally and generously. As far as it has gone, the plan has wrought wonderfully. In Ayr, for instance, it is reported that the contribution to one of the schemes rose almost immediately from £15 to £50, and had not even then reached its legitimate standard. The fact is, the energies of the Church of Scotland have never been drawn out as they might. She is at once the most influential and most wealthy of all the Scotch Churches, and yet, notwithstanding, she has no Sustentation or Manse Funds, she is far behind even Dissenters in her missionary efforts and zeal. Better days, however, are yet to dawn upon her. Calculations will be very much at fault if, within three years, she does not take her true position in this as she has done in other respects.

A curious case is about to be tried, in which the Presbytery of Irvine are to be the defendants, and the Rev. Dr. Lang, M. P. of Australia, pursuer. This clergyman, it seems, acted a very strange part in 1843, roquetting between the Church party in the colony and the Free Church deserters. It was understood that he had seceded and accordingly he was deposed both abroad and by the Irvine Presbytery at home, who had given him license and ordination. In May last he appeared at the bar of the Assembly in Edinburgh, and demanded the removal of his disabilities, declaring that he had never left the Church. The Supreme Court justly wondering why the Rev. gentlemen had lain so long in silence under their ban, rejected the petition, and now an action is raised in the Court of Session by Dr. Lang, to force a restoration of his rights. How the matter may end is not very clear, but many legal authorities think that Dr. Lang will gain his point, in which case the pecuniary burden of the action will fall on the surviving members of the Presbytery of Irvine who took part in the transaction complained of. It is said—with what truth I cannot tell—that if Dr. Lang succeeds in establishing his claim he will advance his position, and secure some very desirable advantages in Australia.

Scotland has sustained an almost inconceivable loss in the death of the Earl of Eglington, who was rightly esteemed as one of the noblest of her sons. No pen can describe



the painful sensation which followed the announcement of his decease. His Lordship was on a visit to Fifeshire, and had been enjoying excellent health and spirits. Up till the hour in which he was struck down he seemed the most unlikely subject for a stroke of apoplexy. He had been dining with a party of Golf-players, and was putting on his coat before going out, when he fell down, never to rise again. Carried to a bed he remained insensible for some days, during which the only evidence of life was a gentle breathing. He passed away quietly and softly as if the transaction between a busy active career and an unseen future was to him the easiest thing possible. "The good Earl" as he is called will not soon be forgotten. All classes are lamenting his untimely removal. Ireland in grief, has resolved to immortalize his memory, Roman Catholics and Protestants vying with each other who will do him most honour. Ayrshire has begun, already to raise funds to perpetuate his name. Scotland from one end to the other mourns for him, and openly declares that she will "never see his like again." It is very touching to remember that Lord Eglinton's last public act was to make earnest petition to the Queen on behalf of the unemployed Seamstresses of Ayr. These poor women were nearly inconsolable when the news of their benefactor's death reached the town. It is understood that Her Majesty has granted the prayer he so powerfully presented. Surely so kind and good a heart will not have missed its reward. *Requiescat in pace.*

It is now almost settled that the University of Glasgow—The second oldest in Scotland—is to be removed from the east to the west end of that city. The erection will cost almost £100,000, nearly one fourth of which will need to come from the Exchequer. It is reported that the monies received raised in Scotland for the "Eglinton Memorial Fund" will be expended in the building of an additional court in the New University to be called the "Eglinton Court" and devoted to some special department of study. Regarding the removal of the College itself, there is a great variety of opinion. Some think that the old structure is not only more calculated to inspire the Students with reverence for Classical and Philosophical studies, but likewise quite adequate to accommodate all the *alumni* who enrol. Others, who despise any thing like love for the *antique*, are all for the modern erection. The Commissioners side with the latter as they have already advertised for offers of ten or twelve acres of land. It seems a pity to demolish the old halls that have stood for four centuries and are still as strong as ever.

A strange correspondence has been going on between two ecclesiastical dignitaries—one belonging to the Church of, and the other to the Episcopal Church in, Scotland. Last winter Dr. Ewing, who is called by the clergy

and others, Bishop of Argyle and the Isles, got a meeting held in the Bishop of London's Palace at which it was stated that Argyleshire was nearly all Episcopal and therefore many more Churches should be built. Dr. Smith of Inverary, at present Moderator of the General Assembly, wrote to the Bishop of London denying the predominance of Episcopacy in the county of Argyle. The Prelate replied that he was sorry such a statement should have been made. The letters got into the public prints, and a barely civil correspondence began between Dr. Smith and Dr. Ewing, the effect of which was that the proselytizing efforts of the latter were entirely defeated and his pretensions reduced. The whole affair created a great excitement, and caused a little war of letters.

It is feared that a terrible time of want and destitution is at hand. Nay! it has come already. In the west of Scotland alone, there are tens of thousands not only idle but starving. People ask in amazement, "what is to be done?" In country places heritors are doing what they can to give work, and so relieve distress, but in towns there are multitudes, God help them! who can only look to charity. May Nova Scotians never feel the pinchings of poverty, and if they do may they be supported, in and delivered from all their troubles. The cause of all this misery is near their door. Ask any of the poor, reduced, and famished multitudes around, "What is the source of their indigence?" and each one will answer, as he shakes his head, "The American War." That lamentable event is blamed, rightly or wrongly, as the prolific parent of all the wretchedness that is visiting the manufacturing population of Britain.

### Reminiscences of a Trip to Canada.

MY DEAR SIR,—As the Record under your able and assiduous management sustains a literary as well as a strictly religious character, and under the guidance of a religious spirit, aims at increasing the stock of its readers' general information, I proceed to furnish you according to promise with a few notes of a trip to Canada, made in the early part of summer. At this interval of time my notes adopt the shape of reminiscences, and I trust the process of recollection may in a few instances cast aside what is of transient interest and retain what conveys permanent instruction.

The morning I left Halifax was that following the breaking up of the House of Assembly—an event which seemed to give a serious shock to the elements of nature for which I was not prepared. It blew a terrific gale during the night, and the wind howled furiously its indignation at the follies, falsehoods and inconsistencies of modern legislation. The rain continuing on the following day,

everybody and everything were soaking. The cabs were wet, the horses were wet, the rain rushed down in torrents from the hats and coat-tails of the drivers, and umbrellas would have been of as much use as in a general deluge. As it is the irreverent boast of steam to defy the elements, an immense load on board the train of members of the House of Assembly, did not prevent the cars from bringing us to Windsor on a dirty, dull and generally uncomfortable day.

#### A TEMPERANCE LEGISLATOR.

After two days detention, we floated down with the tide of the Bay of Fundy on a most unpromising night, bound for St. John. The necessity of anchoring during the night behind Spencer Island, left every one at liberty to dispose of himself at pleasure. I and a *douce* quiet man, a most sincere believer in the Pope, sat a while not far from a party of card-players, and then retired to rest—in my case however, not to sleep. Drink and the excitement of the game wrought up the gamblers to an exalted pitch of rapture before parting at midnight. They talked loud; they talked long; they boasted of their gains; extenuated and deplored their losses; they debated; they roared; they laughed and they thumped. Anon there was an ominous pause, when the gambling mania for a moment predominated, and then their excited souls would fly off the stretch and the shouts of laughter would re-echo from stern to stern of the anchored ship, quietly reposing upon the waters and sufficient to scare the fish in the elements beneath. The nuisance was indeed intolerable, but it did not terminate with midnight, for the most offensive part of it was still future. What was my astonishment to have handed to me about two months afterwards, while I was in Halifax at Synod, the Report of a Committee of the House of Assembly on Temperance, in which scientific arguments, social arguments, moral arguments, religious arguments, and all kinds of arguments are directed with great force to me and the other members of Synod to persuade me to the principle and practice of Total Abstinence, and signed by one of the revellers of the company, that by intemperate hours, intemperate speech, intemperate laughter and intemperate appetites, disturbed the night's rest of myself and other quiet people. To be disturbed o' nights and lectured on an early day by the same individual, was an incident fruitful of surprise and instruction to me, as I have not yet fully learned the extent to which public opinion is in America merely a counterfeit.

#### THE CITY OF ST. JOHN.

Gambling and rails did not prevent our arrival next morning at the well known city of St. John, or Saynt John as the Yankees call it. It was a happiness to me to see this city again, as I had a lively recollection of

the kindness and cordiality of the people, when there as a delegate from our Synod in 1859. It is well known that St. John has increased very rapidly during late years, and promises to become a large emporium of commerce. Its position at the mouth of one of the great rivers of the globe, draining a continent of productive land and the outlets for the products of the ice-bound coast of the Gulf in winter, indicate that St. John will yet be one of the great cities of the western world. New Orleans, similarly situated in some respects, has a swampy foundation in the delta of the great Mississippi, but St. John is founded upon a rock. The zeal of the Roman Catholics has gratified itself with the erection of a Cathedral, which I inspected outside and in with no feelings of veneration or respect. I thought I could discover evidences of workmanship that did not bid fair to defy the ravages of a North American climate and I think some stores had already felt their solidity a little shaken by the iron grip of the frost. Besides it had so many marks of the recent use of the trowel, the chisel and the mallet, that one could not look upon it with that awful feeling which wraps the soul in its solemn fold while visiting the ancient cathedrals of Europe hoary with time, with the marks of man's hammer and chisel smoothed off by long centuries and enriched in the glory of grand associations. At the same time I was inclined to say "wherefore this waste," as it did not appear from its arrangements to serve the purposes of public worship any better than a much plainer building would have done. Indeed I must regard all such buildings erected at the present time as monuments of folly—an evidence that Romanists are in some respects behind the age—imagining that because such buildings were useful in the middle ages for awakening and enchainning the admiration and perpetuating the superstition of a half-civilised people, they are still of service. Protestant imitations of such a style of church are, however, still more useless and indefensible. When they have a steady congregation at all, I have observed that it is generally a very dead and inactive one. The zeal and efficiency of Protestant congregations is generally in the universe ratio to the splendor of their church. I think this is a fact. Into the reason of it I cannot now enter.

I believe that Presbyterianism is better represented here than any other section of the Protestant Church. We can boast of a very respectable body of clergy and five churches. The congregation in our connection is the strongest and wealthiest and worship in an old church of great dimensions. I should not wonder if upon inquiry it turned out that their wealth has materially assisted in the erection of more than one of the other Presbyterian churches in St. John. Their fine appearance and thriving condition speak well

for the assiduity of Dr. Donald, who for warmth of Christian sentiment, sagacity and scholarship, richly deserves the degree which Queen's College has lately conferred upon him, and who, having served his apprenticeship to the art of enduring ecclesiastical thunderbolts by having lived and labored within the bounds of the Presbytery of Strathogie, when the Free Church agitators sent down their mightiest men to enlighten the Strathogie Presbytery, still survives, I hope, the spiteful recrimination of Mr. Bennet or any disappointed ecclesiastical schemers. 'It was curious for me to reflect that I stood in the pulpit that was occupied forty years ago by the late Rev. D. A. Fraser, one of my predecessors, whose name is so dear to all our people here, and who for commanding talents, winning manners in general society, self-denying labors and almost unparalleled services to our church, will ever be held in remembrance by our people. I saw in the vestry of St. Andrew's Church a portrait of Mr. Burns, who had acted as pastor of this congregation and returned to Scotland. He was a member of the Burns' family—quite a clerical family, of whom one will be well remembered as a Free Church delegate.

#### THE FEDERAL STATES OF AMERICA.

A fine steamer brought me after a sail of eighteen hours to the harbor of Portland. And now for the first time in my life, I stood upon American territory, under the protection of the stars and stripes, in the country of Washington, the most disinterested of patriots, of Franklin, the most shrewd of practical philosophers, of Daniel Webster, the most time-serving of politicians, and of Jonathan Edwards, one of the greatest of metaphysical divines and by far the greatest man that America has ever produced. It is remarkable that the States were a British colony, when they produced their greatest men. Where are their great men since? They possess indeed thousands of good bankers, lawyers, manufacturers, mechanics, political and theological orators, men well known in their own regions; but except Irving, Bancroft, Prescott, Longfellow, Cooper, Emerson, Mrs. Stowe, Agassiz and Hitchcock, who are their men of world wide reputation? Look over an American library and see how small a space books of native growth occupy. In poetry, where is their Chaucer, their Spencer, their Shakspeare, their Milton, their Dryden, their Young, their Cowper, their Southey, their Scott, their Wordsworth, their Byron, their Hogg, their Burns and others whose name is legion? In intellectual philosophy where is their Hobbes, their Locke, their Smith, their Hutcheson, their Hume, their Reid, their Stewart, their Brown, their Hamilton? In political economy and jurisprudence, where is their Cooke, their Blackstone, their Stair, their Adam Smith, their Ricardo, their Jeremy Bentham, their John Stewart Mill? In

science, (to speak generally) where is their Bacon, their Newton, their Herschall, their Harvey, their Jenner, their Davis, their Arkwright, their Lyell, their Miller? Let any one look into a work on English literature, and he will perceive that I might add *hundreds* of names to this list, beside which, with the exceptions mentioned already, the Americans have none to place as of the same grade in the republic of science and literature. There are writers enough: how could it be otherwise? but the men of not merely American, but universal reputation, are very few.

The marvel is, that in spite of all this, which he can neither deny nor see, Brother Jonathan can take his stand on his steamboat or beside his steam engine, (the boiler of which is every moment in danger of bursting) or in his lucifer match factory, or in his broom factory, or his bucket factory, or his edge-tool factory, &c., and calculate the latitude and longitude of his greatness, and intimate in speech and manner the utter impossibility of him or the nation to which he belongs being surpassed in anything or by anybody. I can say truly, that I have no prejudice against the Americans, but in other respects like to meet them. I do, however, detest their universal boastfulness and want of principle, which are so insulting to their neighbors, and which, but for the magnanimity of other nations would have long ere this produced terrible wars and devastated their country, and which are now more than ever, when they are not so far removed from Europe and European interests, pregnant with danger to the peace of mankind. It holds true of nations as of individuals that pride goeth before a fall, and he that humbly himself shall be exalted. This is a time, when national courtesy should prevail more than at any other time in past history, when arming is the order of the day. Why, men cannot make a durable peace without first shooting and stabbing each other for a year or two, will probably astonish our posterity very much at some future day.

God grant that the now three representatives of the great Anglo-Saxon race, the British, the Federals and Confederates, may not exhibit the unholy spectacle of cutting each others throats this year to the disgrace of their common Christianity and for the gratification of their common enemies. A. P.

#### THE CHURCH IN NEW BRUNSWICK.

The Presbytery of Restigouche met at Bathurst, on Thursday, the 5th of December, for the purpose of admitting the Rev. James A. Murray to the pastoral charge of St. Luke's congregation. The Rev. James Steven of Campbellton presided, preaching an appropriate sermon from Isaiah 62nd chap., 6th and 7th verses. During the short time that Mr.

Murray has officiated at Bathurst, he has won the good opinion of every one by the affability of his manners and the abundance and acceptability of his labors.

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### THE CHURCH IN NOVA SCOTIA.

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*St. Andrew's Church, Pictou, Dec. 4, 1861, Which time and place the Presbytery of Pictou met according to adjournment and was constituted. Sederunt,*

Rev. Thomas Tallach, Moderator *pro tem*, Messrs. Herdman, Pollok, McGregor, McKay, Sinclair, Ministers; Messrs. Donald A. Fraser, John McKay and McKenzie, Elders, and Mr. Christie, Clerk.

*Inter Alia.*

The Minutes of last ordinary meeting were read, sustained as correct, and ordered to be engrossed.

There were read communications from the Colonial Committee, intimating that on the representation made by the Presbytery, they had no hesitation in continuing the grant to Dr. McGillivray, the minister of McLennan's Mountain congregation; in the case of Pughwash, that they had agreed to grant the supplement recommended to that congregation for the last half year, but that they hoped it would be the last claim from that quarter.

There was also read a communication from the Rev. Peter Mackichan, stating that after serious and prayerful deliberation, he declined accepting the call forwarded to him from the congregations of Barney's River and Lochaber.

There was also read, a letter from Wm. Jack, Esq., Secretary to Committee of *Monthly Record*, requesting the aid and co-operation of this Presbytery in their endeavors to increase the circulation of the *Record*. It was moved, seconded, and unanimously agreed to, that the elders in the several congregations within the bounds be instructed to visit their several districts, and urge subscriptions.

There was tabled a commission from the Kirk Session of Roger's Hill, in favor of Mr. McKenzie *bona fide* acting elder, as their representative in Presbytery and Synod for the current year.

Mr. Herdman thanked the Presbytery for supplies granted to his congregation during his absence in Scotland.

Mr. McGregor reported that according to instructions, he had ordained the elders elect in St. Mary's.

It was moved, seconded and agreed to, that a day be set apart for thanksgiving to Almighty God for his mercies in the late abundant harvest, and that the matter be left to Kirk Sessions to carry out as may be most convenient.

Mr. Grant applied for the usual certificate

to enable him to draw on the Colonial Committee for salary. Certificate granted.

Mr. McCurdy was appointed to supply the pulpit of McLennan's Mountain on the first Sabbath in January; Mr. Herdman on the first Sabbath in February, and Mr. McMillan on the first Sabbath in March; Mr. Pollok to supply the pulpit of Barney's River on the last Sabbath in January; Mr. Sinclair to supply Lochaber on the last Sabbath in February, and Mr. McGregor Barney's River on the last Sabbath in March.

There was received the sum of £1 from the Kirk Session of McLennan's Mountain, and also thirteen shillings and sixpence from that of Barney's River, towards the salary of the Presbytery Clerk.

The Presbytery adjourned to meet in St. Andrew's Church, Pictou, on the first Wednesday in March, 1862, at 11 o'clock in the forenoon. Closed with prayer.

JAMES CHRISTIE, *Presby. Clerk.*

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### Presbytery of Prince Edward Island.

In reference to a letter published in our November number, signed Alex. McKay, we have been requested to publish the following Excerpt from Minute:

CHARLOTTETOWN, 20th Nov., 1861.

The attention of the Presbytery was called to a letter signed "Alex. McKay," in the November number of the *Record*, containing animadversions on the Presbytery of Prince Edward Island. After deliberation, the following deliverance was unanimously adopted:

The Presbytery do not deem it consistent with their position to enter on a refutation in a public print of the charges made in the letter aforesaid, but have no hesitation in avowing that they are able to prove that the allegations are both uncalled for and groundless. In the exercise of Christian charity, they would carefully abstain from imputing motives, contenting themselves with a simple disclaimer. Deeming this sufficient for their own vindication, they resolve to take no further notice of this matter unless it be brought in regular form before a superior court, and instruct their clerk to forward an extract from this minute to the Editor of the *Record* for insertion in next number."

Extracted from the Minutes of Presbytery by  
G. M. GRANT, *Presbytery Clk.*

[In reference to the above, so far as the *Record* is concerned, we hope we will not again be called upon to insert anything of a merely personal nature. We have now given the use of our columns to both parties in this matter, as we were bound in common fairness to do, the misapprehension having originated from a note published in our pages—though as we believe all are now satisfied, with not the most distant intention to hurt the feelings

of, or do injury to, anybody. We have all along avoided any thing like controversy as much as possible, believing its tendency to be every way injurious. It cannot be denied, however, that one or two expressions in articles not our own, have inadvertently been allowed to slip through our fingers—which should not have appeared in the *Record*. We will be doubly careful to avoid this in future, and we trust our correspondents will exercise a like discretion. "Whenever there is a difference of opinion for example with regard to the management of our schemes—or the principles or practice followed out in their organization and working, we humbly think that our Church Courts are the proper place to discuss and settle all such matters—rather than our Church organ. In the former, the merits of the subject can be debated without any of that irritation which is almost inseparable from controversy in a public periodical. We hope therefore we will be excused from publishing any papers of this nature for the future. We have been led to make these remarks in consequence of more than one complaint being forwarded to us for publication anent "The Lay Association." If we publish these papers, we would of course be bound in honor to publish answers and replies to answers without end, which whatever effect it might have upon our readers, would be a very painful occupation to ourselves. At the same time though as a general principle we wish to avoid all controversy and all causes of controversy, our pages will ever be open to correct wrong impressions—which may be produced by any thing appearing in our sheet. We have an earnest wish to do nothing and say nothing—and to allow nothing to be said which may in the remotest degree have an injurious tendency in any direction. The minister of Salt Springs complains that he and his congregation have been singled out for censure by a correspondent of the *Record*, for not having done enough or anything for the Lay Association, and questions the right or propriety of that or any individual intruding himself into the management of his parochial affairs. And certainly if any body has a right to speak out on this matter it is the minister of Salt Springs—for his two congregations have in reality in their own way contributed, we believe, more largely to the Schemes of the Church, than any other congregations in our Synod. Seeing then that the work has been done, and well done, we fully agree with him in thinking that nobody whatever has any right to interfere with the mode of doing it. We admire the enthusiasm and success which have followed his labors, but we fear his strictures upon the "Lay Association" would get us into an ocean of hot water far from comfortable. Let the matter then, we say, be arranged by our Church Courts, and we have no doubt whatever that some common line of action may be devised without much difficul-

ty which shall command the united confidence, and support of the whole Church.]

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### The Religious Census of Nova Scotia.]

The results of the late census, as recently published, has more than surprised the adherents of the Presbyterian Church in connection with the Church of Scotland in this Province. According to this very important document, the numbers belonging to the different religious denominations are as follows: The Roman Catholics, 86,281; Presbyterian Church of Lower Provinces, 69,456; Baptists, 55,336; Church of England, 47,744; Wesleyans, 34,055; Church of Scotland, 19,063; Free-will Baptists, 6,704; Lutherans, 4,382; Congregationalists, 2,183. Other twelve sects are given, each being less than a thousand. The whole population of the Province is represented as 330,857; that of 1851 having been 276,117, thus showing an increase of some 20 per cent. all over. It would seem also that all the large denominations *except* the Church of Scotland have increased in a large ratio, viz., Episcopalians, 30 per cent., Catholics, 24 do., Presbyterians of Lower Provinces, 28 do., Baptists, 47 do., Methodists, 44 do., and Church of Scotland 1 per cent., that is taking into account the tabular provincial increase we have *lost* one fifth of our adherents. It is somewhat difficult to understand this. In the first place, the number of our clergy in 1851 was five, in 1861 it was fifteen. There has been no defection from our ranks during the last ten years—but on the contrary in several of our congregations considerable accessions. It can scarcely be believed that the population of the "Kirk" portion of the Province has been standing still—but we must either accept this hypothesis or reject *in toto* the accuracy of the census return so far as we are concerned. Perhaps it may be partially accounted for by the column tabulated "Presbyterian" intended we suppose for a particular sect of that body, but which in some districts may have been misunderstood. But whatever may have been the cause we repudiate its accuracy, as well as all claim to be considered of any authority whatever.

The Rev. Mr. Pollok of New Glasgow, has drawn public attention to the subject in a letter to the *Pictou Colonial Standard*, an extract from which, which at this late period of the month is all we have room for, shows very forcibly the absurdity as well as entire worthlessness of this portion of the census return:

"The credit of the late census is vitiated by the certain fact that it has treated one class of Presbyterians in a way in which persons who ought to act, not as Presbyterian clerks or ecclesiastical clerks, but only as

clerks, have no right to do in a public office. I certainly do not represent the interests of the Free Church people, nor do I wish to meddle with their affairs. I wish to bring their case forward as an illustration of my position. I hear accounts all round me of persons who returned themselves as belonging to the "Free Church." From the notorious dissatisfaction of a large number of Free Church people with the late union (in which I neither justify nor condemn them), and which attends unions even of the most successful character, this is only what might reasonably be expected. I am certain that there are hundreds of such entries, and I would not be surprised if there were thousands; and I would now ask—What has become of them? While the 3 Deists of Nova Scotia form a conspicuous trio who have received due acknowledgment in the records of their country, what becomes of these people who exercised their right in inscribing upon the records of the Province their sympathy with the principles of a body which has occupied a large place in the religious history of modern times. I read a public letter from a Free Churchman to-day complaining of this, and I mention it because it follows as a legitimate consequence that if this has been done with one class of religionists it may have been done with others, just as sectarian bias may direct, and it is quite sufficient of itself to destroy the authority of the late Census.

"Recurring to the flagrant case of the Church of Scotland, the Census gives an increase of 196 in 10 years. Does any man in his senses believe this? I can easily understand how other bodies can increase 20, 30, or 40 per cent., because, though there are adverse periods inherent in all christian denominations, yet, and especially in a new country, the *natural increase* continues, and there must *always* be a considerable increase of this kind at least. This supposes, of course, that there has been no secession or disruption in the religious denomination. But what are the facts in our case? Before the beginning of the last ten years, we had experienced the greatest calamities which, in peaceful times, could well befall any Church, and were reduced to the lowest state. There were only four ministers in the country, and three of them rather old men. Accessions to our clergy began in 1852, and now we have 13 ministers in this Province. From the lowest condition at the time of the last Census, there has been a wonderful advancement up to this time. There is improvement in the number and youthful vigour of the clergy; there has been improvement in the attendance at Church; there has been improvement in contributions; there has been an improvement in our literature; there has been an improvement in public opinion concerning our character and principles as a body;—but there is one place in which there is no improvement, and that is in the Census. There the increase is, in

the face of all this, set down at 196. Our people have ceased to obey even the first great law, and as there is no natural increase, our Church, for want of physical vitality, must die a natural death in about 50 or 60 years!

"These woeful prospects have led me to make an examination into the registers of my own congregation, the results of which, but for what has transpired, I would much rather have withheld from the public eye. But I shall be brief.

"In looking over a baptismal register, I find that 277 children had been baptised in nine years. Adding 20 for 1850, and subtracting 40 removed by death, the result is a *natural increase* in one congregation of 257. Compare this with 196, the increase over the whole Church.

"Out of 91 families *added* in nine years, 35, at the time of the last Census, were either not in the country or returned themselves as belonging to a different denomination. Deducting 4 families who left the Province, and counting up individuals, the result is 142 persons. These 142 persons added to the 257 above of natural increase, make up 399, or, say 400 persons. Compare this increase of one congregation with the increase over the whole Church of 196 as given in the Census.

"Again, taking the natural increase of one congregation as a basis, and supposing that in other congregations it is two-thirds of this only, the result would be a general increase of between two and three thousand. But it is quite fair to suppose that the *natural increase* of other congregations was the same, and then the result would be a general increase of nearly 4,000.

"One is entitled to suppose, however, not only that there was a natural increase, but that in a Church that has added 10 to the number of its clergy in 9 years, there was an enlargement of a more general nature, consequent upon the improvement of its means of grace. We have a right to suppose that additions have been made to the list of its membership. If such increase were equal to the total increase of this one congregation, the result would be a general increase of about 5,000. I do not for a moment suppose that this is the case, for the fact that only one-half of these congregations have been supplied in that time, furnishes a correction. Hence, probably 3,000 is the correct result—a very moderate one, but a very extravagant one when compared with the 196 of the Census.

YOUNG MEN'S CHRISTIAN ASSOCIATION AND LITERARY INSTITUTE.—The Rev. T. Duncan, as announced, opened the lecture season for '61-2, in connection with the above body. He took for this subject, the Harmony between Revelation and Science. The constitution of the Association, he suggested as revised and enlarged, is founded upon this

harmony. It is now not only a *Christian Association*, but a *Literary Institute*. This harmony appears on a reference to the sciences of Astronomy, Botany, and Geology,—to metaphysical studies and to human history, whether that of individuals or of communities. His lecture was well conceived, and well wrought out; appropriate in language, and earnest in delivery. It was aided in its effect by an extemporaneous utterance, and in every way rewarded the attention which it commanded. It closed with an appeal, especially addressed to young men, in favor, first, of the highest wisdom, which is heavenly; and, next, in favor of all other wisdom which may be acquired in connection with it, and in subservience to it. A discussion followed, and added to the interest of the occasion. On the whole, a good key note for the season was struck, to which it will be well if its subsequent exercise of the same kind be conformed.—*Prof.*

#### ECCLESIASTICAL ITEMS.

The sum realized at the bazaar in aid of the Augustine Church, Edinburgh, was £1143.

We understand that the Rev. Mr. Phin, of Galashiels, has been appointed to the church of South Leith.

The ordination services connected with the induction of the Rev. John Downes, to Wishaw Quoad Sacra Church, took place on Thursday. The Rev. Mr. Carrick, of East Kilbride, preached and presided.

We are happy to learn that the Crown is about to issue a presentation in favor of the Rev. John Jack to the church and parish of Calton, vacant by the death of the late Rev. Mr. McLean.

The Presbytery of Dunoon have licensed four divinity-students, viz., Mr. Clark, son of the Rev. Dr. Clark, Dunoon; Mr. King, of Glasgow; Mr. Weir, Rothesay; and Mr. Mathieson, parish schoolmaster of Dunoon.

The Rev. Mr. Smith of North Leith, accompanied by the Rev. Mr. Nicholson of the Tron Church, Edinburgh, are now in the north as a deputation from the General Assembly's Committee for promoting the Endowment Scheme. They have made a number of visits in Inverness, and have been well received, obtaining handsome subscriptions.

**TEIND COURT.**—Parish of Barr,—The present stipend was fifteen chalders, and an augmentation of three chalders was asked. The parish was in the Presbytery of Ayr, and its extent was nearly 100 square miles. The Court granted an addition of two chalders.—Parish of Rafford—The stipend in this case was 14 chalders, and an increase of 4 chalders was asked. The parish was a large one, and its population 1055. The augmentation would exhaust the teind. There being no

opposition, the Court granted the augmentation asked.

The annual meeting of the Scotch Episcopal Church Society was held at Edinburgh on Wednesday.—Dean Ramsay presiding. The report stated that the funds available for grants were £3,052, being a diminution of about £150 as compared with last year. It is also stated that there were still 42 clergymen of the Church receiving only an annual income of about £90, with a residence; and the committee urgently appealed in their behalf, and cited the example of the U. P. Church in having taken decided measures to establish a minimum stipend of £150. On the motion of Dean Ramsay, seconded by Sir J. Warrender, the report was approved of.

**STIPENDS OF THE SCOTCH EPISCOPAL CHURCH.**—Major Scott of Gala, an earnest Scotch Episcopalian, who is endeavouring to raise an Endowment Fund for the support of the Scotch Episcopal clergy, gives as samples of the miserable stipends doled out to the clergy of that Church, the following:—At Fort William, a clergyman, with seven children, is allowed by a rich congregation to starve upon £45 a year. There is the case of Cuminstown, where another clergyman vegetates upon £18. Then there has come lately to my knowledge the case of another clergyman at Peebles, where there is a wealthy congregation, who pay their clergyman £70 per year.

**PRESBYTERY OF KIRKCALDY.**—The Presbytery of Kirkcaldy met on Wednesday at noon in the Parish Church—the Rev. Mr. Simpson, Moderator—to take up, *inter alia*, a remit by the Synod of Fife, on an appeal by the objectors of the settlement of the Rev. Mr. Blackwood to the church of Inverteil, in the parish of Scoonie. There was a full attendance of the Presbytery, together with a considerable number of persons from the parish of Scoorie. The motion to dismiss the objections as irrelevant was agreed to—Mr. Welsh dissenting. Parties having been balloted and judgment intimated, Mr. J. C. Smith appeared for the presentee, and Mr. Oliphant for the defence. He protested and appealed to the Synod of Fife.

**PRESBYTERY OF PAISLEY.**—A meeting of this presbytery was held in the Presbytery House—Rev. Mr. Campbell of Eastwood, Moderator. A letter was read from Mr. Cook in reference to the necessity for exertion in support of the schemes of the church. After considerable discussion, it was agreed that the Presbytery recommend, in the strongest manner, the formation in every parish of an association in support of these schemes. A communication was read from the Secretary of the Colonial Committee anent raising funds to provide bursaries for students intending to go to the colonies. A petition was read, and some steps taken, for having Levern Chapel

(Rev. Mr. Ingram's), with the surrounding district, erected into a parish *quoad sacra*.

**PRESBYTERY OF AYR.**—The usual monthly meeting of this Presbytery was held in the Court House—the Rev. Wm. Shaw, Ayr, Moderator. Several reasons of dissent from the judgement of the Presbytery severing the lands belonging to the estate of Kilkeran from the parish church of Maybole, and designating them part of the district intended to compose the *quoad sacra* parish of the West Church, Maybole, were read by the Clerk. Rev. Mr. Willison reported that the following students had been examined by a committee, who were thoroughly satisfied with their proficiency in the various branches of study:—D. Strong, J. Fleming, H. A. Fairlie, students for the second year; Thomas Walker, third year; J. R. Chrystal and P. Menzies, fourth year.

**THE DUNLOP LIBEL CASE.**—A very extraordinary case of libel is now before one of our Presbyteries at Home—the Irvine presbytery, growing out of the Revivals which have taken place in some parts of Scotland. The Rev. Mr. Gebbie, the minister of Dunlop, at various meetings in his church, had conducted himself in a manner, accountable only on the supposition of his being insane. His conduct, and that of some of his hearers, many of them mere children, was extravagant beyond belief. Dancing on seats, singing, snouting, shrieking—praying accompanied with the wildest contortions and gesticulations, all going on at once, headed and encouraged by the minister. This was deplorable enough, but in addition, Mr. Gebbie propounded a new set of opinions, which were for the most part mere gibberish, such as that every infant child without exception who died was eternally lost, that he knew the children of God by merely looking at them—that he had seen the Saviour and like Thomas thrust his hand into his side—and many other acts so irreverent and outrageous as not to be fit to be named. Against this extraordinary conduct the parishioners have complained to the Presbytery in the form of libel. The proceedings have naturally excited great interest. Mr. Gebbie has engaged counsel to defend and the Case will probably go through all the Courts, and perhaps by that time the unhappy man may be restored to his right mind, and the parish saved partially at least from a great scandal.

**CHURCH OF SCOTLAND'S PROVINCIAL ENDOWMENT SCHEME.**—We understand that, in pursuance of the deliverance of last General Assembly, arrangements are now being made for the more successful prosecution of the work of endowment within the midland counties, of Dumbarton, Stirling, Perth, and Forfar which have hitherto been united to form one group, and in which the progress of the subscription has not as yet been so satisfactory as in the other provinces. It

is now intended to break up the group into three sub-districts—the first of these consisting of all the parishes within the Presbytery of Dumbarton; the second, those within the Synod of Perth and Stirling; and the third, those within the Synod of Angus and Mearns. Arrangements have now been completed whereby seven chapels in Dumbartonshire are to be endowed, mainly by the local exertions of the clergy and laity within that Presbytery. Six chapels out of the twelve within the Synod of Perth and Stirling are to be endowed—the order of priority being determined by the order in which each of such chapels to the number of six, shall raise a special local fund of £1000. To this sum the Endowment Committee are to add £500 out of their central fund, composed of church-door collections throughout the Church; and the balance is to be provided by means of a provincial Synod Fund, the successful establishment and completion of which will, of course, constitute the main effort which is now required. It is confidently hoped that the augmented interest which will be excited from the concentration of efforts, and their localisation within the district, will call forth a much greater amount of exertion on the part of promoters, and secure a much larger share of support from contributors than has hitherto been obtained. Throughout the greater part of Scotland, under the able and indefatigable advocacy of the late lamented Professor Robertson, this scheme of the Church has prospered beyond the most sanguine hopes of its projectors, and has enjoyed the munificent support of many who do not belong to her communion.

### Review of the Past Month.

The excitement about the famous "Essays and Reviews" has not yet died in the Church of England, Mr. D'Israeli characterised their teachings the other day as mere pantheistic heathenism: It is to be deplored that men entertaining such opinions should be permitted to remain members of a Christian Church for a single day. But though the difficulties and especially the sense attending their ejection will be enormous, still we believe it will be effected. These men can scarcely be said to have a party in the National Church which to day, taking it all in all is more evangelical, more earnest in the cause of the Gospel than it has ever been before.

We observe with pleasure that two Legacies of £200 and £100 respectively have been left to the Foreign Mission of our Church at Home. Surely this is an example worthy of being largely imitated everywhere. A gentleman named George Ross of Woodburn, has also bequeathed to the Colonial Church the sum of £102.

From the Report of the Jewish Scheme it appears that our Church at the present time



has 6 ministers and 12 lay teachers labouring in behalf of that cause in different portions of that interesting field.

The Robertson Memorial Fund has reached the amount of £1470, only 220 parishes having as yet contributed.

It has been announced that Dr. Guthrie is to be the next Moderator of the Free Church. It would seem that the proposal to elevate a layman to that exalted position had been entertained by a considerable party—a precedent being afforded in the case of the illustrious George Buchanan. The person intended for the honour was Mr. Murray Dunlop the distinguished Free Church lawyer. The idea however for the present at least has been abandoned.

A very important movement is being made by the United Presbyterians in Scotland in sending three of their most popular men, Dr. Lindsay, Dr. Edmond, and Dr. McFarlane, to be permanently located in London. A Fund amounting to £12,000 has been raised for that purpose. An English Episcopalian journal condemns in strong terms the apathy of the Established Church of Scotland with respect to this great field. There are in London at least 100,000 Scotchmen, and only two ministers of our Church Dr. Cumming, and Mr. Macheth, in neither of whose churches can one half the required accommodation be found. It complains with bitterness that none of the great Scotch preachers—Caird, McDuff, or Robertson, ever find their way to London, though now and then Dr. McLeod does—"but only to preach by advertisement in some dissenting conventicle." There is much truth in the statement. Thousands of young people, connected with the Church of Scotland find their way every year to the great metropolis—and as a general rule, are either picked up by dissenters or join the English Church, or it is to be feared in the majority of cases go to no Church at all. There would appear to be here both a duty and a remedy.

The persecuting Queen of Madagascar is dead, and is succeeded by her son, who has long been distinguished for his friendship for Missionaries, and is himself a Protestant convert. We may now look for brighter days in this benighted region.

The news from the South Sea Missions continues to be of quite a disheartening nature. The natives are still extremely hostile, and the missionaries live in almost constant danger of their lives, and it is feared that unless some effectual protection be extended to them some of the islands will have to be abandoned.

French finances are in a deplorable state, there being a deficiency for the present year of not less than £54,000,000. This will be the strongest possible argument in favor of peace.

The offer of the Sardinian Foreign Minister, Ricazoli, to the Pope as a bribe to ac-

knowledge Victor Emmanuel as King of Italy is of a most extraordinary nature, and would confer upon the holy father, as he is called, powers more despotic and irresponsible than were ever possessed by Hildebrand. So much for the prospective evangelization of Italy. We fear it is only a game of godless and reckless politicians.

The incident however which overtops all others at the present time, and indeed the only one which absorbs universal interest, is the resolute and dignified action of England in the matter of the "Trent." It was simply the surrender of the American passengers or war, and that she fully expected the latter is evident from the number of powerful frigates despatched instantly, as well as the transports crowded with troops and munitions of war, which have already arrived or are hastening to our shores. A more offensive or dastardly violation of the law of nations was never committed, and now after a perfect torrent of gaseonading triumph and bluster and rejoicing all over the republic—votes of thanks in Congress to captain Wilkes, approval of conduct and recommendation for promotion by the Secretary of the navy, approval of the government, orations innumerable, frantic rejoicings everywhere—MESSRS. MASON AND SLIDELL ARE TO BE GIVEN UP. Did ever any nation afford a more humiliating spectacle in the eyes of the world, or was ever public opinion every where more unanimous, that that position is deserved? It is to be hoped it may be a salutary lesson for the future. No other power would have waited for force—to disavow the piratical act except the United States.

In the unhappy contest going on in that country there is little of importance to chronicle: Little or no progress has been made in subjugating the South. A terrible conflagration, supposed to be the work of negro incendiaries, has taken place in Charleston, destroying property valued at from \$5 to \$7,000,000.

It is with the deepest grief we record this month the death of Prince Albert, the illustrious Consort of the Queen of England. This sudden and unexpected calamity, will bring sorrow to every English hearth, and sure we are that hundreds of thousands of prayers will ascend for our revered and beloved Sovereign—that she may be sustained under this terrible blow. Young, amiable accomplished, and virtuous, an example and a model worthy of a great empire, he has gone down to the grave lamented by millions as a personal friend and benefactor. God bless and comfort our gracious Queen. The illustrious prince was only in his 43rd year. He died of gastric fever.

By the mail which has just arrived we observe the deaths of the Rev. Dr. Barr of St. Enoch's, Glasgow; Dr. Simpson of Kirknewton—Assembly clerk, and Principal Cunningham of the Free Church College.