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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

MARCH, 1860.

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THE MONTHLY RECORD

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IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

MARCH, 1860.

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

Sermon,

By the Rev. James Christie, A. M., Wallace.

MAT. XXIII. 8. "One is your master, even Christ."

From the latter part of the foregoing chapter it appears that various questions had been put to our Lord by the Pharisees, in the hope of puzzling and confounding him, but so far was this from being the case that the confusion recoiled on themselves, "neither durst any man from that time forth ask him any more questions."

The learned doctors and scribes being put to silence, he turned round to the multitude and his disciples, who had been spectators of this triumph, and took occasion to unfold to them the real character of these hypocritical pretenders to sanctity and religion. He draws an important distinction between their private character and their official authority. He says that "they sat in Moses' seat:" that is, were his successors in teaching the people, and expounding the law and the will of God. In so far as they taught the people the true will of the Almighty, they were entitled to all reverence and obedience: "All, therefore, whatsoever they bid you observe, that observe and do." But in so far as their practice was at variance with their precepts, it was on no account to be imitated: "Do not ye after their works, for they say and do not."

He then goes on to say that they were proud, haughty, imperious, ambitious, full of ostentation, vanity, and hypocrisy; in short, as unlike as they could well be to their great prophet and teacher Moses. How unlike that meekest of men was their conduct, who loved the uppermost rooms in feasts, and salutations in the market, and loved to be called "Rab-

bi," and claimed an authority over their fellow Israelites to which they were not entitled. Our Lord cautions his disciples, therefore, against all such unwarrantable practices and opinions. He forbids them to assume any authority the one over the other. "Be ye not called Rabbi, or Great," he says, "for one is your master, even Christ."

We are here told, then, that we have a master. An ignorant world required a teacher. A wicked and perverse generation required a ruler, a lawgiver, to lay down rules for their guidance. Every society must have some ruling power to keep it together, to regulate the relations by which it is connected, and to exercise that salutary discipline necessary for its proper government. Such is the Lord Jesus Christ. To the society of Christians, the society of true believers, the Church, he is King and Head. Although, as his kingdom is not of this world, he is not present among us in the flesh. But it is unnecessary for us to enlarge on this point. All are agreed upon the truth that we have a master.

But we are told—"ONE is your master." The true elect can acknowledge but "one master." When our Lord taught his disciples these words—"one is your master"—he had no doubt in view the divisions and factions in religious belief among his unhappy countrymen the Jews. As you are quite well aware from the page of New Testament history, that unfortunate and blinded people were split up into a variety of fierce sects, who cherished the utmost hostility and rancorous ill-will towards each other, and who, while they all no doubt appealed to the pages of the Old Testament, as the rule of faith and conduct, nevertheless paid more attention to

the doctrines of their particular founder, than to the unmixed word of truth.

Well, therefore, might our Lord warn his disciples by the example of the Jews, to have only "one master," and that *Him* to whom all the seed of Abraham looked forward in joyful anticipation, viz., the *Messiah* or *Christ*. What had befallen the Jews in looking to any other source than the precepts of inspiration, their errors in faith and practice were surely enough to admonish Christians to avoid the mistake into which they had fallen, and to trust in no wisdom of man when they could trust in the wisdom of the infallible God. And yet, notwithstanding this pregnant example of the once favored people of God, and this plain warning of our Saviour, the early history of the Church as recorded even in the later books of the New Testament, shows that the warning, the example, the precept, were very frequently forgotten. The Apostle Paul had to write in such terms as these to the Corinthian Church: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now, this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest any one should say that I baptized in mine own name." Here then we have a *proof* of the natural tendency of carnal men to rank themselves into parties, and to pay more attention and regard to the honor each of its own particular chief, than of him whom all profess equally to honor and revere as their real and only "master." That this sectarian spirit is a carnal and not a spiritual production, the same Apostle clearly intimates in addressing the same Church. "For ye are yet carnal," he says, "for as there is yet among you envyings and strife and divisions, are ye not carnal, and walk as men? Who then is Paul? or who is Apollos, but ministers by whom you believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

If, then, in the primitive Church, while there were still inspired Apostles to preach, to teach, and to rule, the precept of the text was not always borne in mind, can we hope that as we descend the current of time, and consider the Church as she was left without any of the extraordinary gifts that was bestowed upon her at first; can we hope that matters were mended, that none recognized or followed any other master, any other head, than Christ? We cannot expect it; and if we did so, history would prove our expectations to be unfounded. Very speedily was the Church split up into parties and sects,

who cherished more animosity towards each other than even towards their common enemies, the heathen idolators around them. But passing over the religious contentions of the early and middle ages, let us come down to our own times, and what a spectacle does the Christian world present now? If we go to one land we find the great mass of the population professing themselves Roman Catholics, in another they are Lutherans, in another they are Calvinists, and these again are split up into endless varieties of subordinate denominations, differing from each other in some points of minor importance, but which the heat of religious controversy has magnified in their eyes into matters of the weightiest moment. Now in this consideration I shall put away the Roman Catholics, because they professedly recognize other masters besides Christ, viz., the Pope and their General Councils, which they believe warranted in laying down other precepts and doctrine besides what Christ has taught, and even in some cases *contrary* to what he has taught.

But among Protestant sects, who all equally appeal to the Scriptures as the rule of faith, and to Christ as their Head, shall we not find them, if not in words, at least in reality, following other masters than Christ. The Lutherans, for instance, though they profess to receive the Scriptures, and do actually receive them, yet will interpret and understand them only as Luther has taught. Is not this setting him up as a sort of master? nay, even a master of Christ, and who makes Christ speak things which perhaps He never meant. Again the Calvinists, of whom we are a part, follow Calvin in interpreting the Scriptures. It may not be that we follow him blindly, but use our own judgement; still, in honor of our sect, we are sometimes, I doubt not, tempted to follow him, when without such influence our interpretation might be different. No doubt we firmly believe our interpretation to be correct. And although we follow Calvin, and Knox, and other great names in our Church, we may be correct; but still our faith is not true. It proceeds from a wrong source, and is based on an improper foundation; for if we believe such and such doctrines because *they* taught them, and not because *Christ* taught them, and the Gospel of Christ records them, then, as the Apostle says, "Our faith stands in the wisdom of men and not in the power of God."

Does not such a rebellious spirit towards Christ as that I have spoken of prevail too much among us? One says, "I am an Episcopalian," and when asked in what he believes, answers, "the Episcopalian Church." Another says, "I am of the Church of Scotland;" another—"I am of the United Presbyterian Church;" another—"I am an Independent;" and so on. And all the while that that they profess to rest on Christ and

the Scriptures, if they searched their own hearts they would find that they had set up an opposing idol there, viz., their own particular sect.

Alas! how much of the sectarianism, the religious hostility that so unfortunately prevails in the world, might have been prevented if all Christians had looked up to Jesus Christ as their *only* Lord and Master, and allowed no obstacle to intervene between Him and them. I do not say that all would have agreed on every minute point, for some things of lesser moment are obscure in the Scriptures, and *may*, by the most candid, be differently interpreted; but still, in the more weighty and essential articles of faith, all would have been agreed, and the slight differences of sentiment would never have burst the universal bond of brotherhood and charity.

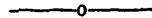
But what is the real state of the case? All the world is led by a name. Once let a man get a reputation for learning, for wisdom, for knowledge of Scripture, and the multitude put faith in him as if he were a god. What *he* says, *they* believe; and if he can only once gain their confidence, almost nothing is to absurd for them not to believe, if he assert it to be true. If he assert the truth, it would be most improper in them not to believe it; but if they look upon it as truth merely because he tells them so, is not their faith in him? Surely he commits a great fault, indeed, who permits his less cautious brethren to act such a part, or to build on such a carnal foundation. Yet pride, the desire of fame and reputation, such as ate up the scribes and Pharisees, the otherwise laudable motive of acquiring the esteem of the estimable and good, becomes a crime (we need not hesitate to call it by such name) if it is directed to such an end: and he who ought to win souls to Christ becomes the minister of his own and his hearers' destruction, that leads them directly or indirectly to build on any other foundation than the Rock of Ages, against which the storms of political change rage in vain; which is unalterable amid the changes of this changing and fleeting world, and against which the very gates of hell shall never prevail. What says the Apostle Paul in solemn warning to all such self-seekers, and to all who believe in them? "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again: If any man preach any other Gospel unto you than that ye have received, let him be accursed." Gal. I. 8. We very well know from the Apostle himself what Gospel he preached, and what foundation he laid. "For other foundation," he says, "can no man lay than that is laid, which is Christ Jesus." These are his words to the Corinthian Church, remarkable for its divisions and contentions regarding its ministers and teachers even in

his days; and to the same Church, and at the same time, he addressed this declaration: "I am determined to know nothing among you, save Jesus Christ, and Him crucified."

What a field for the great Apostle of the Gentiles raising up a name and a sect for himself if he had so chosen! But with the humility of the Christian minister, he sought not glory for himself but for his Lord. His desire was not to gain followers to himself, but to win souls to Christ—to Christ, the chief corner stone—to Christ, the beginning and the ending, the Alpha and the Omega of every real and Christian minister's preaching. And he had his reward; for he both saved himself and those who heard him. When *he* preached, *he* was nothing,—*Christ* was all in all.

"One is your master, even Christ." These words are few in number, but do they not contain a mighty and an extensive meaning? Are they not one of the foundation stones of Christianity? If every Christian laid his foundation on them he would be safe—safe against the temptations of the devil, all the seductions of the world, all the deceitfulness of his own heart. For Christ is the "Amen, the everlasting truth." But, alas! "though many are called, few are chosen." The faithful flock of Christ has never been anything but an overlooked remnant amid the unnumbered multitudes of this world.

Yet how happy, how blessed is the lot of these few despised ones. The world regards them not, but they are precious in the sight of God. Even the very hairs of their heads are numbered. God grant that we may be among the number of these blessed ones—these sincere, these faithful, these persevering believers. And if such we wish to be, let us imitate their faith. Like them, let us never forget that "One is our master, even Christ." For, as the Apostle Paul argues, "Though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."



ORGANISATION, AS A LEVER OF THE CHURCH.

It has been justly remarked by some one, that an army without a leader is but a disciplined mob, much more likely to be dangerous to its friends than to its enemies. The directive power is wanting, and all order, all usefulness and efficiency for good are at an end. "Order is heaven's first law," and the more beautiful and perfect the order, the more nearly do we approach that great first Cause who is the author and arranger of the universe. We recognise and act upon this

principle in all the ordinary and extraordinary transactions of life. The truly economical and successful housewife is she who labors or superintends by rule and system—a place for everything, and everything in its place, a time for every duty and every duty at its proper time. We find that the woman who can act thus has abundance of leisure and generally abundance of happiness; while she who works without thought, beginning anywhere and ending nowhere, is invariably a bright example of general hurry, only ending in greater anarchy and confusion,—of a disorderly household, and too often a self-willed and disobedient family. Every one admits and admires the beauty of home organization, and holds up its directrix as a pattern for universal imitation. We have drawn our illustration from a source of every-day life, from what we see in operation every hour of our lives, and which, therefore, should come home to us with the greater force. The principle is universal in its application, to every phase of society, whether individually or collectively. Wherever it appears, it infuses life—it points to success. It pushes aside the dreamer and his dreams, rouses the indolent from his vacant slumber, and breathes energy and zeal into the unthinking and indifferent. This great principle of organization has kept the world in its place since the beginning of time. To the merchant it is a bank which will seldom dishonor his drafts when he falls back upon it; to the sailor in the tempest it is a talisman of power and safety; to the soldier on the battle-field it is more than half the victory. If, then, it must be admitted that its application in all the temporal affairs of man is of such incalculable value, let us inquire for a moment whether there is any cause or impediment to hinder its introduction, and systematic and zealous working into the affairs of the church.

We are not now living in an age of miracles. We know that all things are foreknown and prearranged by God; but we know equally well, that the great Disposer of events works by means. These means he has placed in our power, and requires us to use to the best of our ability; if we use them not, we are not only burying our talent in the ground, but insulting and disobeying the beneficent Giver. We would think little of the man who, if a brother asked for food and shelter

from him for the night, shut the door in his face, it may be, slowly and solemnly, while he assured him that he would remember him in his prayers. Such a man most of us would set down, not only as a hypocrite, but as a practical and heartless blasphemer. Let us carry the illustration along with us into the affairs of our church. Can we for a moment suppose that God will be less observant of the man, that he will value that worship which costs us nought? Does not the whole spirit of the Bible, as well as common sense, tell us that we must by our own acts afford proof of the sincerity of our professions? We may impose upon others, we may even to a certain extent impose upon ourselves, but we can never for one moment impose upon the Most High.

If we love our church, and the high and holy principles emblazoned on its banners, the test and proof of that love will show itself in our zeal in its behalf, “in our works of faith and labors of love.” If we are true soldiers of Jesus Christ, besides our prayers we will give our time, a portion of our means, our talents and our influence to its service. We would do such in a worldly cause in which we were deeply interested, and to pretend that we serve that cause which embraces our immortal destiny, while we put it off with mere empty and fruitless profession, is a impious mockery, which will stand us in little stead on that day when all hearts shall lie uncovered. We must concede, for our own hearts tell us, that to be good disciples we must do something more than simply attend ordinances. We must do what we can, and all that we can, to support and extend the Church of Christ; and in order to do this we must use the means which an all-wise and gracious Providence has placed in our power. Having come to this conclusion, we must next consider how these means may be best applied. To give them use and efficacy, we must have system—*organisation*. If we want information or encouragement on this point we have only to look at or make ourselves acquainted with the life of some eminent good and useful minister of Christ, or of some peculiarly successful section of his church. We see active organisation in large characters written upon both. We see the fruit but we ought to know that the field has been carefully and faithfully cultivated to produce

that fruit; it has been the blessed result of much prayerful and earnest labor.

We might cite almost innumerable examples of the truth of this statement; we will confine ourselves to one—the Home Mission Scheme of the Church of Scotland. This great scheme owes its success, under God, to the wisdom and perseverance of one man—Dr. Robertson, who first organized it, who brought it into action, and keeps in action the complex machinery which has produced such magnificent results. Up to the present time he has secured the noble sum of £350,000 sterling to build and endow churches in destitute localities in Scotland, thus literally carrying the Gospel to the poor and needy. The most bountiful givers to this great scheme are those who bless Dr. Robertson most fervently for his unwearied Christian and patriotic efforts. The church points to him and to his work with gratitude and a becoming pride, while every giver feels a glow of satisfaction in his heart, that he has been allowed to participate in that which is destined to instruct in the best of all knowledge, hundreds of thousands for many ages to come.

Does this teach us, in our smaller but not less important sphere, no lesson? Truly a most important and a most encouraging one. It shows what may be done by united effort, by consistent and persistent devotion to duty. It shows the collective power of the church, and it proves, if proof were wanted, that wherever there is a good cause, and a wise and faithful agency, God will prosper it. Let us now turn to our own church in this and the adjoining provinces, and ask ourselves, Have we done or are we doing our duty towards it? There will be few, if any, bold enough to say that we are; and yet we will venture to say, that for the most part it is not from want of will, but from want of knowledge, from the want of that very organization of which we have been writing.

We, too, have our schemes, on each of which we will take the liberty of saying a few words. Our first scheme, and the one which in our opinion ought to be paramount to all others, is a fit and honourable support to the Gospel ministry in each congregation. There could, perhaps, be no stronger proof of want of organisation in a church than the irregular or inadequate payment of its minister. Nothing has so depressing an effect upon vital

religion, so deadening an effect upon a congregation, or so depressing and altogether crushing an effect upon a minister. Nothing is more common, yet few things are more cruel, than the miserable support extended generally in this country to a gospel ministry. Yet this sad state of matters is brought about by no want of proper feeling on the part of the people, but simply from a want of that disciplined knowledge which teaches them what to give and when to give. In every case, with the proper means, it is just as easy and far more satisfactory, to pay regularly than otherwise. It is indeed infinitely better for the people, and we need not say, also for the clergyman, nay, so much better for the latter, that we believe there are few ministers who would not prefer £120 payed regularly on quarter-day, to £150, doled out in dribbles at uncertain intervals. Every one is ready to acknowledge that it is a shame that the servant of the altar should be so scantily provided for; and the acknowledgement is something, inasmuch as it indicates a willingness to see a remedy applied. If we could only agree as to the extent of the remedy, and make up our minds to do our parts in each case, we would be astonished at the ease, the certainty and the inexpensiveness of the means. We hold that every minister ought to be in a position to lay past something, say £50 every year. In this country, where there is no state provision for the clergy, no widows' fund, he owes it to society and to his family to strain every nerve in this direction. Alas! in almost every case it is not a difficulty, but an absolute impossibility. He suffers, his family suffer, and indirectly but most of all the congregation is liable to suffer in its most important—its spiritual interests. Is it not of the greatest consequence to avoid this, more especially when we know that a little trouble, a little tact, some zeal, judgment mixed with a measure of firmness, may effect all that we wish, often, indeed almost always with very slight pecuniary sacrifice? Organization, in this, as in other things, is the OPEN SESAME. How many anxious homes does the want of this often occasion, of what point and force does it deprive many a sermon, what elasticity of spirit does it crush out, and how often is the minister blamed for the fault which rests upon his congregation? We rejoice, however, that an improve-

ment is visible in this matter, and we trust that elders, managers and people, for their own sake, for the prosperity of the Church, for the best interests of religion, will each and together hasten on the good work. It is an old saying that love begets love. Let us give this practical proof of the affection we bear our Church, by showing that we have common interests and common feelings, and the fruit will be, with but a few exceptions, a zealous and affectionate pastor, an harmonious and attached people, an expanding Church, a vital Christianity, a beautiful and as perfect a realisation as we can have of the Church on earth.

When we have perfected organization for paying our minister, and begun to feel that our task is not only an easy, but also a pleasing and useful one, as a Church of Christ we will feel that we ought to do more. We will begin to look around us and enquire what others are doing in this important field, and be anxious to share in the honorable labor. We have overcome one difficulty, and found the difficulty to result in a pleasure. May there not be a pleasure higher and purer, because more disinterested, though not so immediate and imperative? Are there none of our brethren in poor and scattered settlements, too few to support a minister themselves, yet anxious to have the bread of life broken among them? The staff of the ministry must be recruited; we have young men in our midst, with zeal, talent and piety, ready and anxious to devote themselves to the noble work. We have no great seminary of education, but by a little united exertion, we can send them to one of the great seats of learning in dear old Scotland, from which so much that is good and great has already come. We cannot shut our hands when so noble a scheme is presented to us. We feel that we ought and we willingly and cheerfully do our share.

"Go preach the Gospel to all nations," said our Saviour. An actively organized church will not hear these sacred words, without an earnest and immediate response. Why? Because she has found that giving does not impoverish,—that the amount, when given regularly and given by all, is small to insignificance to individuals, but in the aggregate a great and noble sum.

Let us illustrate our idea by an example. The adherents of the Church of Scotland in

this Synod are about 15,000, or say 300 families. Some are rich, not a few are poor, but the great mass are in what may be called comfortable circumstances. If each family, by means of organization, could be brought to contribute, say two dollars a year, to religious objects, exclusive of supporting a minister, what a world of good might be effected with this large sum! Break it down among the schemes, and let us see what it might do. With it we could support three active missionaries at home, at £150 each. We could keep at least six students at College, giving each £40 a year. We could send two missionaries abroad, to spread the Gospel in heathen lands. We could give assistance to the extent of £300 a year to weak congregations. We could pay £200 a year into a widow and orphan's fund, and have something over for contingencies. What a result, and how comparatively insignificant the individual effort!

Ten shillings a year to a family—twopence half-penny a week—and if it consist, as we believe is pretty near the average, of five individuals, it will be to each person one half-penny a week. There is no one so mean, none so poor, as to feel or grudge the moiety. We believe it would be given gladly, proudly, were it only asked for, at short and regular intervals; and the glorious objects to which it is to be applied, explained and understood. When we look at the immensity of good that might be effected at so small a price, it ought to awaken both clergy and laity from their lethargy. We know the thing can be done, because it has been done over and over again. By such an organization Dr. Chalmers built more than 300 churches; by such an organization the Free Church raise, we are almost afraid to say how large a sum, every year: by such an organization the Diocesan Society is every year strengthening and extending the Church of England. We might multiply examples, but they are not necessary; we have said enough to indicate both what ought to be done, and how easily it might be successfully grappled with. The only ingredients wanting are earnestness of purpose, unity among the brethren, mutual forbearance, that bond of union which provoketh to good works, and without which our loudest professions are but as sounding brass and a tinkling cymbal.

We have represented the work as easy; but it can only be so, by a general harmony in all its parts, by the heavy co-operation of all the members. Let the minister be up and doing; let him make known, instruct, explain at every convenient season; and let the intelligent and influential layman lend his aid, his time, his energy. Let there only be an identity of interest, an identity of purpose, a sinking of self, brotherly feeling and prayerful earnestness, and our Church will assume its proper proportions, be a blessing to ourselves, and the land in which our lot is cast.

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BY A SABBATH SCHOOL TEACHER.

PERSEVERANCE UNDER TRIALS AND DIFFICULTIES.

MY YOUNG FRIENDS,—My aim in writing these letters is to afford you interest as well as instruction. It is well that we should learn to profit by what we read, and that we should, at as early a period as possible, be able to discriminate between what is actually and only apparently good. This is a matter of the greatest importance; for we see and hear of, almost every day of our lives, instances of remarkable success which are apt to dazzle our imaginations, but which, when measured by the standard of Gospel truth, the only true and safe principle, are no success at all, but the very reverse. We may persevere in an evil course, and even by craft or talent gain a kind of triumph, but it is never permanent. We may also persevere in a good and noble purpose, and from impatience, ambition, or under the influence of temptation, take some unworthy means, or choose some crooked path, to reach our object, the end of which is too often shame and dishonor which are wiped out only with the grave. A friend asked the celebrated Abbot Lawrence, one of the merchant princes of America, and ambassador at the Court of London, whether he ever knew a dishonest man successful in the end. He reflected for a few moments. "Yes," he replied, "I knew one, and but one, out of the many hundreds who have made shipwreck of themselves and their families." After a little he recurred to the subject, and said, "No, the case is absolute, I have known none; the man I alluded to, died in affluence, but his family are now living in shame and poverty."

On the other hand, perseverance in virtue can suffer no reverse. Poverty cannot crush it; neglect cannot discourage it; opposition cannot trample over it; it is still virtue—pure and indestructible, as the essence of goodness—and in the end must inevitably

triumph. To record the triumphs of perseverance under difficulties would be almost tantamount to writing the history of good and great men in all ages. We have only room for a few incidents; and we have always dwelt, in our minds, with peculiar satisfaction upon the triumph of the humble aspirant after true greatness. With what interest do we sympathize with him in his struggles, with what rapture do we rejoice in his success?

Let us mention very briefly one or two instances. James Ferguson was the son of a poor Scotch cottar;—while a boy he was engaged in tending cattle; while a youth he was under-servant in a gentleman's family; was never more than a few months at school, and yet in manhood he became one of the great men of his day. He was an excellent portrait painter, a most ingenious and original mechanician, a popular writer on Natural Philosophy, a lecturer so learned and able that he had the grandfather of the present Queen of England for a pupil. How did he acquire all his knowledge? By perseverance under all but insurmountable difficulties. To enumerate these would take many pages, while we have only space for a few facts. His inquiring mind and natural ingenuity aroused interest in his behalf; but his amiable disposition, his unassuming, Christian virtues, gained him great and powerful friends.

The Colleges of Scotland are attended by students, many of whom are very poor; but perhaps no one ever attended the University of Edinburgh, so poor, as a lad named Adams. He could seldom afford to take more than two meals a day, often but one, and to save expense, that one, a piece of a loaf of bread, was generally eaten by him, while sitting on a public stair. He became one of the greatest scholars of his day, Rector of the High School of Edinburgh, an office of dignity and emolument, and so beloved was he that at his death the whole city mourned him as a father. On the day of his funeral every shop was shut, judges and nobles followed his body to the grave, and to this day his memory is held in reverence. Mere scholarship could never have secured this. *He was a good man*, in that lay the secret of his triumph.

During the middle of the last century, there lived a minister whose fame is now in all the Churches, John Brown of Haddington. John Brown's father was a weaver, a very poor but honest man, who could not afford to give his son much education, but that mattered little. He had set his heart on being a minister of the Gospel, and after many trials which read almost like a romance, it is well known how he succeeded. He commenced his studies by committing the whole Bible to heart, learning, as he tells us himself, sometimes fifteen chapters a day. Such a mind was not likely to be disheartened by ordinary difficulties. With very little assistance he taught himself Greek

and Latin, and several living languages. His difficulties were great, but his perseverance greater. Of course he triumphed, and became one of the most devoted and useful ministers Scotland ever produced. He was great and influential without being rich—for it is said his stipend was never more than £40 a year. Yet was he blessed in his generation and in his posterity. Two sons walked in his steps, and one grandson died the other day in Edinburgh with the reputation of being one of the best and most accomplished men of his time.

In our own day, we have Dr. Kitto, the distinguished author, so humble as to have been the inmate of a workhouse, but whose works may now be found in the drawing-rooms of princes. Recollect that here also it was goodness which lifted him so high. Mere smartness, in his situation, would have done little for him; virtue has done everything.

Dr. Livingston, the great traveller, and illustrious Christian missionary, was a poor boy who wrought in a spinning mill, and gained what early education he got by attending an evening school. He, too, triumphed over all the difficulties that poverty could throw in his way. The path of his ambition was, not to be rich and famous, but to do good to the poor benighted Africans. He has had his reward in the sympathy and admiration of the whole world. His case is indeed a bright example of perseverance under difficulties; and like all the others, he has triumphed by the strength of religious principle; without that support he must long ago have fainted by the way.

These examples teach every young person a most important lesson. They show us that almost any difficulty will give way before a virtuous determination, while they afford encouragement to every one to persevere in the way that is right, nothing fearing that God will prosper him. The prosperity of the wicked is deceitful and false, and soon fades away: that of the good is like the sun in the firmament, lightening and brightening the path for many generations. Let the motto of every young person be, Perseverance in the right. Be not turned aside by apparent difficulties, by poverty, by neglect, by scorn or insult; be not deterred by fear or danger when you are sure that you have hold of a right principle. The tide will come which will bear you into smooth waters: be careful to take advantage of it when it does come. An opportunity lost may never be repeated, and the prospects of a whole life be blasted through a vicious indulgence and a culpable ease. Above all things, imbibe the spirit and principles of our holy religion; let them be part and parcel of your whole being, leavening everything you do, guiding everything you aspire after. Guard the truth as the apple of your eye: seek after knowledge as after hidden treasure. Imitate the good, avoid the evil, cultivate every noble and honorable

feeling, and you will be safe in that self-happiness which no one can take away, the love of all good men, and the approbation of your heavenly Master.

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RELIGIOUS STATISTICS.

From the evidence (just published) taken before the Lord's Select Committee on Church-rates, which sat towards the close of last session, we have culled some facts bearing on the relative position both of the Church of England and of the leading Nonconformist sects towards the population at large. According to calculation based upon accurate data, and carefully made, there are 7,546,943 actual church-going men of the Church of England, or 42 per cent. of the gross population; and 4,466,266 nominal Churchmen, but practically of no church, or 25 per cent. of the gross population. So that the field of operation of her clergy, ministerial and missionary, is spread over 67 per cent., or 12,013,214 of the community at large.

On the other hand, the chapel-going Roman Catholics in England amount to 610,786, or 3½ per cent. of the whole population; the chapel-going Baptists (six different kinds) to 457,181, or 2½ per cent.; the chapel-going Independents are 1,297,861, or 7½ per cent.; the chapel-going Wesleyan-Methodists (seven different kinds) are 2,264,321, or 13 per cent.; and all other "Protestant" Dissenters, including in the number Jews and Mormons, are estimated at 1,286,246, or 6½ per cent.

The total of worshipping or *bona fide* Protestant Dissenters is 5,033,609, or 29½ per cent. of the gross population.

Again, there is an alarming picture presented of the irreligion in which large masses of the population are steeped. For example, in Southwark there are 68 per cent. of the people who attend no place of worship; in Lambeth, 60½; in Sheffield, 62; in Oldham, 61½; in Gateshead, 60; in Preston, 59; in Brighton, 54; in the Tower Hamlets, 53½; in Finsbury, 53; in Salford, 52; in South Shields, 52; in Manchester, 51½; in Stoke, 51; in Westminster, 50; and in Coventry, 50.

So that in all those places, except the two last-named cities, the odds are on the side of those who habitually absent themselves from every religious service whatever.

Of 34 of the great towns of England, embracing an aggregate population of 3,938,457, 2,197,388, or 52½ per cent. of the community, are wholly non-worshipping.

But this is, beyond question, to some extent attributable to the want of church accommodation, for the evidence goes to shew that the sitting accommodation provided by the Church of England, and Non-conformists together is only 57 per cent. of the whole population, and of this 27 per cent. is furnished by the Dissenters; 12 per cent. by the Wes-

erans, who alone during the last 12 months have spent about £.100,000 in chapel building.

The sum expended annually in the repairs of the fabrics and the maintenance of the church services is nearly £.500,000, of which only about £.250,000 is raised by rate.

There having been no ecclesiastical census before 1851, few or no reliable means exist for comparing the religious phenomena of the present day with those of half a century ago; but in answer to the Archbishop of Canterbury, the Rev. Dr. Hume, the incumbent of a parish, populous and poor, in Liverpool, and a witness before the committee, expressed his conviction, founded on long experience and observation, that the large masses of the population who attend no place of worship whatever are in danger of being lost not only to the Church, but to religion altogether. The population of the country, always on the increase, is becoming more and more a town population. In 1851 there were 9,000,000 living in towns of 10,000 people, and upwards, and only 8,000,000 in smaller towns, in villages, and in rural districts. Dr. Hume apprehends that, at the close of the present century, 70 per cent. of the gross population will be located in large towns; and, therefore, he adds, if our large towns are left to themselves, practical heathenism must inevitably outgrow Christianity.

CONGREGATIONAL SOIREE, BARONY CHURCH, GLASGOW.

There is a wonderful sympathy in numbers; and that sympathy is of a peculiarly warm and friendly character when gathered round "the cup which cheers but not inebriates." These pleasantly social meetings are always invigorating to a Church, always popular, and almost always successful. With what enthusiasm does the younger portion of the Church take hold of the idea? How truly delightful it is to find a whole congregation gathered under one roof, every one wearing a happy expression of countenance, to a monster tea party? The minister is the presiding genius, the life and spirit of the whole; some brother clergymen kindly gather round him to lend a part in the intellectual portion of the feast. The Lay portion supply their mate; every one is pleased,—a sufficient quantity of ardor and good will is imbibed to keep the machinery of the church going for another year, and to work out the hints and merit the commendations bestowed in the glowing speeches of that happy evening. How different from such a state of things, where the congregation are almost absolute strangers to each other, where they meet only in church once a week, and know little, and care less what each one is doing or is disposed to do for the church!

A church in such a state, is a dead church,

and each succeeding year generally finds it lower in the scale; the elderly portion are cold, or at least lukewarm; the young care-less and irregular in their attendance. Much of this may, generally speaking, be corrected by interesting the congregation in their own affairs,—and among other plans, we think the annual soiree a very excellent one. The minister, or some leading member, tells a crowd of well pleased and listening people, how much good they have been doing, and gently hints how much more it is possible to do. They have done so much for their sabbath schools; they have relieved so many poor; they have visited and ministered to so many sick; they have reclaimed certain vicious youths on the high road to destruction; they have clothed and educated a certain number of indigent, but deserving objects; they have collected so much money and laid it out on so many purposes.—Would not such announcements warm the heart and kindle with a noble enthusiasm many a young mind, and bind it by the best of all ties to the service of the church?

Dr. Norman McLeod seems to entertain some such opinion, for he has had his annual soiree for many years—and we would earnestly recommend our readers to peruse his speech, given below, with the greatest attention, and we are much mistaken if they will not find something to encourage and not a little to learn.

BARONY CONGREGATIONAL SOIREE.—On Tuesday night the annual soiree of the members of the Barony congregation took place in the City Hall, which was filled in every part. The Rev. Dr. Norman McLeod occupied the chair, and on the platform were the Rev. Dr. Gillan, the Rev. Dr. Bowie, of Kinghorn, Rev. Archd. Watson, Rev. Donald McLeod, Rev. Mr. McNaughton, Rev. Mr. Clark; James A. Campbell, Esq., Wm. Aitken, Esq., D. M. Lang, Esq., W. B. Faulds, Esq., D. Y. Stewart, Esq., T. P. Stewart, Esq., Robert McBrayne, Esq., W. Callender, Esq., J. Lamb, Esq., J. B. Wagstaff, Esq., Samuel Milroy, Esq., R. Black, Esq., John Black, Esq., M. Farie, Esq., &c., &c. A blessing was asked, after which the company did ample justice to the tea and its accompaniments, and thanks having been returned,

The Chairman rose, amidst loud applause, to address the meeting. He said that a very pleasing and delightful duty had fallen upon him to address them that evening as minister of the Barony Church, and therefore as chairman on the present occasion. They had now been a considerable time together, and it was matter of acknowledgment to God that they had been privileged to meet together under the same roof, and where he hoped that, on looking around him, in every face he recognised the face of a friend. (Applause.) He was glad to repeat there what he had said on more occasions than one, namely, the remarkable fact of his long connection with the

Barony congregation, as one of those things he had particular pleasure in thinking over. It was as remarkable as strange that, in the providence of God, he should have preached every Communion Sabbath to the Barony congregation since he received his license from the Presbytery of Glasgow; therefore, there was no congregation on the earth to which he had ministered so long as to the congregation of which, by the grace of God, he was now minister. It was quite unnecessary to explain, he said, the object of their meeting; it was merely to have a social meeting, a quiet tea party, where they might talk over matters which concerned every one of them. He did not like the word "soiree;" it smelled too much of the French—(laughter)—and he did not think it was necessary to go to a foreign country, for a word to express what, he supposed, was as common a matter in Scotland as in any part of the world—a social meeting over a cup of tea. (Applause.) They were met for the purpose of promoting communion among themselves as a Christian congregation—of bringing them face to face, because many members of the congregation only saw each other's backs when in church. (A laugh.) It was also requisite that an occasional report should be given to the members of such a character as could not be given from the pulpit. He thought it was due to the congregation that they should know what they had been doing in furtherance of the Lord's work. He had a number of dry facts to communicate, but facts sometimes contained the greatest possible amount of poetry, and he was certain they would be of the very greatest interest to the meeting, and would, from the record of their past endeavors, only strengthen and encourage them to do a great deal more. The collections during the past twelve months, including the collections of the Endowment Fund, amounted to £1,100. Deducting the amount collected for the Endowment Fund, £120, it left voluntary collections, irrespective of seat rents, which ought not to be imposed in a parish church at all, to the extent of £870. Now, that money had been divided in the following manner:—Parish missions, £254; education, £160, including what had been given to the adult school, but not including what had been raised from proclamation fees and applied to education, which would amount to £390; Sabbath schools, £21, the poor of the congregation, £120; so that there had been expended on the congregation and on the Barony parish, from their voluntary subscriptions, the sum of £555. In addition to this, they had been giving the schemes of the Church of Scotland about £274, and the ordinary collections during the year had amounted to £220. (Applause.) He was now brought to the second point—as to the work being done by the congregation, which he would divide into two heads—namely, the work done in the parish, and that done

out of the parish. They had now eight schools in existence, attended by 1,000 scholars. Each child cost about 20s. for education, including the expenses of teachers and pupil teachers, and of that sum one-third was paid by the money received from government, one third from school fees, and one-third from the educational fund. Since last soiree, the school at Kelvinhaugh had been handed over to the excellent superintendence of the Rev. Mr. McDuff, and there was another being built in connection with Martyr's Church, and when it was finished he thought they would be able to meet all demands with regard to the educational destitution in the poorer districts, and there would then be the ample accommodation for 2,200 children in the parish. Since they last met, a school had been opened at Port Dundas, which had cost £2,200, the expense being defrayed by Mr. Stirling Crawford, the government, and private contributions; and he had the satisfaction of adding that not a single school in the parish had one farthing of debt on it. He also alluded to the opening of an adult school, the value of which was that during the last ten months about 120 men and women, above 20 years of age, were regularly attending tuition, after a hard day's work, from half-past 7 till 10. Every one of them had paid every single farthing of their fees, and he did not know any school in which more enthusiasm was displayed or greater progress made. There were three teachers employed and he was happy to announce that the Government Inspector was so satisfied of the manner in which they were taught that he had received a donation of £30 for their support. (Cheers.) Four missionaries were also engaged, two at Port-Dundas, one at Bluevale, and another at Parkhead, besides the one at Kelvinhaugh. The ladies also had been zealous in their distribution of tracts. The Sabbath evening sermons in the Barony were now in their fourth year, and he believed that, except on last Sabbath, he had always been able to attend every Lord's-day, when he preached to always more than 1,000 working men and women, and ever since he began he had little short of 300 communicants. The Kelvinhaugh church, which was one of the prettiest in the town, had now 300 seats taken and 120 communicants. He stated that there was a debt of between £300 and £400 existing on it, which he proposed should be liquidated by a bazaar, and he earnestly invited the ladies of the congregation who were so inclined to subscribe articles for sale. There were 12 sabbath schools in connexion with the congregation, attended by 1,100 scholars and taught by 120 self-denying teachers. He would state publicly that these ladies and gentlemen, by their presence, were of the greatest service in helping him in work which he could not of himself accomplish. It was also well that the members of the congregation should know

there was also in existence a society for providing cheap clothing to the poorer communicants, and for giving them work during winter months. In the penny bank which was instituted in 1852 the number of deposit accounts since that time had been 4,469, and at present they were 889, and the amount of money received from depositors had been £1,000; the average amount of money at the credit of each depositor was £7 6s 7d; the average amount of each deposit 11d; and there were about 200 transactions each night. At Port-Dundas there was also a penny bank, which was in an equally prosperous condition. There was also a reading-room and library, and lectures, accompanied by music, were given once a fortnight. The rev. Doctor also stated there were 465 subscribers to the benevolent fund, and that the amount of their contributions during the past year was £270, and that there were 1,200 communicants now on the roll. The rev. Doctor then explained that the spiritual work had also been advanced, and concluded by an earnest exhortation to further endeavours in the cause of the Christian religion.

Appropriate addresses were afterwards delivered by several of the reverend and lay gentlemen on the platform, and the meeting broke up highly delighted with the proceedings of the evening. At intervals the band of the Blind Asylum contributed some excellent music."

THE PRESBYTERIAN HISTORICAL ALMANAC,
FOR 1860—BY JOSEPH M. WILSON.

Almanacs and dictionaries are generally considered somewhat dry reading. Necessary, it may be, for business and literary people, but not at all calculated to produce a lively interest in the mind of the reader. We think a mistake, so far at least as the Almanac is concerned, and we hope to be able to show our readers that the above somewhat bulky tome of some 300 pages teems with interest and information. It embraces a very wide field, taking in the statistics of the different branches of the Presbyterian Church both in Great Britain and America. The compiler, however, is not satisfied with this; after the fashion of the illustrated newspapers of the day, he presents us with portraits of some dozen and a half Presbyterian divines, besides wood-cut drawings of churches and colleges. He favors his readers also with quite a variety of historical and geographical sketches, some of which, if of no great value in themselves, will give at least a passing interest to the publication, and doubtless help its sale very materially. Its real value, however, consists in the vast body of practical information it contains on every point of Presbyterian Church polity throughout the world. Of course, by far the greater portion of the volume is devoted to

churches in the United States, but a fair amount is apportioned to the Presbyterian bodies in the British Provinces.

It is well known that in the States the two leading bodies of Presbyterians are those of the Old School and the New School, and we find from this Almanac that the former comprehends 168 Presbyteries, 2578 clergymen, 279,600 communicants, and 156,127 attending Sabbath schools. In the financial department, we find that they raise, for missions, about \$300,000; for church extension, \$131,000, and for congregational purposes upwards of two millions. This latter item we presume has to pay the ministers' stipend, besides other incidental charges, which will thus give an average of \$800 to each, which, however, so far as we can make it out, has to cover all expenses; so that the average pay of an Old School clergyman in the States does not probably exceed \$600.

The rapid strides that Presbyterianism is making in the States is shown in the fact that the sum total of its annual revenue has more than doubled since 1851—being the first year that complete statistics appear to have been kept.

The New School of Presbyterians numbers altogether about 1500 ministers, with and without charges.

Of the United Presbyterian Church there are about 300 pastors; of the Reformed Presbyterian Church, 45; of the Associate Reformed Presbyterian Church, 44; of the Cumberland Presbyterian Church, 927; of the Reformed Protestant Dutch Church, 410, and of the Free Presbyterian Church about 20.

It would be altogether impossible in this place to give anything like a detailed account of the operations of these various churches. The statistics, though abundant, are not so lucidly arranged that he who runs may read, yet we feel bound to give credit to the compiler for the care, labour and research displayed in this important publication.

We will recur to it again, and give our readers some information on the condition of the three Presbyterian bodies in British America. In the meantime, we recommend the book generally to our readers, as embracing a vast amount of facts on religious subjects, with which it is very desirable they should be acquainted.

"GOOD WORDS."

Such is the appropriate title of a new weekly magazine devoted to the interests of religion, published in Scotland, and edited by the Rev. Dr. Norman McLeod. The undertaking shows no small amount of courage on the part of one who has not only the charge of by far the most populous parish in Scotland, numbering more than 70,000 souls, but is one of the most active and useful working members in the affairs of the Church,

and also one of the most prominent and frequently called on, in every object of Christian philanthropy, throughout the length and breadth of the land. How he is to find time to conduct a weekly periodical in addition to his numerous other avocations we can scarcely pretend to explain, but no one will for a moment doubt, that his name is a sufficient guarantee that it will be conducted in no ordinary or slipshod manner. The aim of the laborious and able projector of this new serial is to place religious, to some extent, on the same platform as secular literature. The former class of literature has hitherto been confined, at least in its periodical form, to sectarian magazines, and has, for the most part, been of a very vapid and uninteresting character. This ought not to be. There is nothing in Christianity to produce or excuse it. There is no reason why, in discussing religious subjects, there should be any want of manly and vigorous thought, clothed in fitting and forcible expression. The feeble, whining drivel with which the religious public is inundated, is a positive and sore injury to the cause of religion. The great mass of the thinking part of mankind turn from it, as they would from dish-water, when they expected the pure beverage from the fountain. Were the evil to stop here it would be no great matter, but the true and the real suffers in consequence of the counterfeit. Christianity itself is made up of the sublime and heavenly. The Christian is the noblest and most intellectual type of man, and the literature of his faith ought to be in keeping with his character.

We find secular journals circulating by hundreds of thousands, religious journals by hundreds—the reason being that the public finds power, matter, the best thoughts put in the best manner, in the one, and an almost entire want of all these in the other. The natural consequence is, that people read that which interests them, and fall asleep over that which interests them not. The fault is often erroneously, indeed impiously, laid at the door of the subject, while facts, reason, and all experience, are completely against such a conclusion. There is not a novelist living whose works have reached the circulation, or attained the general popularity of some of the publications of John Angell James. Something like 400,000 copies of his "Anxious Enquirer" having been absorbed by the reading public. The *Astronomical Discourses* of Chalmers offered no mean competition to the run of the *Waverly Novels* in their palmiest days. The story of Christianity is the noblest, the most absorbing, that can employ the pen of man; but, like every other subject, to handle it with advantage requires an enlarged knowledge, a vigorous intellect, a well disciplined mind.

"Good Words" is a religious journal intended to contain the best thoughts of some of the best and most accomplished writers of

the day, to interest readers by treating Christianity in a philosophical, and therefore Christian spirit. The subject is ample and diversified as the works of nature, and we rejoice to find that there will be at least one journal having the best of all subjects for its theme, which may command as large a circulation, and exercise as wide an influence, as the most popular of the secular periodicals.

The first four numbers of "Good Words" are now before us, and afford, in breadth and healthfulness of tone, and vigour of treatment, a fair index of what the rest will be.

The strong and leading point in the editor's character is made evident at the first, that the Christianity he teaches is a practical, not a dreary Christianity, but one of love and of fruit; of active benevolence conjoined with earnest devotion; of love to God, acquaintance with his works; of a holy, yet an active life, sustained by a living faith, secured and protected by Bible principles.

"Good Words" is a closely printed octavo of 16 pages, price 1³/₄d., and therefore within reach of the poorest. In order that our readers may have some idea of the character of the articles, we take the liberty of transferring one of them to our pages.

GOD'S GLORY IN THE HEAVENS.—THE MOON IS IT INHABITED?

In the survey which we mean to take of the heavens as illustrative of God's glory, we shall first direct our attention to the moon, our nearest neighbor. The moon will form the first step in the ladder by which we shall attempt to scale those heights from which we may command the widest range of the marvellous works of the Almighty. Although we cannot by searching find out God, although we are baffled in our attempts to comprehend the Absolute, still there are stepping-stones across the abyss of space, which enable us to enlarge our view, and to form a juster conception of the Infinite and the Eternal. From the satellite we step to the primary planet, from the planet to the centre of the system, from system to firmament, and while new firmaments stretch out before us in marvellous form and grouping, we feel that we are yet far from the throne of the Eternal. The dream of the poet has placed the special residence of the Godhead in some vast central body, round which all worlds, and systems, and firmaments, circulate in lowly homage. The grander thoughts of science have, in connection with speculations about light, imagined a limit within which all the play of material action is confined—a vast globe of ethereal matter, within which all material bodies are confined, and without which the activities of light, heat, magnetism, and gravitation, cannot exist. These, however, are but the feeble aspirations of humanity to grasp the incomprehensible. But why should we repine at our limited knowledge? would not knowledge cease to have character if we knew all? W

that gives to profound study its fascination? Is it not that it brings us face to face with the unknown? If there was not still a world, our spirits would shrink within us, and we would feel as if our destiny were unveiled. The oft-quoted saying of Newton, that he felt he was only a child picking up shells on the margin of the ocean, is usually taken merely as illustrative of the modesty of genius; but at the same time, no one can occupy a more enviable position than that which gives him an unobstructed view of the vast ocean of the unknown. Few get down to its brink at all; the many are satisfied with the little they can understand, and rather shrink from what reveals their ignorance or want.

In most other sciences, the mind is frequently so lost in details that it is difficult to find where you may gaze freely out upon the unknown. In astronomy, however, you are brought almost at once to stand face to face with the Infinite. No doubt you come almost to the unfathomable, when dealing with the molecular forces of matter, and the mind can be as much lost in atoms, as in laws and systems; but still the popular mind can more readily deal with the infinitely great than the infinitely little, and the foot stands more firmly on systems of worlds than groups of molecules. That the material universe presents no boundary-wall to limit inquiry, so far from being a ground for turning from astronomical inquiry, accounts for the charm which has ever surrounded this study.

The moon is by far our nearest neighbor. While Neptune is a mile distant, the moon is, on the same scale, only six inches. And man, when he could form no idea of the real distance, ever looked to the moon with a familiarity which he could feel towards no other heavenly body. While man has bowed to the lordly sun in devout adoration, he has adored the moon with the feminine attributes of gentleness, love, and weakness.

The aspect of the moon to the unaided eye of man presents a most tantalising appearance. We just see enough to assure us that there is something more to be seen. In the other heavenly bodies, we see only a uniform line of light, and there is little to tempt our curiosity. It is not so with the moon; there are diversities of shade which allure us to make conjectures about their significance. And in the crescent moon we can readily discover that the concave side presents a rugged edge. It can hardly be surprising, then, that the instincts of genius should in this, as in other departments, anticipate the discoveries of science. Democritus propounded the idea of the spots on the moon being diversities of surface, consisting of mountains and valleys, seas and rivers. The Orphic Hymns went further, by giving to the moon cities teeming with population. It required, however, the power of the telescope to bring out into re-

lief, on the surface of the moon, the diversities of surface which make it the counterpart of our own globe.

To those who have not had the opportunity of examining the moon through a telescope, the stereoscopic pictures of Mr. Warren de la Rue form an admirable substrate. Indeed, to the unpractised eye, the stereoscopic picture gives a much truer idea of the configuration of the body. The reason is simple. We have not, in looking through the telescope, the aids of perfection which we possess when looking at any terrestrial object; and, consequently, there is difficulty in bringing out in relief the mountain ranges, peaks, and ruins of craters. Sometimes the moon, to the uninitiated eye, appears a uniform level; at others, the relief is reversed, the mountain sinks into a cavity, and the sharp peak into a perforation. The stereoscopic views of the moon, however, remedy all this; the moon is seen with all its natural roundness, and every mountain projects as in a model placed only a few inches from the eye. But how is it that a stereoscopic picture of the moon can be obtained? This, at first sight, appears impossible, as the moon always turns the same side to us. When a stereoscopic portrait is taken, two views of the party must be obtained, and this may be done in two ways. When one picture is taken, the camera is moved a little to one side and a second taken, the party sitting immovable all the time; or the camera may be fixed, and the party may turn his body a little round for the second picture. It is in this latter way a stereoscopic picture of the moon is obtained. The camera, of course, cannot be moved sufficiently aside to take a picture from a different point of view, and it is therefore stationary. The moon, however, effects the object required by turning her face a very little round, so that a somewhat different perspective is obtained. This small movement is called her libration, and, though small, is quite sufficient to give the required stereoscopic effect. The moon always presents the same aspect to us, as she rotates on her axis in the same time that she revolves round the earth; but these two periods are not perfectly coincident, and we are therefore permitted to see round the moon a small way. It is from the circumstance of our being permitted to do so that the stereoscopic gives us so perfect a representation of the moon. If the student's first acquaintance with the moon be made in this way, he will be able to understand much more readily the revelations of the telescope.

As soon as we get a glimpse of the mountain ranges, volcanic craters, and vast plains, the natural inquiry is—Is it inhabited? There is a sufficient general resemblance at the first glance to prompt the inquiry; but does minute inspection countenance the hypothesis? We do not have the more obvious proofs of habitableness. We do not find cities with ramifying streets, or such diversities of color

as would indicate the cultivation of parts of the country; though we have telescopic power to discover such traces if they existed. If peopled with beings like ourselves, we might naturally expect single buildings which would be quite discernible by the telescope; for in the moon, blocks of stone could be raised by one man, that would require in this globe, the united energies of five men. Here fabrics are limited by the crushing weight sustained by stone, but there the range would be much wider from the lightness of the materials. No such buildings, however, no traces of cities, no proof that the soil has been disturbed by the plough, or that yellow harvests alternate with green fields, has been discovered.

There is no necessity, however, that the inhabitants should be after the type of man's bodily constitution; we can conceive intellect united to a very different corporeal organization; and we know that there is a very wide range, even in this globe, in the conditions necessary to sustain life. Still, we must start from some essential conditions of life in this globe, if we are to make our argument one of analogy. No doubt, it may be said that God could, in the case of the planetary bodies, make life dependent on totally different conditions. This is true, but it is a totally different question from analogy. The question is one, not of *possibility*, but of *probability*, and the probability is to be derived from the existence of conditions in the moon similar to those in the earth.

Let us take one of the most essential conditions of life on our globe, viz., the existence of air; air is less essential to some creatures than to others, but we have no reason to believe that any creature can exist in our globe under a total deprivation of it. It may be argued that God could create beings capable of existing without air, and that, even though no air should be discerned in the moon, it is still possible that living creatures may exist there. The question is, however, not, What is within the compass of God's power? but, What has likely been the exercise of His power in the moon, from our knowledge of his power in our globe? and, to have any ground of probability to stand upon, the astronomical argument must prove that the conditions essential to life here are also found in the moon; or, at least, that the existence of such conditions is probable.

Every possible test has been applied, but no trace whatever of air has been found in the moon. Eclipses and occultations have been watched with the utmost care, but all in vain; some of the tests are so delicate, that if there was an atmosphere capable of raising the mercury one-sixteenth of an inch in the barometer, it would have been detected. If there is an atmosphere after all, how evanescent it must be compared with ours, which raises the mercury to about thirty inches. Could we conceive life to exist in the moon without air, how strange must the condition

of life be there! Let us only conceive that in the moon life moves on very much as it does here, with the only difference, that there is no air; we have only to conceive such a state of things to see how wondrously our nature is accommodated to the physical condition in which we are placed. Most people probably think little of the functions of the atmosphere, except when it is pressed on the attention by the danger of suffocation, or witnessing the terrible mechanical effects of the storm. But think how strange life must be in the moon without an atmospheric medium! Eternal silence must reign there! A huge rock may be precipitated from the lofty cliffs of the moon, but no noise is heard—falls noiselessly as a flock of wool. The inhabitants can converse only by signs. The musician in vain attempts to elicit sweet music from his stringed instrument; no note ever reaches the ear. Armies in battle array do not hear the boom of cannon, though rifled arms, from the low trajectory of the ball, must acquire a fatal precision and range. No moving thing can live aloft; the eagle flaps its wings against the rocks in vain attempts to rise. The balloon, instead of raising the car, crushes it with the weight of its imprisoned gas.

Again, the inhabitants being deprived of an atmosphere to shelter them from the sun, and to stem all its heat, must recoil with terror from its fierce rays. During its long day, the ground must become as burning marble, from which the scorched feet shrink with pain. During the long night, the ground must be colder than frozen mercury. No fuel will burn to mitigate the rigor of the cold, and none but the electric light will avail to dispel the darkness.

[Other reasons might be adduced, but we must defer them to a future opportunity.]

THOUGHTS ON PHYSIOGNOMY.

Mind and matter mutually act upon one another. Mind exerts a wonderful influence on the body, not only when allied by ties of united being, as is the case with the mind and body of one and the same individual, but even when the connection is more remote, as is the case with table-turning and other phenomena we could mention. But let these influences pass; we have only to do at present with the acknowledged influence of the thinking being over its own corporeal part; and we hesitate not to say that the body is dependent on the mind, and is moulded by it in its development, more than the mind on the body, or developed by it. Nothing is more certain than that ideas are imprinted on the human face. The eye, the mouth, and the expression of the countenance in general, convey indications of certain mental qualities. As the photographic art enables us to take a perfectly accurate likeness of the outward man, so the

physiognomic art, so to call it, enables us to like the likeness of the inner man. There is probably no thought, no imagination, no emotion, but more or less distinctly reveals itself outwardly, so that if we were as perfect as we ought, and perhaps yet will be, there would be no need of any other language than the impression of thoughts intuitively taken up and clearly comprehended. When thoughts and cogitations draw and redraw their subtle pencils over the face, the picture emerges, and lo! we see the invisible being itself, the mind, in its most permanent condition. The outline is there, a moral agent confessed, with conscience, heart, principles good or bad. All must have witnessed certain passions and affections fit again and again like flashes of light, and like the shadows of an autumnal day, across the whole visage. All must have seen the pallor of fear blanching the cheek, and indicating some great apprehension of danger. Repetition of the same causes of fear produces habitual timidity, which one may easily trace in the lineaments of the countenance. Shame has a color of its own, very vivid and very distressing; and if a constant companion, it soon puts its own stamp on the general features. If the mind harbors indecent thoughts, immoral propensities, revengeful, hateful or malicious determinations, then an index or table of contents is opened to all who have eyes to see. Have we not seen in all our jostling with the world, the side-long look of envy and hatred, the self-formed squint of cunning and treachery, the contorted muscles of hypocrisy, and the stupidly gross look of sensuality. All these, and thousand photographs more, we may see whenever we please, without the necessity of resorting to a picture gallery, camera obscura, dissolving views, or show of wax works.

If we look for the benevolent affections we may easily find them without having recourse to the candle of the philosopher of old in searching for our honest man. The open, bright, affectionate look of the whole face, reflecting a heart of sincerity, truth, and beauty, we meet with, thank God, here and there, reconciling us to our lot in a world where one is so apt to say in his heart, "All men are liars." Words are frequently so false that speech has been defined the art of concealing thought: but it is not so easy to hide the lines of thought to which we refer. "Be sure your sins will find you out" is true in more senses than one, as is also what we may call its converse, viz., that Christians are "epistles known and read of all men." It is true that a decoy, a disguise, a counterfeit, can do much to hide real intention and character, but it has its limits. It cannot cover the whole face. Some have tried one thing, some another. Paint had its day; but certain conditions of the air proved it useless. Whiskers may now be the rage; and though they may hide a large area and cover the passing

thought, they do not cover the permanent characteristic one: and there are some tale-tellers that reject them altogether. They can hardly silence the eye. The Ethiopian cannot change his skin, nor the leopard his spots: equally indelible are the marks of a right or a wrong constitution of mind.

We are charmed with the frankness and beauty of schoolboys in general, some of whom we are sure we could recognize in manhood and old age; but some change so much that their very mother could not know them after a few years' absence; not, we think, because the *logu virilis* has been assumed, or because youth has been expanded into maturity, but because the changes, transitions, or convulsions of the mind defaced the fair form of boyhood. Commend us to the dear old man who is a boy in everything except in understanding; who has kept his looks of frankness and innocence in the midst of all his struggles and trials; whose brow, though scarred and furrowed with past cares and years, is only a representation of pure and profound thought, or a biographic sketch of which wrestling with sin and ultimate victory are the sum and substance. Far from us and our friends be the society of those whose physiognomy bespeaks hardened villainy, icy coldness, or fawning sycophancy.

Ye youths and maidens of fair forms and fairer minds preserve your beauty by the balm of religion. Let virtue and truth be your charms, for truth alone is beautiful; and instead of decay there will be bloom on your countenances which will defy the ravages of time. Holy angels are always young and always fair; and so shall it be with you, if like them you love the Lord, and when you die survivors will say—"they were lovely in their lives" and in their shrouds.

THE SKY A LETTER.

FROM THE GERMAN.

In God's own hand, on azure blue ground holden,
The sky above, as one large letter seemeth;
Fadeless in color, still the lesson beameth
On to the world's end; fresh as it is olden.

In this large letter, bright and purely moulded,
Mysterious words by God's own mouth are spoken;
And the round sun, a shining seal unbroken,
Claspeth the scroll, nor lets it be unfolded.

But when this great seal by the night is lifted,
The eye in thousand forms, as loosed from fetter,
Sees one vast hieroglyphic in that letter,
And reads strange lore in starry fragments drifted.

So go we on, and grope in wonder ever,
Nought but *His* word so deep, to guide and brighten,
And none interpret it aright to lighten—
Yet God is love, and love deceiveth never.

M. J. K.

WANDERER'S NIGHT SONG.

[TRANSLATED FROM THE GERMAN.]

Thou, who afar in yonder heaven,
All pain and sorrow stillest,
And those who most with woe have striven
With double comfort fillest,

Oh! I am weary of the strife
That fills this noisy earth,
And what to me the pain of life?
The joy of human birth?

Sweet peace! celestial blessing, come
And soothe my cares to rest;
With comfort from my Father's home
Oh fill my aching breast!

M. J. K.

Halifax, February, 1860.

(To the Editor of the "Monthly Record.")

Having just received a short letter from one of our students in Scotland, I think that a few of the items of information it conveys may interest your readers. He writes me during the Christmas holidays, excusing himself for delay by the constancy of his employment in his studies. The passage to London was a "tremendously stormy" one of thirty days' duration. Immediately upon arrival, they went by rail to Glasgow. They arrived at Glasgow, Nov. 26th, and received a warm reception from the other Nova Scotians. These had in a measure, as they found, paved the way for them, so that they found themselves more at home than could otherwise have been expected. The trio lodge together, and find themselves comfortably and respectably lodged for 4s. 4d. a week. Who, after this will doubt the economy, wisdom, and respectability of our young men from Nova Scotia, going to study in Glasgow, in preference to Canada or the States? Neither *outside* of the college nor *inside* of it, is there any room for comparison. This is the light in which it ought to present itself to any young man in Nova Scotia, in any part of it, of any denomination and studying for any of the professions. As regards our church, when we look at the unaccountable aversion of young men educated in Canada to their native country and the church here, which has also *assisted* them in their studies, it is madness for us to be encouraging this part of the scheme, and perseverance in it is an effectual mode of suicide. Any man, who, with the facts before him, will insist on the superiority of the plan of sending young men to Canada, is either an enemy to the church in the guise of a friend, or he is in a state, justifying his being handed over to the family doctor and looked to immediately. Possibly he may be a sublime philanthropist, who is willing to feed others and starve himself—to see his own church a barren spiritual waste and send

away her youthful strength to other fields
"Love thy neighbor as thyself;" not better.
Yours, &c.

FROM OUR SCOTCH CORRESPONDENT.

In return for all the "good words" which have been spoken of "our Scottish Correspondent" in more than one editorial of the *Record*, he begs to state that nothing gives him more pleasure than assisting in any such good work, and that conscious of the many deficiencies of the past, he will strive in the future, &c., &c. And now to business, that is, to news.

The famous McMillan or Cardross case has advanced a step or two. The Free Church held an extraordinary meeting of the Commissioners of Assembly, at which it was agreed to satisfy the production to the Court of Session of their Constitution, and sentence against Mr. McMillan, since the demand, it was now said, involved no infringement of privilege, and asked them to violate no duty. Well, if this be the case, people cannot very well understand why they refused at first to do so: why Dr. Buchanan declared simply and decisively that they would not, as they could never permit a civil court to see or question the manner in which they administered their Church affairs: why Dr. Candlish asserted that they were prepared still to suffer, but that they could not yield: why their organs, and not a few of their leaders, declared that the principle involved was that of the headship of Christ—identically the same as that on account of which they had left the Establishment. It was said at the meeting of Commission that they had never refused to produce their constitution or contract, but that they only protested against the production of their sentence. Well, not only were they grievously misunderstood by the whole press of Scotland, if this were so, but even by the judges who were trying the case; for the special point on which these insisted was, that until the Free Church constitution was before them they could not possibly decide either way. And secondly, they are now producing their sentence as well as their constitution; and not merely an extract of either, but the whole of the records of their Assembly, that the Court may cognosce upon the whole, and determine whether they have acted in accordance with law. Now, if they were right in their refusal, they must be wrong in their obedience, and vice versa. They do indeed qualify their compliance, by stating that they do so because the judges reserved all their pleas as to the competency of the Civil Court, and this reason and a history of the case embodied in a minute, they presented to the court along with the production. But this minute was summarily rejected by the court; it being intimated to them that all that the law demanded was obedience, and not an

explanation of why obedience was paid. And let any man refine or explain as he like, it is a truth of common sense that when you produce your sentence and constitution to a court, you acknowledge the right of that court to decide for or against you.

The question, then, has moved forward precisely in the direction in which we formerly stated that it must move from the very necessity of the case. And it would be unnecessary to comment farther upon it, were it not for some remarks made to the Commission by Dr. Hegg. In a speech which has been universally reprehended for the insulting tone in which it referred to the Supreme Court of the land, and for the childish spirit which boasted and all but challenged the law; even while obedience was being given to it, he referred to several of the members of the Church of Scotland who, he said, had "rubbed their hands" at the decision; and likened them to the "demons" who would exultingly exclaim to the Assyrian tyrant that he had become as weak as they. Of this atrocious simile we need say nothing; but as for the remark which he stated as a fact, though how it could come to his knowledge I do not know, the answer is obvious. Many are doubtless well satisfied with the decision, because while it does not infringe upon the sacred law of toleration, it is the best justification of the course taken by those who remained in the church instead of seceding in 1843. They were called by names hard enough because they preferred well-defined constitutional rights to being above the law. It is now declared that even were such an object desirable, it is wholly unattainable.

Which, then, is truly the *Free Church*? We will answer this by a comparison of four cases which have come before the Civil Court since 1843. On the one side, we have, first, the Blairgowrie Parish schoolmaster complaining to the Court of Session that the General Assembly of the Church had unjustly deprived him of church privileges; and, secondly, the Rev. Mr. Lockhart complaining that he had been illegally deposed by the General Assembly. What was the answer of the Court in both cases? Simply that whether the General Assembly had acted constitutionally or not, it was impossible for the Civil Court to interfere in any ecclesiastical question; that the state had recognized the *supreme* power of the church in such matters; and that while they as Christian men knew that the church derived this power, not from the state, but from its great Head, Jesus Christ, they as judges were even *compelled* to acknowledge this power because it had been recognized by the state in a written constitution, yea even in cases in which civil interests were affected by ecclesiastical decisions. A church with such a power, is it not free? But it is objected that there is a good deal of patronage in the Established Church. What has that to do with the question? Even

granting—what in reality I am very far from doing—that patronage is wholly a bad thing, it is certainly not an evil that is *necessary to the being* of an establishment; whereas the evil of which the Free Church now complains flows from the very existence of a voluntary church or sect. Patronage is a thing that can be got rid of, if the great majority of the church are determined upon the subject. Supervision by the Civil Court of the sentences of every association not formally recognised by the law, is an absolute necessity, to secure the protection of the subject.

The other two cases to which I referred are, first, appeal made to the Court of Session by a United Presbyterian, that the U. P. Presbytery had expelled him from their connection, after he himself had withdrawn from it. The man's name, I think, was Thallon. The court did not dismiss his complaint as they would have done had he belonged to the Established Church, but they examined the case on its merits and decided that the Presbytery had acted within their power of contract. And secondly, the Carriross case, in which it has been again decided that neither the Free nor any other Dissenting Church possesses jurisdiction, but merely certain powers under contract, in all questions affecting civil interests; and what questions, while we are in this world, do not?

I exaggerate nothing—set down naught in malice. I dislike "loud speaking in the market-place," by which men are misled, and the truth obscured. I dislike the introduction of prejudice and passion and party-cries into questions in which only a deep love for truth should prevail.

ECCLIASTICAL INTELLIGENCE.

CHURCH AT HOME.

The Rev. James Blackwood, assistant at Ceres, has been elected minister of Invertil Chapel, Fifeshire.

The Rev. Thos. Logan has been elected minister of Hags Church, in the parish of Denny.

The Rev. Robert J. Craig of Perth has been elected minister of Belhaven Chapel, Dunbar.

The Rev. John Murray was on 15th ult. ordained minister of Chapelton Chapel, in the parish of Glassford.

The Presbytery of Edinburgh, on 11th inst., ordained the Revs. A. C. Bell and Duncan Macpherson, and inducted the Rev. John Dawson, as chaplains to India. These gentlemen have been appointed to the Madras, Bombay, and Bengal Presidencies respectively, and leave at once for the scene of their future labours.

The Rev. James Roddick has been appointed assistant in the parish of Shotts.

The Rev. J. Macintyre has been appointed assistant in the parish of Stonehouse.

The Rev. John Jack has been appointed assistant for a time to the Rev. Walter Weir of Campbelton.

The Rev. J. Russel, it is said, will be presented to the parish of Skene.

The Rev. James Reid of Borthwick has resigned his charge.

The Rev. R. F. Colvin has returned to and arrived at Bombay, after a short residence in this country.

A new Scotch Church, in Manchester, was opened, on Sabbath 8th inst., by Dr Macleod of Barony Parish, Glasgow.

Army Chaplains of the Presbyterian and Roman Catholic persuasions have lately, by royal warrant, been placed on the same footing as those of the Church of England.

The late Mr. W. Thompson, Kinneil, has bequeathed £90, in equal proportions, to the six schemes of the Church of Scotland.

PRESBYTERY OF GLASGOW.—The ordinary meeting of this rev. Court was held on Wednesday—Mr. Arthur, of Springburn, moderator.

The minutes of last meeting were read and approved of.

Collections for the schemes.—Dr. Craik moved that at next meeting each minister within the bounds should be required to state what collections for the schemes of the Church had been made in his church during the past year.

This was agreed to.

The Indian Mission.—Dr. Macleod of the Barony drew attention to the very unsatisfactory state of the collections on behalf of the Indian Mission. He said that unless some improvement took place it would be impossible for that mission to be carried on with efficiency.

Dr. Craik made a statement showing the extent and importance of this mission. He said that in Calcutta they have twenty eight native missionaries and teachers; in Bombay twenty three, and in Madras twenty-four. They had thus upwards of seventy native missionaries to support, and this could not be done unless at a very large expenditure.

The Chapel Debts.—Dr. Hill hoped that anything that had been said for the purpose of inducing greater zeal on the behalf of the Indian mission would not be allowed to injure the collections to be made early this month in aid of the fund for clearing off the chapel debts. As they were aware, the trustees of the Ferguson Bequest Fund had agreed to give considerable assistance, provided the Church made such an effort as to be able to clear the chapels altogether from the debt. The period allowed them would expire this spring, and unless they made a great effort they would lose the benefit of the sum promised.

OLD CHURCH OF ST. GILES', EDINBURGH.—A memorial to the Council, signed by 122 members and sitters, has been prepared in favour of the Rev. Wm. Graham of Newhaven. This number includes nearly the whole congregation.

CLERICAL APPOINTMENT.—The Rev. Neil McBride, missionary in the West Parish, Greenock, and assistant to the Rev. Dr. McCulloch for several years past, has been appointed assistant to the Rev. Dr. Gardner, parish of Bothwell.

THE REV. DR. BROWN OF GREENOCK.—We understand that the elders of the National Scotch Church, Swallow Street, London, have requested the Rev. Dr. Brown of Greenock to sit for his portrait at their expense, to be preserved in the vestry of that beautiful place of worship, of which the rev. doctor was, for many years, the beloved and accomplished minister.—*Glasgow Courier.*

GLASGOW UNIVERSITY COURT.—The Duke of Montrose has appointed the Rev. John Robertson, of the High Church, as his assessor.

CONFERENCE OF MINISTERS AND LAY MEMBERS OF THE ESTABLISHED CHURCH.—We (*Glasgow Herald*) are informed that a private meeting of ministers and lay members of the Established Church, favourable to immediate measures being taken for procuring an alteration of Lord Aberdeen's Bill, so as to prevent the unacceptable settlement of ministers, was held in the Religious Institution Rooms, on Friday, at one o'clock, to meet certain clergymen from Edinburgh, desirous of promoting the same object, The meeting, which was both large and influential was a most harmonious one, all parties agreeing in condemning Lord Aberdeen's Act as injurious alike to the people, the patron, and the presentee, and finding unanimously the utter absurdity of supposing that any change in the regulations of Assembly could render it a satisfactory measure. A lengthened discussion took place as to the remedy to be adopted, when it was found to be the feeling of the meeting that, while they differed as to some points of detail, the principle of the veto, with certain arrangements and safeguards, would be likely to meet, to a large extent, the requirements desired. The meeting unanimously agreed to memorialise the Presbytery to take the subject generally under their consideration, with a view to their overturning the Assembly on the subject.

PARISH OF WATTEN.—The Presbytery of Claitness, on Thursday, 12th inst., loosed the Rev. James Gemmel, from Pulteneytown Chapel, in the parish of Wick, and who was formally called on Thursday, 1st instant, to the successoriate of Watten church and parish. The reverend gentleman is to be admitted to his charge on Thursday.

PRESBYTERY OF KIRKCALDY.—This Presbytery, on Thursday, the 22d inst., sustained

the presentation by the Right Hon. the Earl of Rosalyn in favour of the Rev. James Simpson, presently minister of the Port-Brae Chapel-of-Ease, to the parish of Kirkcaldy, to be minister of the second charge in the parish of Dysart, void by the removal of the Rev. John Wilson, A. M., to the church and parish of Methven, in the Presbytery of Perth; and appointed that the presentee would preach on Sunday following and Monday the 2d January; and further, that the Presbytery would meet there on the 12th proximo for the moderation of a call. The Rev. Thomas Morrison, of the Methil Chapel, near Leven, in the parish of Wemyss, was appointed clerk to the Presbytery, in room of the Rev. Mr. Wilson.

HAGG'S CHURCH, DENNY.—At a congregational meeting held in the above church on Wednesday, the Rev. Thomas Logan, M. A., late of Rutherglen, was unanimously elected minister.

PRESBYTERY OF BRECHIN.—This Presbytery met on Tuesday the 10th inst., and admitted the Rev. David Miller, A. M., of St. Andrews, as a licentiate within the bounds, on becoming assistant in the Old Kirk of Montrose to the Rev. Joseph Paterson D. D., of the second charge.

PRESENTATION.—On Thursday evening last a munificent donation of 75 sovereigns was, through the hands of Provost Dickson, presented by the Old Church congregation, together with a pulpit gown and coosock, to the Rev. W. F. Irvine, as a mark of the esteem and respect they entertain for the rev. gentleman as their pastor.

CHURCH IN LOWER PROVINCES.

JEWISH SCHEME.

We insert a letter addressed to the Superintendent and Sabbath School of St. Matthew's Church, Halifax, by the Rev. E. M. Epstein, in the prospect of leaving for the sphere of his future labors, which we feel confident will prove interesting to many of our readers, particularly to those who had the pleasure of listening to his own advocacy of the mission.

It may not be generally known to the members of our church, that in addition to supporting an orphan in India, St. Matthew's Church Sabbath School has undertaken to contribute an annual sum to Mr. Epstein's mission. We think the idea a happy one; and were the children of our church throughout the Province to take up this scheme, we are persuaded, it would not only be a means of evoking their liberality, but also of interesting them more in the cause of missions—one of the good agencies employed by God in the conversion of the world.

A correspondent mentions having received

a letter from the Treasurer of the scheme, Mr. Alex. Morris of Montreal, who writes: "Dr. Epstein and family have sailed for Liverpool en route for Salonica. I hope the Lower Provinces will send us some collection, as we will be short of funds." We can only join in the hope expressed by Mr. Morris, and rejoice in the privilege for the first time accorded to our Church in British North America, of uniting to support their own missionary in a foreign field, which may be accepted as a strong evidence of vitality at home.

KINGSTON, C. W.

To the Superintendent and the Sabbath Schools of St. Matthew's Church, Halifax.

MY VERY DEAR FRIENDS,—Yours of the 19th ult. came duly to hand. But I delayed answering it till after my ordination, and till now, having other matters pressing on my attention. Some communications are neglected and not answered, because one does not care for them. But yours was not, and might not for some time have been answered, for the very opposite reason, viz: that I care for it much, as I am loath to dismiss it with a reply. Not that I can ever forget your kind words, but that it will not be so often in my mind after having answered it, as it was when I remembered that I owed an answer to my kind friends of St. Matthew's Sabbath School, Halifax. But lest you may think me neglectful of your kindness, I must now reply. Yet I trust from the tenor of your letter that you will continue to keep me a debtor to you and thus in lively remembrance of you. And, now, my dear friends, my own heart and the hearts of my family thank you sincerely for your words of encouragement. In the present state of the church, in its enlargement, the missionary who is set apart "by the laying on of the hands of the Presbytery" of one section of its great whole, can only feel that he is set apart by the other sections of the church also, when they express themselves in such words of good will and sympathy as you did. I now *know* of you as my friends and *my senders* to the work committed to me, the least of all God's saints. Before this I *hoped* it only. It is *duly* encouraging to go out from such friends! O, that I had more like you! Think not that I complain; if I do I am sorry for it, but believe me that such letters and such promises are not received by one by the dozen weekly. But let none of us trust in the arm of flesh, and thus incur the divine curse, but rather let us trust in Jehovah, and plead the promise of divine blessing annexed to it. Jer. 17:5—8. With reference to the establishment of a Sunday school in the future field of my labors, I am induced to tell you, that I will by the grace of God, keep it before me, though we may not be able to attain it, till other things be attained, viz., the confidence of the people among whom we shall

labor. Perhaps a day school will have to precede it, but I am speaking of things I do not know, and I feel in all such questions that I must first be there myself and learn the forces of my enemy, or rather the weak spot of him, and then select a "smooth stone" for it. Indeed, it seems a Sabbath school is as smooth a stone as any, having had long its trials in the troubled waters of the world, and proved itself strong to withstand them, and only to be more prepared for its valorous and conquering work. I am glad you do not restrict your kind intentions to a Sabbath school, but allow it "for any object connected with my future work." As for my ability "to allot it to my friends in Nova Scotia" I have no fears whatever; since no opposition line was yet started, the first will be first attended to.

But good friends, I must not prolong this letter, and only say a word about the time of our departure. I had expected that it would have been on the 26th of this month, but owing to the absence of my friend, Mr. Alex. Morris, of Montreal, in Scotland, who is soon expected, perhaps next week, it will have to be delayed for a few weeks more, much to our regret—but all things are of God.

In taking leave from you for the present, I wish you the blessing of God Almighty to rest upon you as a school of Christ. May you ever learn not only his *words* but his *deeds* too. May you always obey his new commandment, to love one another and remember that that another is *every other man in the world*. Farewell then, dear sir and friends of St. Matthew's School of Christ. Farewell here, but not forever, but as the Germans say, "*Auf wiedersehen*," till we see one another again, not *here* but *there* above. The Shepherd Bishop of our souls be with us all and keep the lambs, and keep us from straying, and keep us together in one flock, till He bring us into the fold above, and all for His dear sake. Amen and Amen! Yours truly in Him and by His grace above.

EPH. M. ERSTEIN, M. D.

CAMPBELLTOWN, NEW BRUNSWICK.

A NEW YEAR'S GIFT.—On Thursday the 5th inst., James Sillars, Esq., and Mr. Andrew Murray, waited on the Rev. James Stevens, their much respected and highly esteemed minister, and in the name of Flat Lands congregation, presented him with a very handsome fur cap, as a small token of their attachment to him, and as an appreciation of his pulpit ministrations among them. We wish him health to wear the cap, and to enjoy many returns of the season.—*Gleaner*.

The same rev. gentleman was also presented, last summer, with a handsome wagon, by the people of Campbellton and neighborhood.

CHURCH IN P. E. ISLAND.

We beg to acknowledge receipt of a letter from an esteemed correspondent in Charlottetown on the subject of missionary operations in the various Presbyteries of our Church, and suggesting that they should receive wider publicity through the pages of our Publication. Nothing will give us greater pleasure at any time, than to make the *Record* the medium whereby the labors, the trials, and the success of these laborers in the Lord's vineyard should be made known among all our people. We would rejoice to do this, because that very publicity gives them a double strength, and confers a double benefit upon the Church, inasmuch as it makes known to a wider audience what they have done, how they are succeeding, and what will be the probable fruits of their labors. Mr. Stewart has already favored the *Record* with a most interesting and promising account of his missionary experience in this country, and we hope he will at regular intervals continue to favor us with an account of his operations. Mr. Sinclair has also furnished us with an account of his labors in his extensive and laborious field, more than once, and we well know how faithful and devoted these labors are, and how universally they are appreciated.

Of Mr. McLaren's talents, and popularity throughout the different districts in which he has been appointed to labor, we have heard much, and would feel deeply obliged if he would favor us occasionally with a short missionary report. The number of our friends scattered over the different parts of P. E. I. is very considerable, and nothing could be more desirable than some statistical account of our position there, as well as the progress we are silently making. We require to make the very most of our scanty materials; and if our humble Publication can be even to a limited extent, the means under Providence of advancing somewhat the Redeemer's kingdom, the opportunity ought to be embraced to the utmost, both by minister, missionary and layman. The church may be said to have an outer and an inner life—the one depending to some extent upon the other—the one sustaining and strengthening the other. This little *Record* is one of the instruments intended to supply nourishment to the one, and thus by the blessing of God, fan the holy flame which warms the Christian's heart, and brings him nearer to his Maker.

It may not, therefore, be out of place here to state that the *Record* is not receiving anything like the promised amount of literary assistance. The editor is obliged to do much which ought legitimately to be done by others, and which, for many reasons, could be done better than he has the ability to do. We would respectfully remind our excellent friends that a promise to contribute is not contributing, any more than a debt is really paid by giving a note of hand. Once more, then, we would ask the assistance and influ-

ence of every friend of our Church to strengthen our hands. We believe the *Record* is doing no small amount of good; its circulation is rapidly increasing, and all we ask our literary friends is to help us to increase its real value and usefulness in the same ratio.

MEETING AT BARNEY'S RIVER.

We beg to acknowledge receipt of a report of meeting held at Barney's River in January last, in behalf of the schemes of the Church. A Report of the same meeting was furnished us by a correspondent and appeared last month, but we are much obliged to Mr. McDougal for furnishing us in addition with the names of the office bearers of the Lay Association, which we have much pleasure in publishing.

Committee of Management.—Angus Campbell, Convener, Donald McLeod, James Sutherland, Duncan Robertson, and Hugh McLeod. William McDougal, Secretary and Treasurer.

Collectors.—Janet Sutherland, Grace Stalker, Esther Robson, Catherine Stewart, Mary Cameron, Janet Cameron, Elizabeth McLeod, Janet Robertson, and Marjory McGregor.

We wish our fair friends every success in their excellent undertaking and hope that they will allow no discouragement or apparent difficulty to stand in their way. The great secret of success is regularity and punctuality in collecting; not to put off the appointed day on any consideration—Never let the intervals between calls be too long; a small sum given often is paid much more cheerfully than a larger one at a greater interval. The labour thus pursued will soon become a labour of love. We trust our faithful adherents at Barney's River, will do their utmost to keep up the organization of their Church during the absence of their pastor, whose safe return among them we hope they will soon be able to welcome.

REPORT OF THE REV. JOHN MARTIN,

Superintendent of Missions, to the Presbytery of Halifax, for the Year 1859.

As a large portion of my ministerial services for the past year, have been performed within the bounds of the Presbytery of Halifax, and as it is desirable that its members should be intimately acquainted with all the congregations and missions under their ecclesiastical inspection, I have felt it to be my duty to furnish you with such information respecting the state of religion as I have been enabled to collect in the different districts I have visited. I preached last year, fifty-eight times in seventeen different places. On three occasions I have officiated in Halifax—nine times at Lawrencetown—seven times at Sackville—eleven times at the Hall Settle-

ment and Elmsdale—seven times at Lake Thomas—nine times at the Little River and Meagher's Grant Settlement, Musquodoboit—once at Stewiacke—once at Preston and five times at Truro—all within the bounds of this Presbytery. I have also performed during the year, divine service at Kentville, Cornwallis, Londonderry and Saltsprings, Pictou. When it is known that Sackville is ten miles, Lake Thomas eleven miles, Lawrencetown thirteen miles, and the Hall Settlement twenty-five miles, distant from Halifax—that the Musquodoboit settlements are above forty miles and Truro more than sixty miles from this city, and that the other stations are still more remote, it will be seen at a glance that I have travelled many hundred miles, besides preaching and visiting in the discharge of my duty. I have been much encouraged and comforted by the protecting care of Providence, and the attachment of the people when ministering to their spiritual necessities, even under various disadvantageous circumstances, arising from the state of the roads, the inclemency of the weather, and sometimes worst of all suitable accommodation for public worship. The kindness and hospitality of our people in these and other settlements, more especially to clergymen, are well known to all who have visited them. The attendance at public worship on the Lord's day, although affected by the state of the roads and weather, amongst a widely dispersed population is highly encouraging, and the thirst for religious knowledge amongst all classes, more especially amongst the young, is evidently increasing. Sabbath schools are taught—Bible classes formed and prayer meetings held in several of the places of worship in which I officiate; and there can be no doubt that much more good would be accomplished in all the districts by the presence and exertions of a resident clergyman.

You have already received most satisfactory reports from your zealous and efficient missionary, Mr. Stewart, respecting his ministerial labors at Truro and Musquodoboit, and therefore it is unnecessary that I should add any further intelligence at present from either of these congregations, except to confirm from personal knowledge and to the fullest extent, all the statements he has made. None of the other missions are in such an advanced state as Musquodoboit and Truro, although they are all making more or less progress in their attendance upon religious ordinances and in their efforts to support the gospel.

Lawrencetown, which has received a large share of my services, is one of the oldest stations within the bounds of the Presbytery—the church in which we assemble for public worship was erected more than thirty years ago—the ordinances of religion were dispensed in it for more than eleven years, by the Rev. James Morrison, one of the first missionaries from the Glasgow Colonial Society in the year 1827, and a flourishing con-

gregation formed in that place. Although a division has since unhappily taken place, yet the attendance is very encouraging. We have still a number of attached friends, who are exceedingly desirous that public worship should be maintained in the place where they and their fathers worshipped for so many years. Public worship has been performed always once a month and sometimes oftener, by Mr. Wilson and myself in the school house at Sackville during the year. Although the population belong to different religious denominations, yet they all cordially join together in the services of the sanctuary—the attendance upon our ministrations is always good, and had Mr. Wilson remained in the Province, it is highly probable that a place of worship would have been erected and a congregation formed in this rising village. Should our services unfortunately be discontinued in this promising station, our friends, who are amongst the warmest and most liberal supporters of the church there, would be greatly disappointed and our cause sustain serious injury.

Passing on to the eastward six or seven miles from Sackville, we reach the school house at Lake Thomas, where public worship has been performed once a month for several years, by our ministers. There are a considerable number of Presbyterian families resident in this district, who esteem it as a great privilege to have an opportunity of attending upon the ordinances of religion in that place. The attendance varies, as in other places, but in fine weather a great number, more especially of young persons, assemble to hear the word of God. A Sabbath school has been lately opened under the direction of some zealous heads of families, and it is hoped that the united services of the church and school will produce a salutary religious impression upon the minds of many of the inhabitants. There is an excellent road between Sackville and Lake Thomas—the distance between the two places is only about six or seven miles, and an active zealous clergyman could easily officiate in both places on the same Lord's day, and extend the sphere of our operations within the bounds of our missions.

The only remaining district which I have regularly visited during the past year is the Hall Settlement, on the line of the railroad to Truro. This, although an old, has not hitherto been a flourishing settlement, being left for many years, almost entirely destitute of elementary or religious instruction. Of late a school has been taught in the settlement, and for the last two or three years, I have visited it as often as I could find opportunity, the population being nearly all Presbyterians, and desirous to wait upon our public instructions. Here, our prospects are becoming every year more and more encouraging, as in addition to the resident population, several brick-yards have been opened, where a number of mechanics and laborers

find constant employment. Of these, a number are Presbyterians, who attend regularly at our place of worship and contribute cheerfully to the support of the gospel.

Such is a brief view of the field of ministerial services. I have only small congregations, it is true, at each station, compared with the large assemblages in the city, but united together, they would form a very respectable congregation, amounting to several hundred persons. My time amongst them at present on the Lord's day is fully occupied, and unless these stations receive assistance from other ministers, our missionary operations will be necessarily impeded in a widely extended section of the Province; and should Mr. Stewart be fixed in a pastoral charge, it would be impossible for us even to occupy our present field without an additional missionary.

The Presbytery will be happy to learn that in the districts in which I officiated, there is an anxious desire to see and to hear other members of the Presbytery, and I think it would be highly conducive to the prosperity of our missions should public meetings be occasionally held in each district under the auspices of the Presbytery, as amongst other denominations, for diffusing missionary and religious intelligence amongst our Presbyterian population.

I have much pleasure in stating in the conclusion of this report, that our people in all the districts recognise the duty of supporting the ordinances of religion. Subscription lists have been opened and filled up in each station; and besides defraying the current expenses, considerable sums have been raised for missionary purposes, which I have recommended them to pay over to the Treasurer of the Home Mission Association.

JOHN MARTIN.

HALIFAX PRESBYTERY.

HALIFAX, N. S., 2ND FEB'Y, 1860.

Which day the Presbytery of Halifax met according to appointment within the vestry of St. Matthew's Church, and was constituted with prayer.

Sederunt: Rev. John Martin, Moderator; Rev. Messrs. Scott, Boyd, and Jardine, Ministers; Dr. Avery and Mr. Robert McDonald, Elders.

The minutes of last ordinary meeting were read, sustained, and ordered to be engrossed.

The committee re-appointed at last meeting of Presbytery to correspond with the various mission stations within the bounds reported that they had written to Sackville, Lake Thomas, and Laurencetown, but have as yet received no answer.

The Rev. Geo. W. Stewart reported verbally that he had fulfilled his appointments at Musquodoboit and Truro, and stated that the congregations in these places were steadily

increasing. He also produced applications from each of these stations—the one from Truro soliciting his continued services, and the one from Musquodoboit his entire services throughout that district. The Clerk also read a letter from Mr. Jamieson, the secretary of the congregation at Musquodoboit, announcing the subscriptions in the course of being raised in these settlements for the support of the Gospel. On hearing these documents read, and also the verbal statement of Mr. Stewart, the Presbytery felt highly gratified at the prosperous condition of these stations, under his faithful ministrations, and though not prepared in the meantime to comply with the prayer of the petition sent by the congregation at Musquodoboit, they will do all in their power to aid them in obtaining the services of a fixed pastor, and resolve to continue his services amongst them heretofore.

It was agreed to appoint Mr. Stewart to preach at Truro and Musquodoboit on the following Sabbaths, namely: at Truro on Feb. 5th and 12th; at Musquodoboit on Feb. 10th and 26th; at Truro on March 4th and 11th; at Musquodoboit on March 18th and 25th; at Truro on April 1st and 8th; at Musquodoboit on April 15th, 22nd and 29th. He was also enjoined to bring a written report of his labors to be read at next ordinary meeting.

The Rev. John Martin, Superintendent of Missions, having presented and read a report of his labors for the year 1859, it was moved, seconded, and unanimously agreed to, that the Presbytery in receiving and approving of said report, record their sense of Mr. Martin's ministerial faithfulness and diligence as therein indicated; and further, they would bear testimony to his continued zeal and unabated labors in various parts of the mission field within their bounds, and the Clerk was instructed to transmit a copy of this finding and Mr. Martin's report to the Colonial Com.

The Clerk brought under the notice of the Presbytery the interim act, sent down by the Com. at its last meeting, anent the calling and settlement of ministers in vacant congregations, to Presbyteries for their consideration, and it was agreed to allow it to lie on the table till next meeting.

The Presbytery enjoin the various congregations within their bounds to produce their Session Records at next meeting to be read and attested.

Mr. Scott brought under the notice of the Presbytery, the propriety of holding a diet of public worship on the evening previous to a meeting of Presbytery, which was agreed to, and the Rev. Mr. Stewart was appointed to perform this duty at next meeting.

The next meeting of Presbytery was appointed to be held in this place on the first Sunday of May, at 11 o'clock A. M.

The meeting was closed with prayer.

THOMAS JARDINE, *Presby Clerk.*

REVIEW OF THE PAST MONTH.

The past month can scarcely be said to be marked by any one great event of startling importance; still we can note many incidents of great interest and no considerable moment.

In Nova Scotia, the most important, at least that which has created the greatest amount of temporary excitement, is no doubt the overthrow of one government and the appointment of another—the probable duration of which has given rise to much speculation among politicians.

We are glad to find our New Brunswick neighbors congratulating themselves on their material prosperity, and the sound and progressive character of their Province.

In Canada, a most important and promising movement has been set on foot by our church, to raise money, in the form of an endowment fund, to assist weak and plant new churches. Meetings have been held all over the Province with marked success—Quebec alone having contributed £8000.

The House of Representatives, in the U. States, has, after a two months' struggle, succeeded in electing a speaker—Mr. Pennington, of the Republican party, which may be considered a triumph over the Democrats or upholders of Southern slavery,—a triumph in which every Christian lover of freedom will rejoice.

Among the items of intelligence connected with the Church of Scotland at Home, we observe that the Lord Advocate is about to bring in a bill, on the subject of the Edinburgh Annuity Tax. It may not be universally known in this Province, that the ministers of the 18 city churches are paid from this source, and any interference with it, except in the form of a substitution, would be a serious blow to our church. The attempt, however, is not likely to be successful.

The two colleges of Aberdeen have at length been united after tedious negotiation and many difficulties.

We are glad to notice that not fewer than six ministers have applied to the Court of Tiends for augmentation of stipends, which was granted in every case with the full concurrence of the heritors—the paying parties. This we consider a good sign of the times.

The Rev. Mr. Caird, minister of Park Church, Glasgow, and the Rev. Mr. Turner, minister of Menteith, have received the degree of D. D. from the University of Glasgow.

By an order of the Government, Presbyterian chaplains in India are placed on the same footing with Episcopalians. This is as it should be, and should have been long ago.

The celebrated Cardross case has passed the crisis. The Free Church leaders have come down from their lofty pedestal and agreed to "satisfy production," that is, defend their case in the Court of Session like ordinary litigants. The judges left them no loop-hole of escape; public opinion, both in England and Scotland, was entirely against

them, so that Mr. McMillan must stand or fall, according to the nature of the contract he made with his employers, the Free Church, and whether he has fulfilled or violated that contract according to the law of the land. A most impartial justice will be meted out to both.

A most atrocious outrage, under the form of law, has been committed upon a British subject named Escalante, a tract distributor and most excellent man, who has been sentenced by a Spanish court of justice to nine years penal servitude, for giving away a copy of the New Testament in Spanish. We have no doubt that prompt satisfaction will at once be demanded by the British authorities for this great wrong. Lord Palmerston is not the man to pass over so gross an insult to his country and so cruel an outrage upon one of its subjects.

Hungary appears on the verge of another revolution, which the blind and tyrannical Austrian seeks to crush with an iron hand. He will try in vain. The Magyars are a noble and high-spirited people, and if left alone, in six months would break in pieces the discordant ingredients which make up the Austrian empire. Russia is not likely to interfere a second time to save his imperial brother. The tyranny of the latter is almost beyond belief. We will mention but one instance. A Hungarian nobleman ventured to present a petition, asking in the most respectful and loyal spirits, certain concessions and privileges, for the Protestant religion (almost all the Hungarians are Protestants), and the answer was, incredible as it may seem, a sentence condemning him to four years' penal servitude *in chains*. Who will say that the monster who could be guilty of such an act is not ripe for destruction! Contrast with it the spirit of our own free and happy land, where a noble and pious lady, Miss Burdett Coutts, has again given £25,000, to plant and extend Gospel truth in Central Africa, and the sovereign and her ministers not only applaud the deed, but hasten to strengthen it with their influence and aid.

The most pleasing feature in British affairs at present, is the general, the almost universal contentment of the people; trade flourishes, and labor is well rewarded. The current of prosperity is strong and sound; pauperism and crime have decreased, and are still decreasing; political excitement is down almost to zero, nor can all the efforts of Mr. Bright create more than a shadow of interest in his reform nostrums: his discreditable attempt to excite the humble against the higher classes has been a miserable failure.

The Queen opened parliament on the 21st January with the usual pomp and circumstance, and demonstrations of loyalty. The Royal speech possesses little of interest. England is on good terms with all the leading powers. France has rather astonished us by inaugurating the principle of free trade, by entering into a treaty with England, to allow

certain articles of British industry to be imported into France, either free or at a greatly reduced duty; England in return taking the silks and wines at a corresponding reduction. It is thought, however, that the Emperor is made by far the best bargain. Be this as it may, it has a most excellent effect upon the English public;—all apprehensions of war are at an end, though it is gratifying to observe that the volunteer movement is as vigorous and popular as ever.

Macaulay's remains have been laid in Westminster Abbey, in companionship with England's great departed—meet resting-place for the illustrious historian, orator and essayist. His pall-bearers were England's choicest men, his mourners, every admirer of our noble English tongue.

Captain Harrison, commander of the *Great Eastern*, has unfortunately lost his life, while crossing the Solent in his gig, which was upset in a squall. His body was recovered very few minutes after going down for the last time, and of course every effort was made for his recovery, but in vain. Captain Harrison was the very model of an English sailor—frank, fearless, and skillful. He was universally beloved, and entirely trusted. An almost unprecedented amount of sympathy has been expressed for his bereaved partner. The unfortunate shareholders of the great ship have suffered many misfortunes, but this is perhaps the greatest of them all.

It is now said that England and France have come to a thorough understanding on the Italian question, the policy being non-interference themselves, and a resolute resistance to any interference from any other quarter. There is yet great hope for Italy.

YOUNG MEN'S SCHEME.

Jan. 1860—Collection St. Andrew's Church, Pictou, £5 10

WIDOWS' FUND.

Jan. 1860—Collection St. Matthew's Congregation, Pugwash, £0 13

SYNOD FUND.

Collection Barney's River Congregation,
" Pugwash Congregation,

£0 13

MISSIONARY SERVICES.

Feb. 8, 1860—Cash from W. B. E. River Cong., per J. Gray, Esq., £11
Pictou, Feb. 15, 1860. W. GORREY

Treas.

Printed in Pictou by S. H. HOLMES, and published on the first Thursday of the month. Communications of a business nature to be addressed to Robert Doull, Esq., Pictou, who will receive subscription lists and notices. Communications intended for publication to be addressed to Costley, Pictou Academy.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF

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

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

SCROFULA, OR KING'S EVIL,

A constitutional disease, a corruption of the blood, in which this fluid becomes vitiated, weak, and poor, in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No man is free from its attacks, nor is there one which may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the pressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children into the third and fourth generation;" indeed, seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." Its effects commence by deposition from the blood corruption or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tuberculosis; in glands, swellings; and on the surface, eruptions and sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by its taint in the system. Most of the consumption which decimates the human family has its origin directly in the scrofulous contamination; and many destructive diseases of the liver, kidney, brain, and indeed, of all the organs, arise from or are aggravated by the same cause.

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

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

AYER'S COMPOUND EXTRACT OF SARSAPARILLA,

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

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

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

AYER'S CATHARTIC PILLS

FOR THE CURE OF

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

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

Dissolution of Partnership.

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

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

G. E. Morton & Co.

MORTON'S MEDICAL WAREHOUSE,
HALIFAX, NOVA SCOTIA.

ESTABLISHED 1842.] [RENOVATED 1854.

Dealers in Patent Medicines, Perfumery, Periodicals, and Books.

Agents for "The Illustrated News of the World," and all the principal London Newspapers.

Proprietary Articles received and supplied on consignment, and Provincial Agencies Established for their Sale.

James Hislop,

Water Street, Pictou, N. S.,

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

John R. Noonan,

SHIP BROKER AND NOTARY PUBLIC.

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

Water Street, Pictou. N. S.

The Albion Hotel.

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

Pictou, January, 1859. JOHN MAXWELL.

John McCulloch,

WATCH MAKER,

36 Granville Street, Halifax, N. S.

FOR SALE,

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

Dry Goods, Groceries, etc.

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

Ship Chandlery and Provision Store,

Royal Oak Corner, Pictou, N. S.

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

MALCOLM CAMPBELL.

Samuel Gray,

BARRISTER AND ATTORNEY AT LAW,
AND NOTARY PUBLIC,

Corner of Hollis and Sackville Streets,

OPPOSITE J. D. NASH'S VARIETY STORE,
HALIFAX, N. S.

Rutherford Brothers,

ST. JOHN'S AND HARBOR GRACE
NEWFOUNDLAND.

REFERENCES.

Messrs. JOHN ESSON & Co., Merchants, 1
fax, N. S.

Messrs. WM. TARBET & SONS, Merch
Liverpool.

Messrs. HENRY BANNERMAN & SONS, J
chants, Manchester.

Messrs. WM. M'LAREN, SONS & Co., J
chants, Glasgow.

William A. Hesson,

MERCHANT TAILOR AND CLOTHIER

Orders from the country punctually attended
Clergymen's and Lawyer's Gowns made
in the most modern style.

20 Granville Street, Halifax, N. S.

Alexr. Scott & Co.,

General Importers of and Dealers in

BRITISH AND FOREIGN DRY GOODS

49 George Street, Halifax, N. S.

Archibald Scott,

COMMISSION MERCHANT & INSURANCE

AGENT, EXCHANGE AND
STOCK BROKER,

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

AGENT FOR:

Eagle Life Insurance Company of London,

Ætina Insurance Company,

Hartford Fire Insurance Co., } Hartford
Phoenix Insurance Company, } Com.

Connecticut Mutual Life Ins. Co., }
Home Insurance Company of New York.

Card.

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

Doull & Miller,

Wholesale Importers and Dealers in
BRITISH, FRENCH AND AMERICAN
GOODS, GERMAN CLOTHS AND
HOSIERY, SWISS WATCHES.

Halifax, N. S.

Duffus & Co.,

No. 3, Granville Street, Halifax, N. S.,

IMPORTERS OF BRITISH AND FOREIGN
DRY GOODS.

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

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