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

Lecture on Psalm XXIV,

By the Rev. George M. Grant, A. M., Missionary.

We have here a triumphal psalm on the universality of the kingdom of God. His kingdom, it is declared, extends over the world of matter and over men's hearts; in both He will be glorified, and both are invoked to receive Him joyfully as King. The psalm was probably written on the occasion of David's bringing up the ark of God to Jerusalem from the house of Obed-Edom the Gittite. For three months it had remained with him, blessing and sanctifying house and household; for in whatever family the ark of the Lord is, there we may expect the Lord's blessing to rest. But now the ark is to be taken up to the City of David; and as all the house of Israel accompany it to the Holy City with gladsome feasting and dancing before the Lord, "with shouting and with the sound of the trumpet," the singers would burst forth as the procession neared the gates with this magnificent psalm which David had composed for the occasion. Hence the central idea which pervades it. From all the pomp and circumstance of outward ceremonial, David sought to lead the minds of the people up to Him who is king of all, and the God, in a peculiar sense, of their forefathers and their nation; and from an analogy suggested by the reception of the ark into the city, and the tabernacle which he had pitched for it, he calls upon them in like manner to receive God into their hearts, and give him the homage due unto the King of Glory.

VII. No. 13.

Following the regular order of the verses we find that the leading idea evolves itself in three divisions:

I. All things earthly are the Lord's. (Ver. 1st and 2nd.)

II. In order to be accounted worthy subjects of God's spiritual kingdom, and receive His blessing, our hearts must be pure and our lives holy. (Ver. 3—7.)

III. From the thought of God's universal kingship, follows the invocation to all things and all persons to acknowledge and receive Him. (Ver. 7th to end.)

Verses 1st and 2nd: "The earth is the Lord's and the fullness thereof: the world and they that dwell therein: for He hath founded it upon the seas, and established it upon the floods." "The earth is the Lord's." He is the creator as well as the fashioner of all things. Matter is not, as the ancients all thought, eternal and self-existent, like the Supreme Mind. "In the beginning, God created the heavens and the earth. The sea is His, and He made it, and His hands formed the dry land." Thus the first verse of revelation cuts away all the philosophical root of idolatry, or of all worship whatever that is not spiritual. All matter belongs to the created and dependent. This sublime idea the heathen mind could not conceive; and though they called the Great Supreme "World-maker," they limited His power. To them, he was not omnipotent, though a wonderfully powerful being: He needed something outside of Himself, something to work upon, before the earth could be framed. They made His power with respect to what is material resemble ours. For just as man can shape and use but not create

matter; can mould metals into implements, and turn the wood into furniture, but cannot *make* the metals nor the wood; so they considered that Deity also had only a great *plastic power*. By this power he could hew out from Chaos a world, and fill it with forms of beauty: in virtue of the same power, *i. e.*, a mere act of will, he could ordain the unvarying courses of the stars. And though such an over-ruling power is really as inexplicable as the power which creates, yet they could never rise to the grand idea of "all things being made by Him" the alone uncreated existence. And now, however, that revelation has made known the fact unto us, the highest reason of man admits that it is a deep truth, and springing from the worthiest conceptions of what spirit is. Matter is dead: force belongs to spirit alone. But the material world is needed as the servant of mind, to interpret its ideas to other minds, to be the medium of communication. It is the shadow of the spiritual: but unless there were the better things of reality to make the shadow, how could we have a shadow at all? It is the living garment of God, by which we see Him; but the garment is continually wearing out and being renewed, while God remains the same. It is the rainbow of love, touching the earth and the heaven, and being a bridge between; for we can gaze upon and delight in the beauties of the rainbow, though we could not look into the deep splendors of the sun which creates it. God required not anything material for Himself. He is all-sufficient in Himself. But for those living beings whom He made, He created the clay, for only through the medium of it could creatures such as they be educated; and "one thing is double against another, and God hath made nothing imperfect." Yea, rather, "behold how everything He has made is very good." And hence, on the other hand, we would expect that matter, independent of mind, is utterly useless. And so it is. What is the need for beautiful scenes and exquisite expressions in matter, if there be no mental eye to rejoice in the beauty, the higher ideal of which is at the same time suggested to the soul by the material adumbration? What is the use of arrangements of matter in obedience to laws, if there be no intelligence to understand the law, no God-derived soul to rise from the law up to the law-giver, of whose attributes all laws are weak types or patterns?

"The earth is the Lord's," not the devil's. The old Platonic doctrine that matter belonged to the evil principle is false. The doctrine of many narrow-minded Christians that we can learn about God only in the Bible, and that only the godless study the volume of Nature, is false. God has given over no part of his empire, neither matter nor mind, to the devil. Everything is His. The earth is the Lord's, "and the fullness thereof;" and He has given dominion over

all to man, to use all for their good, and in knowing all to know Him. We are ungrateful, then, if we look with suspicious eyes upon the world and earthly blessings. Our part is to accept them gratefully as gifts from God, who giveth to all his creatures liberally and upbraideth not. He does not command us to shut ourselves up as "eremites in cell," and attempt to purify our souls by afflicting our bodies. No: we are to mix with the world, and hold communion with nature; enjoy the bounties provided by our Father; see everything, every change, every provision, every blessing of common life, in the light of God, so that everything may be sanctified thereby. "The earth is full of thy riches: so is the great and wide sea." Truly it appears that David was a wiser and broader man than many of those who boast that they have the full light of evangelical truth.

Again, if all things are the Lord's, they cannot be ours; and we must seek for the ultimate right of property elsewhere than in man. I do not here enter upon this truth; but two lessons certainly we should learn from it: (1) To be content with whatever amount of worldly goods God has blessed us. We brought nothing into the world with us, and it is certain that we can carry nothing away. Whatever we have we owe; and therefore it becomes us cheerfully to yield up all or part whenever the wise Giver so wills it. Do you murmur and consider yourselves unfairly dealt with because another has received a larger share of the coarsest bounties of God's treasure-house? Ask yourselves the question—"What claim have I to any share at all?" and perhaps it may be revealed to you that it is something very different from grumbling that is incumbent upon you. (2) To be liberal with the riches we have. Dare we shut up our bowels of compassion towards the poor, or those whom God hath otherwise afflicted, when He has given us *all* that we have, and yet hath declared that He will consider giving to the poor as lending to Him? And shall we contribute niggardly or not at all, to advance his cause on earth, when with perfect right He could strip us of all and give it to those who would be more honest stewards. For what saith the Lord? "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine." He needs not our aid, He asks not our pitiful mite as a favor. But in His love He desires us to be co-workers with Him.

"The world and they that dwell therein." Not even *we* are our own: by right of creation we belong to Him. God formed us and breathed into us the breath of life. And we are his, for He continually preserves us, and binds us to Himself by the cords of love, many and strong. He has been very good unto us; he has put all things under our feet, crowning us as kings. We are not our

we are bought with a price. When we had erred and strayed from his ways like lost sheep, God sought us out, manifested His wonderful mercy to us, and brought us back to the sheepfold. Christ has redeemed us to himself; therefore we belong to Him, and not to the devil. Long he strove to make us his slaves; often have we sought to bind ourselves to do his pleasure: but our Maker never forgot his right and title to us. He is calling upon each of you to return to your allegiance, for you are His. And the way is open; for you are not under the law but under grace. If, then, we are not our own, by what law should we live? Not by the law of selfishness, as self-seekers and self-pleasers; not in isolation from God. But by the divine law of love, which means the sacrifice of self; by being ever in living communion with God; and thus being able to dedicate ourselves, soul and body, to his most reasonable service.

Ver. 2nd. We are told here why God claims all things as His,—because everything was made by Him. "He hath founded it upon the seas, and established it upon the floods." The expressions used are poetical, and may suggest two ideas:—(1) the thought of God's wonderful power in basing this solid earth, seemingly so stable and self-existent, on a substance so proverbially "unstable" as water; and (2) from this we are led to the higher thought of the frailty and uncertainty of all things earthly and material, seeing that they are based on the mobile sea, yea on the very heaving floods, than which by no possibility can there be a more insecure foundation. This is carrying out the thought of the 1st verse; dwelling on the same idea that the earth is the Lord's, dependent on Him, having no root of existence whatever in itself. "Of old, hast thou laid the foundation of the earth; and the heavens are the work of thy hands. *They shall perish, but thou shalt endure.*" (Ps. cii. 25.)

We have thus considered the first grand thought which the Psalmist here sings. His wing is strong, and his flight in the serene regions above earth's puddles and confusions.

All things are the Lord's. We also; for He made us. His, too, by a stronger right; for He has re-created us. We are Christ's, and Christ is God's. All things, then, are ours: He hath given us dominion over all. Everything, then, is a gift from God, and to be used as such. Well then could the Apostle quote this verse in confirmation of his argument on Christian liberty: "Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake; for the earth is the Lord's, and the fullness thereof."

II. "Who shall ascend into the hill of the Lord? and who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall re-

ceive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek Him, that seek thy face, O Jacob. Selah."

The Psalmist now rises from the thought of God's sovereignty over material nature to the thought of his parallel but higher kingdom of spiritual nature. We, and all things, are the Lord's subjects by natural right. He made all. But who only are or can be the subjects of His everlasting kingdom of spirituality? for that is the great question. It is a grand thing to be the Lord's by the same right and title as that by which the brute earth and the beasts of the field are His. But how much grander to be His on the same principles as those by which the intelligences of Heaven are His,—the principle of community of nature, the having in us a breath of the Almighty, "something which was before the elements, and which owes no homage to the sun." "Who shall ascend unto the hill of the Lord?" That is the great question, David puts aside all thoughts of the world and its fullness: they are not enough for man. There is a higher heritage, and one that cannot be obtained by all, for the soul feels that there is an estrangement between itself and God; and while it is in that state the prime question with it must be, "Wherewith shall I come before the Lord, and bow myself before the high God?" "Lord, *who shall abide in thy tabernacle? who shall dwell in thy holy hill?*"

The metaphor here used of "ascending unto the hill of the Lord," is taken from the circumstances in which the Israelites then were. The temple was built on a hill, and there, too, was the tabernacle pitched, and the ark to be carried. And as the great heaving mass of Israelites slowly wound up the hill, this allusion in the psalm they were singing would well remind them that as they were living under a dispensation that was wholly typical of better things to come, so also that this particular act of accompanying the ark to its prepared place had a deep spiritual meaning; even that as the Israelites alone were permitted to ascend the hill with the ark, so also only the true spiritual Israel of God could ascend the hill of the Lord and be acceptable in His sight. In like manner, the Church of Christ, the ante-type of the temple, is compared by Christ to a city set upon a hill. It is elevated high above the noise and bustle of the world beneath, a retreat from the cares and weariness that oppress us as we struggle 'mid the thronging crowd of life. It is set upon a hill, its serene atmosphere unpolluted by any exhalations from the reeking tide of sin that surges beneath, and seen clearly of all men, so that all may escape to it when the avenger of blood pursueth. Set upon a hill, that each one as he enters may show himself openly to the world, for though many who are not Christ's disciples in truth profess his name, yet no

true disciple will be ashamed to profess his Master.

But let us now attend to the answer of the Psalmist to the question he has put; for it is one that demands so much that the best may well pause and ask himself doubtingly, "Art thou such an one?" The description given in the 4th verse of the man whom God will choose embraces the various great characteristics of a righteous man, each expression enunciating something distinct from the others; so that it may almost be regarded as a logical division of what is necessary in such a man. The verse gives both a positive and a negative definition or description, and each deserves our consideration. (1) Speaking positively of such a man, i. e., laying down what he must be or must have, it is stated that he "has clean hands and a pure heart;" i. e., he is both outwardly and inwardly good. It may be said that one of these qualities includes the other, for that when the heart is pure before God, the outward life will also be necessarily good. Still the division, for the sake of clearness and emphasis, is quite admissible, inasmuch as there are many not openly profane, and to whose conduct little can be objected before a human court, whose hearts are unregenerate and hard, pitiless where suffering calls for pity, impure in thought in the very presence of virtue. Certainly the grand principle of Christianity, and one to be found both in the Old and New Testaments, is its law of heart purity, the superiority it ascribes to pure desires and purposes in the inner man over mere outward acts. Its language is, "My son, give me thy heart." Its thorough-going principle is, go to the fountain head, heal it, and the wholesome waters will flow. "If the root be holy, so are the branches. Even so every good tree bringeth forth good fruit." Christ pronounces every action to be good or bad according to the motives which influenced us to do it, and every thought or wish to be as decidedly an element in morals, in right or wrong doing, as actual behaviour. On no other principle can man's whole being be reached and reformed. And this is what Christianity aims at, the *regeneration* of our whole man, the bringing of us, soul and body, into a right relation with God and his laws. All religions that are of human origin are incomplete; in some respects they may be excellent, but they are sure to be wanting in others. And in that which is deepest and most pervasive, in grand principles from which alone life flows, they fail most utterly. Thus Rabbism, and Hindooism, and Mohammedanism, all attempted to regulate the outward life, to lay down minute directions for every possible case that might occur. Of course such an attempt is hopeless; such systems only succeed in making their most earnest votaries groan under a yoke of rules, rites and observances. Therefore, my hearers, I beseech of you do not fall into the error, which in spite

of our doctrinal orthodoxy is very common, of supposing that external rectitude is sufficient to entitle a man to "stand in God's holy place." Certainly it is much better to live decently than profligately; but dream not that any form of outward behaviour proves you to be men after God's own heart. None observed the ritual of the Mosaic law so rigorously as the Pharisees. They added to it many ceremonial observances, "holding the traditions of the elders." "Except they washed their hands oft, they ate not." This strait-laced piety of theirs was shocked at seeing our Lord's disciples eat with unwashed hands. "They made broad their phylacteries, and enlarged the borders of their garments." They were venerated by the people as holy men, and respectfully saluted in the market-places with "Rabbi, Rabbi." Who so able in expounding the law, who more strict in paying all their lawful debts and taxes, even though it might be on the trifling articles of mint, anise and cummin. And yet what was the tremendous sentence launched against them by Him who was so gentle to the publican and the Magdalene? "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

So, then, the heart must be "pure;" and so also must the hands be "clean." True, "to the pure all things are pure;" but it is only to the "pure" that they are so. There is a vile Antinomian doctrine, now dead and buried it is to be hoped, that sin being in its nature exclusively spiritual, can exist only in the thoughts and not in the actions, and that therefore nothing is sin to those who have freed themselves from the bondage of the letter and believe that they are above all ordinances; but such a doctrine springs not from the purity but from the depravity of the heart. Body and soul are alike the Lord's; and therefore not only must our hearts "be sprinkled from an evil conscience," but our bodies also must be "washed with pure water." "Know we not that our bodies are the members of Christ?" And if so, what is the natural conclusion? Why, "let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof." Rom. VI. 12. Of this be well assured,—that even as under the old dispensation, the ceremonially unclean might not enter the sanctuary; so under the new, "neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. VI. 9.)

(2) The negative description of the righteous man; what he must *not* be; "who hath not lifted up his soul unto vanity, nor sworn deceitfully." There have always been men who have set their affections on the things of this world, and have found their life in them, forgetful that the "fashion of this world passeth away." They have lifted up their souls

unto vanity. The solemnities of existence, their awful responsibilities, are unthought of. They seek for pleasures, but not for those that endure. They are self-pleasers, but in the end they will find that they have ruined themselves. They have no moral reality in them; they swim with the current, vote with the majority, it may be for Baal, it may be for Jehovah. "They have lifted up their souls unto vanity." In the summer of life, they were merry and thoughtless. The butterfly life was pleasant, and they never asked the question, "What does God require of me?" And now "the harvest is past, the summer is ended, and they are not saved." Nothing has been laid up for the many years of eternity. Their bubbles have collapsed, the moth and rust have corrupted their treasure: all was vanity. It is not so with the righteous man. He is bound to the living God; his feet not on the sands, but stayed on the Rock of Ages. He is a real man, and not the appearance of one; he has not "lifted up his soul unto vanity."

● Again, the Christian must be one who hath not "sworn deceitfully." Many a man makes a covenant with God, and comes to Him as His people come, and yet all the time he is really serving the devil. Before men he took the sacramentum or military oath, and swore to be a true soldier of the cross; but all the while he pays secret allegiance to another prince, and when the opportunity comes, he openly deserts. O, false swearer! Christ sought you as His spouse, and as far as men saw, the espousals took place; but you were faithless to your vows and dishonored Him, abandoning yourselves to other loves, your own lusts. But in point of fact there is no quality that so marks off the subjects of God's spiritual kingdom from those who are "outside" as the being true men, not false swearers. The unrighteous are necessarily false: they are the followers of him who was "a liar from the beginning;" and so "the words of their mouth are iniquity and deceit."

Ver. 6th. "Such is the generation of them that seek Him, that seek Thy face, O Jacob."

Blessed be God that His people are such, that they are marked off by such characteristics, instead of being angels and devils indifferently. There would be no mercy, no love in God treating the good and the bad alike. Thank God "the law is holy, and the commandment is holy and just and good." (Rom. vii. 12.) Sinners will not be allowed to "stand in the congregation of the righteous." And such a generation God always will have, a true seed to serve Him. Few and widely scattered at times does this seed seem to be; but God never allows it to die out from the earth. And on every individual of that chosen generation is their Heavenly Father's eye fixed. He knoweth them every one, though they may not know each other. They all meet and are one in Him; for they

all "seek Him;" and "he that seeketh, findeth."

"They seek thy face, O God of Jacob," seems to be the best interpretation of the last clause of this verse. And most fitly is he termed God of Jacob in connexion with this fact of His generation seeking after if happily they might find Him. For thus did Jacob seek and find Him, and received a blessing: he wrestled with God and prevailed. And it is with reference to the same idea, that of the members of the Church of Christ, "one shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (Isa. xliiv. 5.) This characteristic of the spiritual mind, the seeking of God, is often dwelt upon in Scripture. It is the natural relation in which the soul should be with God, yet it is a great blow to the selfish pride of humanity. It obliges us to come out of ourselves, and to acknowledge our own self-insufficiency. But God grant that we, each of us, may do so in all faith and humility. O God! grant that in our seeking we may readily find Thee!

What benefit will one of this generation receive from God? "He will receive the blessing from the Lord, and righteousness from the God of his salvation;" i. e., he will get the blessing of righteousness, and consequently of salvation. And he needs no more, and asks no more, than this blessing: it alone maketh rich. He is conscious that he has no righteousness of his own; therefore he desires it as the highest gift of God. His spiritual nature, rooted in Christ, makes him a subject of the eternal kingdoms; and day by day it feeds on Christ, the bread of life that came down from heaven. Still, on earth, righteousness in him struggles with carnality: on that great day, however, the righteous Judge will give him the perfect "crown of righteousness."

The Psalmist has finished his teaching. God's kingship over all; the obedience due by all unto Him. God's fatherhood in the spiritual region: our sonship. Such are his themes. And now borne up on the heights of his subject to the very gate and atmosphere of heaven, he bursts forth into a rapturous appeal—an *hallelujah* of praise, mingled with a mighty summons unto all to admit the King.

III. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is the King of Glory? The Lord of hosts, he is the King of Glory. Selah!"

The great procession has defiled through the streets of Jerusalem, up to the summit of

the hill of Zion. And now a moment's solemn pause takes place, and all the vast assemblage of the Israelitish nation is hushed, but expectant. Then with bursts of triumphant music, the Levites round the ark of God stand forth before the doors of the tabernacle and demand entrance for the King of Glory. The porters demand, "Who is the King of Glory?" With the jubilant, loud-swelling strains of thousands of voices, answer is made, "The Lord, strong and mighty, the Lord mighty in battle." Well might they sing that, for never had nation such wonderful experiences of the strength of that Lord of whom the ark was the representative and type. Caleb and Joshua denied not that they were as grasshoppers in the sight of the Anakims; but what said these men of faith—"The Lord is with us; fear them not." And when the Israelites pitted themselves as men to man against these same Amalekites without God's presence, they were "discomfitted even unto Hormah." And a century had scarce passed away since that terrible day when at Aphek the Philistines had captured the ark, which had impiously been brought from Shiloh, showing that it was the spiritual and not the material ark that was "mighty in battle." But oftener did the Hebrew maidens sing of that glorious victory at Mizpeh, when the Lord "thundered with a great thunder" upon their enemies, and they fled headlong to Beth-Car. So they repeat their demand to admit this Lord who they knew was their God; and the shouting of the people waxed louder and louder, "with the sound of the cornets, and with trumpets and with cymbals, making a noise with psalteries and harps." (1 Chron. xv. 28.) "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in." Again, as if the announcement was too great to be comprehended immediately, is the question asked: "Who is this King of Glory?" Again it is answered, and the doors are thrown wide open. The Levites bear in the ark, and set it in its place. What spiritual analogies does such a scene suggest?

(1.) God comes to each of us in Jesus Christ, and summons us to admit Him into our hearts. We were His before, but we had rebelled. We had left our Father's home, gone into a far country, and were feeding on the food of swine. The great clouds of God's wrath hung over us, yet of ourselves we could do nothing. Who was to slay the enmity between us and the law? What conqueror was to put the enemy under his feet? What king was to give us strength to subdue self? Christ answers: "I that speak in righteousness, mighty to save." We beheld Him approaching us. He "travels in the greatness of His strength." He comes "with dyed garments," for He has "trodden the wine press alone." He announces that He has conquered all His and our enemies: He points to His own glorious triumphs as ex-

amples and encouragements to us; and then He asks, standing at the door and knocking, if we will give Him admittance into our hearts? Yes! Lord Jesus! So, throw open gates and doors to the King of Glory. Cast out Satan, and enthrone the rightful heir. And let one grand hallelujah from His redeemed ones over the whole earth swell up in His praise to the deep heavens.

(2.) These verses we may refer to Christ's ascension into heaven, after having "led captivity captive, and received gifts for men." The way to the tree of life was guarded by angels with flaming swords, since Adam's fall. The everlasting doors of heaven had been kept closed against all his seed. But Christ, then, by pouring out "His own blood" regained the perpetual right of entrance for all His spiritual seed, He becoming their head in a far more intimate way than ever Adam was the head of His natural descendants. And so when He had finished His work, He ascends as our forerunner to claim this purchased right. He ascends in the form of the Son of Man, in the form of glorified humanity: "His eyes as a flame of fire. His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters." As He ascends, the angelic hosts gather and attend Him in triumphant procession. They near the heaven of heavens, and His attendants call on the doors to open. The angelic porter who keeps watch and ward, as if amazed that one in the form of man should seek entrance, demands to know who this glorious visitant is? "The Lord strong and mighty, the Lord mighty in battle." He has encountered God's arch enemy, and crushed his head. He has won over the Province of Mansoul from rebellion. Again, in half-doubting joy, is the question asked, and joyously answered; and Jesus Christ enters to take His seat at God's right hand, there to plead our cause.

(3.) Do not these verses foreshadow a similar scene after our Lord's second coming, a scene to which "the whole creation moves," a day when universal redeemed humanity shall begin its endless feast, enjoying each the other's good. On the consummation of all things, when the Captain of our salvation in His royal robes proceeds with the redeemed to take possession of the "new heavens and the new earth, wherein dwelleth righteousness;" when, the great work being completed, there is presented to God the innumerable company of the justified, will not seraphim and cherubim, the elders and the saints, again sing this triumphant strain, far up in the highest empyrean. The morning stars will chorus it, the sons of God all shout the answer. They will demand admission for ever within the crystal gates for all those who during the long centuries of time have been delivered from death through the power of the Lord of life. "The Lord of Hosts, He is the King of Glory."

FROM A SCOTCH CORRESPONDENT.

RICHARD WEAVER.

Of the great religious movement, begun in Ireland, contemporaneously with a similar awakening in America in the autumn of 1857, and in Scotland and England a year or so later, volumes have already, and volumes more probably will be written, and yet only a tithe be told. Of the characteristics of the Revival; the intolerable burden following the conviction of sin,—crushing soul and body, and overwhelming the heart with an agony inexpressible; the fearful horror and sad sense of being ruined and undone; and of the physical features, phenomena, and mental processes exhibited by the powerless and paralyzed one, much similar to that which took place in the days of Wesley and Whitfield, and of the other external features which mark this great movement, it is not mine to speak. These may be left to persons competent to form an opinion on such matters, and not hesitant to express it.

One feature—not the least conspicuous one—which has hitherto marked this great awakening, is the number of zealous and energetic lay preachers who have come forth,—some from the higher ranks of society, and others from the lowest, and through whose agency, humanly speaking, it has been, and is being, throughout the length and breadth of Britain and Ireland, daily and nightly promoted and advanced. And, not to mention the names and labors of Messrs. Brownlow North, Gordon Furlong, an Aberdeen advocate, and T. Shierdane Henry, a Dublin barrister, the three most prominently before the public, and whose labors have been most abundant, we have Richard Weaver, the converted collier and prize fighter; Reginald Radcliffe, a Liverpool lawyer and accomplished gentleman, and William Carter, once a master sweep in London. A brief sketch of the life and labors of the first named of these self-sacrificing evangelists—gleaned from his recently published biography, and partly the result of personal observation—may not be uninteresting; and, if time permits, a notice of the latter mentioned gentleman also.

Richard Weaver, then, was born in the summer of 1827 at a mining village named Asterley, not very far from Shrewsbury. His father was a day laborer, a wretched, drunken profligate, and as his son grew up to manhood he walked in his father's ways, and followed but too closely in the same evil courses. His mother, however, "the old woman down in Shropshire, whose loving heart ever yearned over her prodigal boy," was a very different person, and for five and twenty long years did not cease to pray for and intercede with him to abandon his wicked ways with all the energy of a mother's love, her expression towards him ever being, "I will never give thee up, my boy!" This is one of the

saddest and most sickening portions of Weaver's life; and from it in his sermons he draws some of his most touching and feeling allusions. And few, I think, can hear, unmoved, him depict, with a painful minuteness, a reckless, reprobate youth, coiling his fingers in the grey hairs of a mother, and thus shaking and threatening to murder her while on her bended knees interceding for him. And then, when the feelings of his audience are wound up to the highest pitch of intensity, suddenly add, "Thank God that lad is here before you to-night, and his name is Richard Weaver!" At an early age he entered the coal pits, and soon after this period he dates the commencement of his downward course "taking to drinking and fighting with other lads; frequenting balls and dances; and spending his nights in drunken revelry with spirits more wicked than himself. Growing worse as he grew older, he struck down his mother to the earth; and determining to get quit forever of her hateful tears and entreaties, left Asterley and removed to Biddulph in Staffordshire, where "flinging the reins on the neck of his sins," he gave himself up to wildest wassail, riot, and harlotry. This continued for several years, during which he committed fearful excesses, and to terminate his miserable existence the temptations of the river and the razor were not unfelt by him. But now a new and brighter era dawns in his history. Early in 1852 he removed from Biddulph and went to live with his brother George, also a miner, and local preacher in connection with the Primitive Methodists. As a pugilist, he was, it is said, never beaten, and while lying one night in bed revolving in his mind an intended fight, his brother returned from meeting, and Richard overheard his wife enquire what the text had been, to which he replied "what shall I do then?" Job xxxi. 14. "I rehearsed this over in my mind," says Richard, "and I thought there must be something more than that, and I rehearsed it thus:" "what then shall I do when God rises up in judgment against me?" and I thought "if I die now, hell will be my doom." Two sleepless nights and two weary comfortable days followed: *Drink* must drown these horrid memories and upbraidings. And drink he did. It is not for me to speak of his lonely conflicts in the coal-pits, sunless caves, and other places to which he betook himself—they are described in the opening pages of Bunyan's *Immortal Allegory*. But Richard Weaver at that time experienced a great change, and became an altered man; hating the things which he had formerly loved, and loving the things which he had formerly detested. Meekly submitting to many persecutions, and patiently bearing the jeering ridicule of his old companions. And though an unconquered prize-fighter, yet, when by his fellow-workmen—as was several times the case "smitten on the one cheek, turning the other also." For nearly four years he

continued thus to labor as a miner, holding meetings with his fellows when their day-labors were over, selling Bibles on the Saturday evenings, and teaching a class in school on Sabbaths. He was now a marked man, and in the spring of 1856 he was first introduced to him to whom he has since proved so able and hearty a co-laborer—Reginald Radcliffe, Esq. From April, 1856, his name has been prominently before the public, and his history was just to recount all the leading events in connection with this great movement by which these five years have been marked. Laboring incessantly with that self-consuming zeal and Paul-like earnestness which so eminently characterize him. In churches, halls, theatres, prisons, hospitals, and at open-air meetings, in Liverpool, London, Manchester, Sheffield, Chester, the towns, villages, mining and manufacturing districts of Lancashire and the midland counties of England, preaching everywhere to immense audiences, and being the honored instrument of turning to the Saviour those whose number "the day" alone will reveal. In the autumn of last year he visited Scotland for the first time, and took a leading part in the open-air meetings which were at that season held in Glasgow, Edinburgh, Perth, Aberdeen, and the mining district in Ayrshire, on some occasions addressing as many as 15,000 at a time, and by his fervid, burning vehemence and eloquence, producing impressions which few who mingled in these meetings are likely ever to forget.

Returning to England in early winter he has been similarly engaged in the places previously mentioned. He has spent this present summer in Dublin, Belfast, Cork, Limerick, and other towns in Ireland, and is at present in Scotland, where I lately had an opportunity of again hearing him. His excessive labors are telling upon his otherwise robust frame, and he now, in his 35th year, speaks with plaintive forebodings that he feels himself "going," and that his days on earth will be few.

He commences his services by a fervent and deeply importunate and impressive prayer, after which he sings his usual opening hymn, "Christ for me," leading the music himself, his deep, rich voice being clearly heard above all the others, even when thousands join him in the song. His language is copious and free, and forcible and vivid as the Saxon element can make it. During his entire addresses he keeps walking backwards and forwards along the entire length of the platform, where a space is left clear for him, continually displaying great bodily activity, suiting his actions to the words which the fervid mental emotions within prompt. A wild gleam plays occasionally around his eyes and brow; and when his feelings are wrought up to great intensity, his manner is at times frenzied and awful. This is one aspect; but at other times he shows a delicacy,

tenderness and refinement of feeling equalling that of woman.

But to describe either fully or adequately the matter of his addresses, or manner of this remarkable man, would be for me utterly impossible. Take, therefore, in conclusion, the following, in so far as it extends, as a correct and forcible one: "It is at once evident that a preacher of an unusual order has come among us. A man of rough speech, using hard words, and not toning down the everlasting realities of life and death, heaven and hell, to please the ear, but describing the terrors of hell and the torments of the damned with an imagery gathered from the dense darkness of the coal pit, the flames of the fire-damp, and the suffocating vapor of the choke-damp. He has seen men killed at his side, has often marvellously escaped himself, and knows that in the majority of cases accidents by which individuals or multitudes are suddenly destroyed are the effects of negligence, indifference, or carelessness. Moreover, he has, as we have said, stood by hundreds of dying beds, and heard the death-howl of the lost as they sank into everlasting burning; and it cannot be but that out of a college such as this should issue a preacher after the pattern of Elijah or John, a man of the desert, clad in a rough garment, feeding on wilderness fare, and crying, 'The God that answereth by fire let Him be God.'"

W. W.

For the "Record."

"The glory which Thou gavest Me I have given them."—John XVII. 22.

What, was Christ's glory by the Father given?
Eternal power, coeval with His own!

Creator of all things in earth and heaven—
God's self-existent well beloved Son!

One with His Father in that mystic bond,
The Triune Godhead, from eternity;

In glorious majesty, above, beyond
All things that were, all things that yet shall be,

In Sonship honored, and as Lord obeyed,
His power omnipotent, unchangeable;

Before His holiness earth shrank afraid,
Archangels veiled their face, and kneeling fell,

Lord of creation, thrones, dominions, powers—
Could ever glory such as His be ours?

We, floating atoms on this little earth,
Fallen and perishing, poor things of clay,

Of feeble being and of feeble birth;
Even as the flowers, as light and frail as they,

Our birthright lost, our heritage the grave.
Weary with sorrow stained and worn by sin,

No power to rise, to help ourselves, or save
From doom beyond, or restless worm within;

Once little lower than the angels found,
Fresh from creative fiat, pure and good,

Like young immortals, beautiful and crowned,
At the fair threshold of earth's solitude:

Now bowed and helpless, all our glory lost.
We bear the yoke, but chafe beneath its shame.

Tearful and stricken, tried and tempest tossed,
Death the calm refuge which the weary claim—

Strange wrecks, strange sea rift cast upon the
shore—

Seems not our glory lost forevermore?

Yet Christ had bitter shame; He drank the cup
Of God's fierce wrath unto its very lees.
Offering His righteous soul in sorrow up,
Sin to atone for, vengeance to appease.

He walked this earth a pale and weary man,
Who had not even where to lay His head,
Accused for sin, beneath Jehovah's ban.
His sacred blood for suffering man was shed;
And as the cross loomed up in darkness where,
By Kedron's silent brook alone He knelt,
He lifted up His inmost soul in prayer.

Whose answer still is through creation felt.
Omniscient and omnipotent, He saw
All things that were and should be in that hour
When the full satisfaction of God's law
Was perfected by His atoning power.
"Father! the glory which Thou gavest Me
I give to those who shall My followers be!"

This legacy our dying Saviour gave,
He who for us the glorious victory won,—
Conqueror o'er sin, temptation and the grave,—
Our elder brother—God's anointed Son!
His glory now the mediatorial crown.
As Intercessor still Messiah stands,
Forever interposing for His own;—
His wounded side, His pierced and bleeding
hands.

All things are His, dominion, power and might,
Of earth the Judge, supreme in heaven above;
Yet in the rainbow round His throne of light,
Amid His many crowns, is written—Love,
While His inheritance we call our home,
Where glory dwells between the cherubim.
The children of the covenant become
Joint heirs with Christ and heirs of God thro'
Him:

Man, the redeemed, this olden promise dowers,—
Christ's glory, which the Father gave, is ours.
M. J. K.

ACTS AND PROCEEDINGS

OF THE SYNOD OF THE PRESBYTERIAN CHURCH
OF NEW BRUNSWICK, IN CONNECTION WITH
THE CHURCH OF SCOTLAND, BEGUN AT
FREDERICTON, ON THE 14TH DAY OF
AUGUST, AND TERMINATED ON THE
19TH DAY OF AUGUST, 1861.

DIET I.

*At Fredericton, and within St. Paul's Church
there,—Wednesday the fourteenth day of
August, one thousand eight hundred and
sixty one years:*

The which day, the Synod of the Presby-
terian Church of New Brunswick, in connec-
tion with the Church of Scotland, met by
appointment. After sermon by the Rev.
William Murray, A. M., the retiring Modera-
tor, on the Text, Mark xvi. 15, 16, "Go ye,
&c.," the Synod was constituted with prayer
by the said Rev. William Murray.

The Roll being called, sederunt John M.
Brooke, D. D., John Ross, William Donald,
D. D., Peter Keay, A. M., Henry J. McLardy,
B. A., William Henderson, A. M., James
Murray, William Murray, A. M., and Char-
les S. Ogg, A. M., *Ministers*; together with
John McBeath, John Brander, and Robert
Nicholson, *Elders*.

The Synod then proceeded to the election
of a Moderator for the ensuing year, when

the Rev. J. McLardy, B. A., being proposed
by Dr. Brooke, and seconded by Dr. Donald,
was unanimously chosen, and took the chair
accordingly.

The Minutes of the proceedings of Synod,
during the several Diets held at Chatham, in
the month of July, last year, were read and
sustained.

The Synod appointed the Moderator, the
Clerk, Mr. Henderson, Dr. Donald, Mr.
Brander, Mr. Ogg, and Mr. William Murray,
a Committee on Bills and Overtures, instruct-
ing them to meet to-morrow at 9 o'clock,
A. M.; and all papers intended to come be-
fore the Synod, were ordered to be given in
to the said Committee.

It was agreed that, during the present
Session, the Synod should meet daily at 10
o'clock, A. M., and that there should be an
interval each day from half-past one to three.

The Synod authorized Presbyteries to meet,
on the summons of their respective Modera-
tors, during the period when the Synod is
assembled, at any time when it is not actually
in Session.

The Synod called for the Records of Pres-
byteries, which were produced; and Mr.
Keay, Dr. Donald, Mr. Ogg, Mr. Henderson,
Mr. McBeath, and Mr. Nicholson, were ap-
pointed a Committee to examine the same.

The Synod resolved that some portion of
time, each day, during the Session, before
commencing business, should be spent in de-
votional exercises, and appointed Mr. Ogg,
Mr. Henderson, Mr. Mackie, and Mr. Keay,
to conduct the same.

Adjourned to meet to-morrow at 10 o'clock,
A. M.—Closed with the Benediction.

DIET II.

*At Fredericton, St. Paul's Church, 15th Au-
gust, 1861:*

Which day the Synod met, pursuant to
adjournment. Sederunt as yesterday. Some
time was spent in devotional exercises, con-
sisting of praise, prayer, and reading the
Scriptures; which services were conducted
by the Rev. Charles S. Ogg. The Synod was
then constituted with prayer by the Modera-
tor.

The Minutes of yesterday's proceedings
were read and sustained.

Mr. McLardy, as Convener of the Com-
mittee on Bills and Overtures, reported that
they had met this morning, according to in-
structions, and that several Overtures and
Papers had been laid before them; all of
which, with one exception, they had resolved
to transmit to the Synod. The titles of said
Overtures and Papers were then read, and
the Synod resolved to take them up, after the
business on the Minutes had been exhausted.

The Synod called for the usual Statistical
Returns, and the same were given in by the
several Members.

The Synod then made the following appointments for Preaching on Sabbath:—

St. Paul's Church, Fredericton.

Morning, Rev. Charles S. Ogg.
Afternoon, " Robert Falconer.
Evening " James Murray.

Springhill Church, Fredericton.

Evening, " William Henderson.

Nashwaak Mills, Fredericton.

Evening, " James Murray.

St. Mary's Church, Nashwaak.

Evening, " H. J. McLardy.

Dr. Brooke moved that the thanks of the Synod be given to Mr. W. Murray, the retiring Moderator, for his appropriate Sermon at the opening of the Synod, and for his excellent conduct while he has occupied the Chair. The motion being unanimously agreed to, the Moderator addressed the thanks of the Synod to Mr. Murray, and Mr. Murray made a suitable reply to the same.

Dr. Donald moved that a Committee be appointed to revise the Minutes of Synod before they are engrossed. The motion was agreed to, and the Moderator, Mr. Henderson, and Dr. Donald, were appointed for that purpose.

Dr. Donald, Convener of the Committee on the Jewish and Foreign Mission, gave in the Report for last year, which was received, ordered to be kept *in retentis*, and to be printed in the Appendix in the Minutes.

On motion, a Committee, consisting of the Moderator, Dr. Donald, and the Hon. John Robertson, Treasurer, was appointed to attend to the collection of this Fund, to see that moneys raised in aid thereof be forwarded in due time to the General Treasurer, and expended to promote the object in view. Dr. Donald to be Convener.

Dr. Donald, as Convener of the Committee on the Bursary Fund, gave in the Report for the past year; and the same being read, was approved, ordered to be kept *in retentis*, and printed in the Appendix to the Minutes.

The Synod appoint a Committee for the management of this Fund, consisting of the Moderator, Dr. Donald, Mr. Ross, Dr. Brooke, Hon. John Robertson, and Mr. Keay. Dr. Donald, Convener.

Dr. Donald, Convener of the Committee of the Home Mission and Synod Fund, gave in the Report for the current year, which being read, was approved, ordered to be kept *in retentis*, and to be printed in the Appendix to the Minutes.

The Synod re-appoint the Committee for the management of this Fund, consisting of the Members of the Presbytery of Saint John.

The Committee request leave to meet at 6 o'clock this evening, to receive additional contributions, and claims on the Fund; and also to prepare a supplementary Report. Leave was granted accordingly.

Mr. Keay moved that the Synod congratulate Dr. Donald on his having received the Degree of D. D.; and the congratulations of the Synod were accordingly addressed to Dr. Donald from the Chair.

It was also moved, that the thanks of the Synod be given to Dr. Donald, for his labors in promoting the various Schemes under their auspices; which were also given from the Chair, and Dr. Donald made a suitable reply to the same.

On motion, resolved that 1000 copies of the Minutes of Synod, and other papers connected with the business thereof, be printed this year, to be sent to the different Ministers for circulation among the people of their respective Congregations. Unanimously agreed.

On motion, the Synod resolved to enjoin the different Ministers within their bounds, to remit the Collections for the different Schemes to the Hon. John Robertson, General Treasurer; the Collection for the Bursary Fund to be in the Treasurer's hands not later than the first day of November of this present year; the Collection for the Jewish and Foreign Mission, not later than the first day of April next ensuing; and the Collection for the Home Mission and Synod Fund, not later than the twentieth day of June; leaving it to the respective Kirk Sessions to cause the Collections to be made at such times as they may deem most convenient.

Dr. Donald, Convener of a Committee appointed last year, to devise some general plan for making Collections in aid of the several Schemes of the Church, reported that they had not been able to mature any plan to submit to the Synod.

The Moderator having requested permission to leave the Chair, Mr. W. Murray was called to it; whereupon Mr. McLardy, Convener of a Committee to devise a plan for establishing a Newspaper or other Periodical in connexion with the Church, read Report of the Committee, which was received, approved, and ordered to be kept *in retentis*.

Thereafter, the Synod resolved that it is not expedient to start any Newspaper, or other Periodical, for the present, but recommended that efforts be used to increase the circulation of the Monthly Record, and that the members be enjoined to furnish matter for insertion in its pages.

The Clerk read the reply to the Address presented to His Royal Highness the Prince of Wales, on his visit to this Province last year, which was ordered to be kept *in retentis*.

Mr. Henderson, Convener of the Committee appointed to enquire into the circumstances of Congregations destitute of the services of a stated Minister, and into other matters, reported that no additional information had been obtained since last meeting of Synod. Committee re-appointed.

The several Ministers being called upon to state whether or not they had attended to

the instructions of the Synod, in preaching and directing the attention of their Congregations, in December last, to the subject of the Reformation, gave an account of their proceedings on the occasion, whereby it appeared that they had all, less or more, complied with the injunction.

Mr. Ross applied for leave of absence from the Synod after this day's session. The Synod, while deeply regretting Mr. Ross's absence, yet, in the peculiar circumstances of the case, granted him the leave requested.

At this stage the Rev. Robert Falconer, arrived, and his name was added to the Sederunt.

Read extract Minutes of the Presbytery of Miramichi, bearing that the Rev. James A. Murray, a Minister of the Presbyterian Church of the Lower Provinces, had applied to be admitted as a Minister of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland.

Whereupon it was moved by Mr. Ogg, that the Synod refer the matter back to the Presbytery of Miramichi, instructing them to admit the Rev. James A. Murray as an ordained Minister of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland, according to the rules of the Church. This motion was agreed to.

The Synod then adjourned till to-morrow at 10 o'clock, A. M.—Closed with prayer.

DIET III.

Saint Paul's Church, Fredericton, 16th August, 1861 :

Which day the Synod met, pursuant to adjournment. Some time was spent in devotional exercises, which were conducted by the Rev. Wm. Henderson. The Synod was then constituted with prayer by the Moderator.

Sederunt as yesterday, with the exception of Mr. Ross who had left by permission, and the addition of the Rev. James Mackie, of Moncton, who had arrived this morning.

The Minutes of yesterday's proceedings were read and sustained.

The Clerk read Letter from Mr. Steven stating his inability to attend the meeting of Synod on this occasion, on account of his late frequent absence from home. The Synod agreed that his reasons were sufficient.

Mr. Henderson, Clerk of the Presbytery of Miramichi, reported that said Presbytery had met yesterday, and admitted the Rev. James Allister Murray as an ordained Minister of the Presbyterian Church of New Brunswick, in connexion with the Church of Scotland. Whereupon it was moved by Dr. Donald, seconded by Dr. Brooke, and unanimously agreed, that Mr. Murray, being now present, should take his seat as a member of Court, and that his name be added to the Roll.

Mr. Murray took his seat accordingly, and received the right hand of fellowship from all the members, and the Moderator, in name of the Synod welcomed him most cordially, and expressed their satisfaction at receiving him as one of their number.

Mr. Murray then expressed his thanks to the Synod for the cordial manner in which he had been received, and his firm resolution as God should enable him, to discharge faithfully, and to the utmost of his power, the duties to which he might be called in connexion with the Church into which he had now been admitted.

The Clerk read Letter from the Rev. Samuel Johnson, of Harvey, expressing the most kind and fraternal feelings towards this Synod, his earnest desire to enjoy the sympathy and co-operation of the Ministers belonging to it, and his deep regret that circumstances had put it out of his power to attend the present meeting of Synod.

The Clerk was instructed to acknowledge Mr. Johnson's letter, and to assure him of the earnest desire of all the members of Synod that the same friendly intercourse that has heretofore existed, may ever continue, between him and that Presbyterian Body to which they belong.

The Synod then took up the first Overture, which is as follows :

Whereas it is expedient that all measures brought up before the Synod be duly considered ; and

Whereas it has hitherto been the practice to bring up Overtures without any previous deliberation or discussion upon their merits ;

It is, therefore, humbly overtured to the Reverend the Synod of the Presbyterian Church of New Brunswick, that they enjoin that all Overtures intended to be brought before the Synod, shall henceforth be submitted to some Presbytery before being laid before the Committee on Overtures.

After reasoning, the Synod resolved to pass the Overture, and enjoin in terms thereof.

The Synod took up the second Overture, which is as follows :—

Whereas it is desirable to adopt some plan for the guidance of Presbyteries in the admission of ministers belonging to other denominations ;

It is, therefore, humbly overtured to the Reverend the Synod of the Presbyterian Church of New Brunswick, that they take this matter into their serious consideration ; and adopt such means as may appear to them most suitable for preparing such a plan as may remove all difficulties in such cases.

After reasoning, a Committee consisting of the Moderator, the Clerk, Dr. Donald, Mr. Henderson, Mr. W. Murray, and Mr. Ogg, was appointed to prepare such a plan, as may seem fitted to answer the object in view, and to report to the Synod on Monday.

Dr. Donald, Convener of the Committee

on the Home Mission and Synod Fund, gave in a supplementary Report, with certain recommendations, and the same was received, ordered to be kept *in retentis*, and to be printed in the Appendix to the Minutes. It was proposed that the balance of this Fund now in the Treasurer's hands, be devoted, in whole or in part, to missionary purposes. The Synod agreed to leave the matter entirely in the hands of the committee.

The Synod then took up the third Overture, which is as follows:

Whereas it is a far too common practice among parents that, while claiming Baptism for their children they neglect the Sacrament of the Lord's Supper; and whereas this is inconsistent with the rules of the Church;

It is humbly overtured to the Synod, that this subject be taken into their consideration, and means be employed by its authority for remedying this great and growing evil.

After reasoning, it was moved and agreed that the Synod pass the Overture; and a committee consisting of the Moderator, Mr. Keay, Dr. Donald, and Mr. Henderson, was appointed to prepare a Pastoral Letter on the subject, to be submitted to the Synod on Monday.

The Synod then took up the fourth Overture, which is as follows:

That whereas the position which ordained Missionaries laboring within the bounds of this Synod should occupy in Church Courts, is not definitely fixed, and a diversity of practice has prevailed;

It is humbly overtured to the Synod of New Brunswick, in connexion with the Church of Scotland, that they give such a deliverance on the subject as may leave no doubt on the matter.

After reasoning, the Synod resolved to pass the Overture, enacting and ordaining that Ordained Ministers, though not settled over fixed charges, yet laboring steadily within the bounds of the Synod, be admitted as members of Church Courts, and have their names put on the Presbytery and Synod Rolls.

The Synod then took up the fifth Overture, which is as follows:

Whereas great inconvenience has arisen from the junction of the Presbyteries of Miramichi and Restigouche into one Presbytery; it is overtured to the Synod of New Brunswick, that the Presbytery of Miramichi be again divided into two Presbyteries, namely, those of Miramichi and Restigouche—the former to include the Counties of Northumberland and Kent—and the latter the Counties of Gloucester and Restigouche, with the Parish of New Richmond in Canada East;

Whereupon it was moved, seconded, and unanimously agreed, that the Synod pass the Overture, rescind the act of union passed at the Synod held at Chatham on the 14th July 1860, and re-enact the act passed at the Synod held at St. John on the 18th July 1859;

ordain the Presbytery of Restigouche to meet at Dalhousie on the second Wednesday of October ensuing; Mr. Stephen to be Moderator, and Mr. William Murray, Clerk.

The Clerk read Letter from the Rev. Wm. Elder, Convener of a Committee on Union, appointed by the Synod known as the Synod of the Presbyterian Church of New Brunswick, requesting the earnest consideration of this Synod to certain papers forwarded along with said letter, and which were also read.

At same time was read Letter from a Committee on Union, appointed by the Presbyterian Church of the Lower Provinces, which was also accompanied by copy of Minutes—1st. Of the last Synod of the Presbyterian Church of Nova Scotia; 2nd. Of the last Session of the Synod of the Free Church of Nova Scotia; and third. Of the first Session of the Synod of the Presbyterian Church of the Lower Provinces of British North America.

Read also from the said Minutes the basis of union entered into by the Church in Victoria, by the two Presbyterian Bodies in Nova Scotia now named, and also by certain Bodies in Canada.

Whereupon the several members of Synod were called upon to express their opinions on the subject, beginning with the youngest. This accordingly was done by the members present, all expressing their earnest desire for a union with their Presbyterian brethren, but stating their conviction that the time had not yet arrived when such a union could be formed with any prospect of its being satisfactory or permanent.

Dr. Donald remarked that it was a serious subject in which the Synod had been engaged, and that it had been discussed in a very solemn and earnest manner; and that the minds of all seemed to be seriously impressed, and he, therefore, thought it was a fit occasion to call upon the Moderator to engage in prayer for greater unity in the visible Church of Christ; and more especially among those branches which have so much in common.

The Moderator then offered up a very earnest and impressive prayer for the objects specified.

Thereafter, it was moved that the Clerk be instructed to acknowledge the receipt of the communications from the Synod of the Church known as the Presbyterian Church of New Brunswick, and that from the Presbyterian Church of the Lower Provinces, on the subject of union; and to intimate at the same time, that the subject had been carefully and at great length, considered by all the members of the Synod; and that all most earnestly desired to manifest and cultivate the most friendly and Christian intercourse with the Synods of the other Presbyterian Churches, in furtherance of the great object contemplated in the communications received, until an opportunity for a satisfactory and perma-

nent union should, in the good providence of God, be presented.

The Synod then adjourned till to-morrow at 10 o'clock. Closed with the Benediction.

DIET IV.

St. Paul's Church, Fredericton, 17th August, 1861 :

Which day the Synod met, according to adjournment. Some time was spent in devotional exercises, conducted by the Rev. P. Keay. The Synod was then constituted with prayer by the Moderator.

Sederunt as yesterday, with the exception of James A. Murray, who had been appointed to preach to-morrow in St. John.

The Minutes of yesterday's proceedings were read and approved.

Mr. Henderson stated that Messrs. Brander and Nicholson requested leave of absence from the remaining Diets of Synod, as they desired to start for St. John by this day's steamer. Leave was granted accordingly.

Moved by Mr. Ogg, and seconded by Mr. Keay, that the formation of a Temporalities Fund in connexion with our Church, for the support of the Gospel in the Provinces, without foreign aid, is now most urgently called for; and that a committee be appointed to devise and employ such means as shall most effectually and speedily secure the object contemplated. Which motion was agreed to.

Dr. Donald moved that the Committee consist of Mr. Ogg, Mr. Henderson, and Gregor Kerr, Esquire, M. P. P., of Chatham; which motion, being seconded by Mr. Keay, was adopted.

The Clerk read a Letter from Dr. Jack, President of the University of New Brunswick, giving information as to the curriculum of studies proposed, and the means for prosecuting that curriculum.

Whereupon the Synod resolve—

I. To express their confidence in Dr. Jack, feeling assured that he has both the will and the ability to make the course of instruction in the University such as to render it a credit to the Province, and a blessing to the rising generation ;

II. To express their approval of Dr. Jack's plans, and their confidence that the Professors, recently appointed, are men worthy of their responsible position, and, so far as tried apt to teach; and able to maintain among the students the discipline necessary for the successful prosecution of their studies ; and

III. To use their influence, in their respective spheres, to induce young men intending to prosecute a University education, to do so at the said University.

The Committees appointed to examine the Records of Presbyteries, reported that they had attended to that duty, and, in both cases found them regularly and accurately kept. Whereupon the Synod ordered them to be attested, which was accordingly done.

VII. No. 13.

The Synod then adjourned, to meet on Monday, at 10 o'clock, A. M. Closed with the Benediction.

DIET V.

St. Paul's Church, Fredericton, 19th August, 1861 :

Which day the Synod met, pursuant to adjournment. A portion of time was spent in devotional exercises, conducted by the Rev. James Mackie. The Synod was then constituted with prayer by the Moderator.

Sederunt as on Saturday, with the exception of Messrs. Brander and Nicholson, who had left by permission.

The Minutes of Saturday's proceedings were read and sustained.

The Ministers present, who had been appointed to preach yesterday in the different places, being called upon, reported that they had fulfilled their several appointments.

The Committee appointed to prepare a Pastoral Letter to the people of the several Congregations, on the due observance of the Sacrament of the Lord's Supper, submitted draught of the same, which was read from the Chair, after due deliberation approved, and ordered to be printed, in the Appendix to the Minutes.

Dr. Donald, Convener on behalf of the Committee appointed to prepare a plan for the admission of Ministers or Probationers from other denominations, reported that they had not yet matured any plan, and begged to be continued.

The Synod re-appoint the Committee, enjoining them to report at next ordinary meeting.

Moved by Dr. Donald, and unanimously agreed, that a vote of thanks be recorded to Dr. and Mrs. Brooke, and the several families conected with the Congregation of Saint Paul's Church, for the hospitable manner in which they had received and entertained those members of Synod who have come from a distance.

The business of the Synod being now concluded, the next Meeting was appointed to be held at Saint James's Church, Newcastle, on the second Wednesday of August, one thousand eight hundred and sixty two, at six o'clock, P. M., of which due intimation was given.

The Moderator then dismissed the Synod with a suitable Address, and the whole proceedings were closed with prayer, praise, and the Apostolic Benediction.

LETTER FROM NEW BRUNSWICK.

The Synod of the Presbyterian Church of New Brunswick in connection with the Church of Scotland met at Fredericton on the 14th of August. You will probably receive a copy of the minutes in time to publish them in the

October number of the *Record*. Meanwhile I may mention that though the number in attendance was not great, many subjects of a very interesting nature were discussed, and a more than usually large amount of business transacted. The Moderator chose for the opening discourse those words of our Saviour: "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptised shall be saved; he that believeth not shall be damned." It is not a little remarkable that while the sister Synod in Nova Scotia should have adopted an overture on the subject of a Foreign Mission, our Synod should have had its attention should be called in this discourse to the great commission which our Saviour left his Church—to preach the Gospel to every creature, and to the great guilt which the Church has contracted in so criminally neglecting it. Let us hope that the coincidence is of God, and that the two Churches, rousing themselves from their apathy, may ere long, unitedly or separately, support a missionary among the heathen. After the Synod had been constituted, and the Synod roll made up, the Rev. Henry Maclardy, of Woodstock, was unanimously chosen Moderator for the coming year. I shall at present allude to only one or two subjects which were brought before the notice of the Synod, and in which I know your readers will feel interested, leaving the published minutes to speak for the rest.

The committee appointed at last Synod on the subject of a newspaper, gave in their report, which was full and satisfactory. The Synod adopted their recommendation, which was to the effect that it (the Synod) should adopt the *Pictou Record* as its organ in a more formal manner than it has yet done, and that means should be taken for circulating it more largely among our people, and for securing more frequent contributions of articles from our ministers. I have strong hopes that this will not be mere words, as has been too much the case hitherto, but that we will be able, as a Synod, to give you real help in keeping up your admirably conducted periodical.

Letters were read from the Synod known as the Presbyterian Church of New Brunswick, and from the Synod of the Presbyterian Church of the Lower Provinces, anent union between the various Presbyterian bodies. The matter was very seriously discussed, and most of the speakers expressed themselves as highly favorable to union, provided it could be satisfactorily arranged. Still, it is my opinion that it will be many a day before such a union can take place, and I fear if ever it does take place, it will be at a sacrifice to the interests of our beloved Church. I must confess that I should have preferred that the Synod had resolved to drop the subject in the meantime till the matter is really feasible, as I think has been done by the Synods of Canada and Nova Scotia.

The Rev. James A. Murray, lately connected with the Presbyterian Church of Nova Scotia, was received into connection with our Church as an ordained missionary. His application for admission into our Synod was made to the Miramichi Presbytery some three or four months since, and was ordered to lie on the table till next meeting of Presbytery, together with his certificates, in accordance with the rules of the Church. The Presbytery, at the second meeting, expressed themselves as highly satisfied with Mr. Murray's testimonials, and recommended the Synod to receive his application, which was accordingly done. Mr. Murray has gone to labor as a missionary at Bathurst, to which congregation it is expected he will receive a call immediately.

Several important overtures were passed, among others, one urging on parents who apply for baptism: for their children the duty of first joining the Church themselves. An excellent pastoral letter on the subject was prepared by the Rev. Mr. Henderson, and ordered to be printed along with the minutes.

But I shall not detain your readers longer at present.

THE CHURCH IN NEW BRUNSWICK.

From the published Minutes of the Synod of our Church in New Brunswick, our readers will be able to form a tolerably correct idea of its present condition and future prospects. Like the sister Synod in Nova Scotia, it has had to struggle with many and unavoidable difficulties, arising from a great variety of circumstances—a sparse and widely scattered population, lack of worldly means in many cases, and, it is to be feared, religious indifference in many more, a want of organization among congregations, and, worst of all, an unavoidable but deplorable want of ministerial supply. The Church at home has done what it could to remedy or ameliorate these evils, by sending missionaries as she could find opportunity, and by supplementing the ministers' stipend in the poorer congregations. Yet amidst privations and discouragements great and many, we rejoice to find that there, as here, there is visible progress, and a prospect that, in course of time, many, if not all, of the congregations, will be self-supporting.

From the Synod roll we observe that there are at present 12 ministers and one ordained missionary on the list, and we have just received a letter from a valued correspondent in New Brunswick, informing us that the Rev. Mr. Wells has arrived from Scotland to take charge of the congregation of New Richmond, and from accounts that have reached us we believe he will not only be a blessing to his new flock, but a valuable accession to the Synod.

There are still several vacancies, which, it is to be hoped, will be filled gradually.

The operations of the Synod in her various Schemes during the past year have been exceedingly creditable.

For the Jewish Scheme, \$189 have been collected from 17 congregations.

For the Bursary Fund, for educating young men for the Church, \$466 from 23 congregations, being an increase of \$180 over last year. Four young men are being supported out of this fund, one at Edinburgh, one at Kingston, and two at King's College, Fredericton. Mr. Porteous, who has been studying in Scotland, will probably be licensed next year. Mr. Caie has finished his Arts curriculum at Kingston, and it is gratifying to find that all give promise of much future usefulness.

For the Home Mission and Synod Fund, \$378 were collected from 21 congregations.

Throughout the Church generally, there are strong indications of a healthy progress. During the past year, the Rev. James A. Murray, a young clergyman of great promise, formerly belonging to the U. P. body in Nova Scotia, has joined the Synod and already received a unanimous call to Bathurst congregation, and we learn from the *Colonial Presbyterian* that two other ministers are likely to follow his example.

A good deal of agitation has been going on among Presbyterians in New Brunswick, as elsewhere, on the subject of Union. We trust that after the deliverances of the Synods of Canada, Nova Scotia, and New Brunswick, this vexed question will be allowed to rest at least till more real harmony and brotherly affection may be felt as well as expressed. The Synod, while unanimously declining Union for obvious reasons, frankly and courteously held out the right hand of christian fellowship to their brother Presbyterians. The offer, we regret to say, has not been accepted, apparently in the best spirit. A religious paper in Nova Scotia attributes the result to the Scotch element prevailing so largely in the Synods—which it rather rudely, we think, characterizes as made up of "fossilized incapables," and as being "nuisances." The writer, for aught we know, may intend this for wit or humor, or both, but it is scarcely calculated to help in smoothing away difficulties. We fear that if the Scotch element were taken away even from his own Church, it would leave behind it rather a sorry remnant. Suppose that Professors Kigg, Lyall, McKnight, and Smith, Dr. McLeod, Dr. Forrester, Mr. Sedgewick, Mr. Bayne, and the other Scotchmen belonging to the United Body, were removed—what then?

The editor of the *Colonial Presbyterian* has been more guarded and more polite, though he has allowed Mr. Bennet the use of his columns to say some strong things, and give vent to a bitterness of spirit which is

not a good harbinger of Union. This same paper has given utterance to one or two ill-natured things about ourselves, though not much in the habit of doing so. The remarks have not hurt us, rather the reverse, and we wish to hear no malice. The *Colonial Presbyterian* is an excellent and ably conducted newspaper, and could its talented editor only soften down his Union mania, (we hope the expression is not too strong), we know of no Presbyterian journal which we would like so much to see in the hands of all our people. But that, we suppose, is hopeless. At all events, would it not be well to say nothing about Union for a few years, but diligently cultivate, in the interim, a spirit of harmony—by mutual forbearance, and a reciprocity of kindly and friendly acts. And when jealousies and envyings have been killed out by good deeds, engendering a unity of feeling and mutual confidence; when heart really warms to heart;—then will be the time to strike the iron, when there is no alloy of suspicion or insincerity, and there may be a rational hope that the bodies will be knit and welded so firmly that the bond will be indissoluble. Till that happy time it will be mere idle and mischievous talk, widening the distance, exasperating the feelings, and bringing a reproach on our common christianity.

CONSCIENCE.

There are courts of law in the world around us, and there is a court of law within us. The objects of those two are similar, namely, the award of justice. As the one is liable to corruption, so is the other. To come to a right decision on the bench, the ermine must be pure, the judges honest. If the magistrate be ignorant of the law, he will decide erroneously. If corrupt, he will receive bribes, and be guilty of the highest crime punishable by the law of God. Men appeal to the law of the land for the establishment of civil rights, and to the law of conscience for the enforcement of morals. A subject of such importance as the conscience ought to be well considered by all. An appeal to the conscience is often heard: we fear it is not as often regarded. There is one example in Scripture of this appeal. It was made by Paul as recorded in Acts XXIV. 16. He had been accused of sedition by the Jews, who followed him to Cesarea, and there, before the Governor Felix, arraigned him, and exerted all their influence to condemn him. Paul did not shrink from the fullest inquiry; nor did he hesitate to avow his determination to persevere in the course which he had formerly pursued. He declared the purity of his motives in these words, "Herein do I exercise myself to have always a conscience void of offence both towards God and towards man."

In attempting to say a few words in regard

to the conscience, we shall take the Apostle's appeal as the foundation of our remarks.

The chief subject of his declaration was the conscience, which is called the moral sense, and whose office it is to distinguish between what is good or evil in character, and right or wrong in conduct, exciting feelings of joy and complacency on the one hand; and pain and remorse on the other. Men possess notions of right and wrong. They possess a belief that they ought to do one thing and refrain from another. This may be called a conscientious belief, and when such a belief exists in a man's mind in reference to a number of actions, we would call the sum of his notions respecting what is right and wrong his conscience.

In avowing his integrity in this appeal Paul could not mean absolute sinlessness. We know by his own testimony that he was "far short of perfection, though no man had ever a brighter prospect of attaining it, or more deeply felt his distance from it. He elsewhere ingeniously says, "In my flesh dwelleth no good thing."

The value of conscience as a director of individual conduct cannot be overestimated, but it must be well informed and enlightened, for it may be silenced through ignorance and delusion, and decide erroneously, calling sweet bitter, and bitter sweet; saying peace, when there is no peace. That which one man may regard as a crime, another may regard with indifference. Both may be equally sincere, but sincerity cannot alter the nature of things. A conscience void of offence is that which is in conformity to the will of God, which is perfect and unchangeable as his own essence, and prescribes the only standard of truth to which all human systems must bow, the rule of duty by which all human actions must be tried, and which sincerity cannot alter or change. Idolatry does not cease to be criminal in consequence of being conscientiously practised. The conscience, therefore, that does not condemn the conduct is not necessarily a sound guide. There are some whose conscience is seared, who have proceeded so far in sin, that it has ceased to rebuke, and the condition of the sinner is never so alarming as then. When he has been so familiarised with scenes of vice, as to be hardened to the deceitfulness of sin, dead to reproof, and insensible to fear, he shows that he has been given over by God to a reprobate mind, as was the case with Ephraim when God said, "Let him alone," like calms on the sea, this is the prophet and forerunner of the gale.

It does not follow that conscience is void of offence, merely because it approves of conduct. The experience of Paul himself may be appealed to in proof of this. He did many things contrary to the name of Jesus of Nazareth, reviling his character, blaspheming his holy name, and persecuting his people; yet in all these crimes he had the sanction of

his approving conscience. He supposed he acted a most meritorious part, imagining he did God service, but no sooner had the Spirit opened his eyes, than he confessed himself the chief of sinners. When his conscience had been illuminated it reprobated his former course, and admired and adored the object of his former hatred. Under the guidance of mistaken zeal, how often have the most fearful passions been let vent to! What crusades have been organized, and sanguinary persecutions enkindled!

In order to a sound conscience, two things are requisite. It must possess an inherent knowledge of the rule of duty, and act habitually with a sense of duty. The decisions of conscience are only valuable when they accord with the infallible standard, which is the law extending to the affections of the heart as well as the affections. The law is exceedingly broad, reaching unto the whole man. It is also deep, penetrating unto the recesses of the soul, being a discernor of the thoughts and intents of the heart. The conscience was placed within us to be our proper governor, acting as the delegate of God, in the place of God, and should therefore speak with the voice of God set forth in the law.

"And I will place within them as a guide My umpire conscience, which if they will hear, Light of the light, well used, they shall attain."

He who prescribed the law, explained and exemplified it in His Word. "He hath shewn thee, O man, what is good, and what the law requireth of thee: to do mercy, to love righteousness, and walk humbly with thy God." Ignorance of the divine rule of morality, therefore, cannot fail to lead to the violation of that rule, and as this is dangerous, so it is inexcusable. If conscience approves when it ought to condemn, the guilt is thereby increased. Men often judge amiss because of their own faults. Some take little pains to ascertain the truth, and most men would possess more accurate perceptions of the moral law if they sufficiently endeavored to attain them; and therefore, though a man may not be punished for a given act which he ignorantly supposes to be lawful, he may be punished for that ignorance in which the supposition originates, and there is a degree of wickedness to the agents of which God at length sends strong delusion, that they may believe a lie.

We have said that in order to a sound verdict, the conscience must act habitually with a sense of duty, doing all as in the presence of God, and with a single eye to his glory. To follow it dictates whithersoever they might lead, regardless of consequences, to consult its testimony on all occasions in regard to what is lawful and expedient, by acting in every case according to our convictions of truth, is the high attainment to which we should aspire.

This attainment is characterised by two properties. One is its universality, comprehending the whole sphere of religious and moral obligations, both those which relate to God, and those which relate to our fellow-men. Under the former are included fear, reverence, worship and obedience: under the latter, justice and benevolence. We may have conscience of performing our duty to God by promoting his honor, keeping his commandments, living as under his omniscient eye. We may have conscience of performing our duty to man, by giving to every man his due, exercising compassion, charity and good-will towards all. In both these branches of practical religion Paul attained a very distinguished eminence. The glory of God he labored more than all the apostles to exhibit to the world, and how great and indefatigable his exertions to promote the eternal good of his fellow-sinners! How unutterable his compassion over the obstinate unbelief of the Jews: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"! and how strict his practice of justice, indicated in this advice: "Owe no man anything, but to love one another." The whole duty of man was exemplified by him, and the universality of this principle it was his aim to recommend to the acceptance of all. Conscience requires that we should be faithful in matters which are small, as well as those which are momentous.

Another characteristic of a sound conscience is uniformity. What conscience demands on one occasion it will demand on all occasions. It will impose the same restraints on self as on society, on the week-day as on the sabbath-day, in the sunshine of prosperity as in the night of adversity. It is not an occasional impulse, but a fixed principle—not a temporary fit of enthusiasm, like Saul among the prophets, but consistency of practice. This is what Paul attained to, and it is a character which is common to him, with all that are partakers of faith. True Christians fail in many things, but their hearts are right with God. They commit many sins, but they allow themselves in no sin. They are deficient, yet they are conscientious. This character is peculiar to the people of God. Others are influenced by secondary motives: seeking the praise of men—acting in accommodation with the prevailing customs of the day, and satisfied with the name that they live. Christians live in the exercise of a higher principle. With them the question is what God commands, not what the majority may approve. They are Israelites in spirit and conduct, in whom there is no guile.

How is the conscience to be renovated and invigorated? The application of the blood of sprinkling is indispensable. Our conscience is by nature defiled, and needs to be purged from dead works—to be freed from

those works which have deserved the punishment of death—through faith in the lamb of God. The conscience seeing mercy following it in the exercise of a full forgiveness, is delivered from the burden of guilt and the terrors of condemnation. Being turned from dead works, it is devoted and drawn to the service of God; not constrained by fear, but by love, and rejoices in comfort and peace. It must also be enlightened by the Spirit of truth. "It is not in man that walketh to direct his steps." Prejudice sways and perverts his mind; passion, pride, envy, &c., influence his conduct;—but he has an unerring guide to direct him, as the light that shineth in a dark place. He has the rule of duty so laid down that the wayfaring man cannot stumble, and the "manifestation of the Spirit is given to every man to profit withal."

The conscience purified by the Word of Truth must be carefully consulted and followed, in order to its being void of offence. Beware of attempting to bias it, or stifle its remonstrances, but listen willingly to its voice, for whether uttered in the language of counsel or warning, it is a faithful monitor. Let no consideration of fear, or shame, or worldly interest, deter you from uncompromising fidelity to its monitions. Let integrity be the aim of all your actions and on all occasions.

A FOREIGN MISSIONARY.

Our Church, long weak and disheartened by many disappointments, is now beginning to feel its strength and its power of making a successful effort to take its place among the Missionary Churches. It has been said that a church without a missionary spirit, is a church destitute of vitality and scarcely worthy of the name. Surrounded with difficulties, leaning to a considerable extent upon the generosity of the Church at home, and with many of our own charges destitute of ministerial supply, it would perhaps have been looked upon as chimerical had we attempted at an earlier period to undertake the support even of one missionary. By the blessing of a kind Providence, the darkness which so long surrounded us is beginning to break away, and we trust that a new era in our history is about to dawn upon us. One of the most satisfactory proofs of this, is the ambition seconded by earnest effort to make our church in these Lower Provinces self-supporting. In this we rejoice to say there is every prospect of our being successful. Halifax will henceforth we believe, in addition to paying its

own ministers, be able to supplement nearly, if not quite, the whole of their missionary's salary. In Pictou, the Rev. Messrs. Sinclair, McMillain and McGregor are off the Committee's roll, by having accepted fixed charges. The Rev. Mr. Grant has undertaken the charge of Georgetown and another missionary station, and we understand the people have bound themselves to pay £150 of Island currency towards his salary. In addition to this, we observe from the minute of the last meeting of Pictou Presbytery, that the Treasurer has been instructed to transmit out of the Home Mission Fund the sum of £150 sterling to the Colonial Committee. All this is most encouraging, and fully justifies us in now at length seriously turning our attention to the foreign field. Every successive year, every Christian Church appears to be feeling the responsibility of increased effort being made in this direction. New openings are continually being made, fresh opportunities being offered, while the pressing urgency of the call is ever increasing. The wilderness of heathenism is as vast as it is dark, and every man and woman, who has one grain of faith, or the slightest trust in the great truths of our holy religion, will be both willing and anxious to contribute their feeble mite to its extension in these benighted lands. The whole band of missionaries who have taken their lives in their hands and dedicated themselves to the service of their Master amidst the centres of idolatry and barbarism, reflect the highest honor upon the Christian world and will be a reproach to us if we take not a fitting share in these responsible and honorable duties. The zeal, the liberality and success of our brethren of the United Presbyterian Church in this Province ought to be at once a beacon and an example to us. Their great efforts in the cause of missions instead of impoverishing has enriched and blessed them. We are convinced that there is scarcely a congregation in their connection that does not consider it a privilege rather than a duty to take a share in this noble work. And so will it be with ourselves, so soon as we put our shoulders in earnest to the wheel. We are convinced that our people will give and give ungrudgingly, when the project is so far matured, that it can be placed properly before them. It is an inestimable boon to be able

to win even one soul to Christ, how glorious then the privilege to have the commission to rescue hundreds, it may be thousands, from the horrors of a dark and blood-stained idolatry,—still more to see that commission in the course of successful execution under the auspices and by the efforts and sacrifices of this portion of Christ's Kingdom.

In the Synod of Nova Scotia, there are now 20 ministers and at least 30 organized congregations. Some of these are poor, a fair proportion of them is wealthy. All of them are increasing in ability to do something for the cause of Christ, and we have no doubt that when the matter comes to be placed before each of them, it will meet with such a response as will at once place beyond all possible risk the cautious undertaking of resolving to support one Foreign Missionary as a beginning.

THE YOUNG MENS' SCHEME.

The attention of our readers has lately been repeatedly called to this, perhaps the most important scheme of the Church. Its working out has so far been favored with no small amount of success, notwithstanding the necessarily limited field of operation. It has been the means of securing the services to the Church of four distinguished ministers of the Gospel, two of whom are already settled pastor, and a third by his untiring energy—his zeal, his talent and industry, is perhaps doing more towards the building up and strengthening of our Zion, as a missionary—than he or perhaps any minister of our church could do if tied down to a single charge. "This result ought to encourage, and it no doubt has encouraged our people to prosecute the good work with greater energy than ever. The appeal made to the various congregations, has so far as yet heard from been well answered, and it now remains very briefly to state what is being done, as the result of the response which has been made by the Church.

During the present month, four young men will leave Pictou in order to carry out their studies for the holy ministry. Three of them go to the University of Glasgow; one to Queen's College, Canada. Two of these we understand are altogether under the auspices of the Scheme, one partially so—and

the fourth goes on his own charges. All of them are young men of the highest character and of devoted piety, as well as considerable promise. We are certain that they go on their mission accompanied by the prayers and the best wishes of the whole Church, for their safety and success.

Another student from the Presbytery of Prince Edward Island has also been admitted to the benefits of the Scheme, and will attend a preparatory session this winter at the Prince of Wales' College, Charlottetown.

The number of students now studying for the ministry in our Church, belonging to Nova Scotia, and who will look to their native country as the future field of their labors, is now we think, twelve or thirteen. Six in Scotland and the rest in Canada. About one half of these are altogether or in part supported by the Scheme.

This ought to fill us with hope, and at the same time with energy in behalf of this excellent Scheme. Our past efforts have received the ready sympathy of the parent Church, which with the unselfish generosity which has ever characterised her, has nobly offered to hold out to us a helping hand in this good cause without our asking it.

In the last *Home and Foreign Missionary Record*, a proposal is published by the authority of the Colonial Committee to found a "Bursary Fund" to educate Colonial students for the Colonies. They thus propose to meet and if necessary aid us. The principle is as sound as it is generous, and must have the effect, both present and prospective of binding the Colonial still more firmly and closely than ever to the Home Church. This is the UNION which we wish to cement—a union of principle and affection, of heart and soul; one in which there is no jealousy, and no compromise, in which the bond which links us is one of love, entire harmony of feeling and oneness of object. We will endeavor, in our next number, to make room for the article on this important subject which is published in the *Home Record*, by the authority of the Colonial Committee.

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THE LAY ASSOCIATION AND THE HOME MISSION.

It has been frequently asserted at Church Courts, and in the pages of the *Record*, that one great aim of our Church should now be to perfect the organization of her various Schemes of christian enterprise. Church-

door collections on days appointed by the Synod will suffice, in the meantime, for the "Widows' and Orphans' Fund" and the "Synod Fund." But we have, besides, three schemes of equal importance: the Home and Foreign Missions, and the Young Men's Scheme, in support of which a thoroughly efficient Association should be established in every parish. As to the first of these, however (the Home Mission), we have a plethora of agencies. In Halifax there is, in addition to the Synodical collections for the general purpose of Home operations, a local Home Mission energetically worked by Mr. Martin. In Pictou there is a Lay Association established for the same purpose, working independently of the general Home Mission; and in the Island Presbytery they are thinking to get up a local Home Mission in self-defence. But could not all these schemes be combined and managed by one general "Board of Home Missions," as is the case in the Parent Church and in every other Presbyterian Church. There is no need of abolishing the scriptural Sabbath-day collections for those who prefer to give their contributions in such a manner. And there is every reason for conserving the admirable practical machinery which the Pictou Lay Association has called into existence in several places, and for extending it to every station within our bounds. For having accomplished such excellent results, the zealous promoters of the Lay Association are indebted to the warmest thanks of the Church, and in the absence of Church Courts such an Association could act beneficially as a self-contained and authoritative organization. But it is surely high time for our Church in these Provinces to begin to act Presbyterially; and while these collections should be made, and money raised in every possible way, the disposal of such monies should be entrusted to one general Board, appointed by the Synod, and consisting partly of lay and partly of clerical members. It may be said that Halifax refused to go in with the schemes of the Lay Association, and that neither would it be partner in such a general Home Mission. But though Halifax refused to merge in a scheme that was peculiar and extra-Presbyterian in its constitution, it could not refuse to go heart and hand in what is Synodical and regular. Prince Edward Island Presbytery, too, would, I am sure, hail the institution of such a general and vigorously working Home Mission, and would do everything in its power to forward the ends proposed—viz: the supplementing of weak congregations, and the guaranteeing the payment of missionaries when more come among us. I send this proposition to the *Record* that it may be canvassed and the mind of the Church elicited on the subject, so that, if practicable, it may be carried into effect at the earliest opportunity.

GEORGE M. GRANT.

MEETING OF THE PRESBYTERY OF PICTOU.

St. Andrew's Church, Pictou, September 4, 1861:

Which time and place the Presbytery of Pictou met according to adjournment, and was constituted. Sederunt—Rev. Thomas Tallach, Moderator; Messrs. Pollok, Mackay, Christie, Macgregor, Macmillan, Sinclair and McCurdy, Ministers; John Mackay, Esquire, and Mr. Duncan Macdougall, Elders.

The minutes were read and sustained as correct. The Rev. Daniel McCurdy was unanimously chosen Moderator for the current year, and the thanks of the Synod accorded to the Rev. Thomas Tallach, the retiring Moderator, for his courteous conduct while in the chair.

Commissions were presented in favor of the following elders—namely, from the Session of St. Andrew's, Pictou, in favor of Donald Allan Fraser; from St. Andrew's, New Glasgow, in favor of John Mackay, Esquire; from St. Matthew's, Wallace, in favor of Mr. Alexander Ross; from St. Matthew's, Pugwash, in favor of Mr. Charles Olton; from Barney's River, in favor of Mr. Duncan Macdougall. Commissions were sustained, and their names ordered to be added to the Roll.

The Rev. Thomas Duncan, of Charlotte-town, being present, was requested to sit and deliberate.

There was read a letter from Dr. Macgillivray, stating that for some time he had been unable to discharge the duties of his office, and requesting pulpit supplies from the Presbytery for the next three months.

The following Kirk Sessions paid the sum of £1 towards the salary of the Clerk of the Presbytery, namely, Pictou, New Glasgow, Earlton, West River and Gairloch, Roger's Hill, E. & W. Branches East River, Wallace.

Mr. Sinclair was appointed to supply the pulpit of St. Andrew's, Pictou, on Sabbath the 15th September, and Mr. Mackay on Sabbath the 29th.

Messrs. Macgregor and Pollok were appointed to dispense the Sacrament of the Lord's Supper at Barney's River on Sabbath the 29th of September.

Mr. Grant reported that agreeably to instructions he had ordained Messrs. Archibald Macphee and Alexander Cameron in the office of the eldership in Lochaber congregation.

Mr. Macgregor was appointed to ordain the elders elect in St. Mary's at his convenience.

John Mackay, Esquire, made the usual application for supplement to Maclellan's Mountain. It was moved by Mr. Pollok, seconded by Mr. Tallach, and unanimously agreed to, that with reference to letter of Colonial Committee, a Committee be appointed to draw up a letter to the Committee, giving an

account of the proceedings taken, the information elicited, and the whole circumstances, and respectfully request the Committee not to disturb the present arrangements for the space of half a year to come. Committee—Messrs. Pollok and Macgregor, and John Mackay, Esq. The Clerk was authorised to certify the above application in the usual form.

Messrs. Christie, Sinclair and Mackay, were appointed to supply the pulpit of Maclellan's Mountain on the first Sabbath of October, November and December, respectively.

With respect to the application for supplement to the congregation of Pugwash, tabled at last ordinary meeting, it was moved, seconded, and agreed to, that the Presbytery authorise the Clerk to grant certificate for the past half year, with instructions to write the Pugwash congregation, stating that unless within the current half year, ending February 2, 1862, a considerable addition be made to their proportion of the minister's stipend, the Presbytery will be unable to solicit further supplement from the Colonial Committee.

There was laid on the table a call from Barney's River and Lochaber to the Rev. Peter Mackichan. The Presbytery agree to transmit copies of the documents to the Colonial Committee, and to Mr. Mackichan; in the one case urging Mr. Mackichan to comply with the request contained therein, and in the other case respectfully requesting the Colonial Committee to correspond with Mr. Mackichan, and if possible, to appoint him as a missionary, to labor within the districts of Lochaber, St. Mary's, and Barney's River.

It was moved, seconded, and agreed to, that £150 sterling of the monies received for missionary services, and in the hands of the Treasurer, be remitted to the Colonial Committee.

The Clerk was authorised to grant to Mr. McCurdy an order for £10, to be paid him from the funds of the Home Mission.

Mr. John Gordon appeared before the Presbytery to be examined previous to entering the Divinity Hall. Mr. Gordon was examined upon his knowledge of literature, science and philosophy, particularly Latin and Greek: also upon his knowledge of the Christian Religion, as it is exhibited in the Catechetical standards of the Church. The Presbytery have much pleasure in recording their high gratification at the very satisfactory and creditable appearance made by Mr. Gordon, and enjoy the Clerk to grant the usual certificate.

Mr. Tallach was appointed to preach at Barney's River, on Sabbath the 27th of October; Mr. Macgregor at Lochaber, on Sabbath the 17th November; Mr. Herdman at Barney's River, on Sabbath 8th December, and Mr. Macmillan at Lochaber, on Sabbath 29th December.

The following sums were received for missionary services:

Georgetown, P. E. I., per Rev. Mr. Grant,	£8	6	8
River John Congregation,	2	5	0
Lochaber, per Rev. Mr. Cameron,	5	0	0
In all,	£15	11	8

The Presbytery then adjourned, to meet in St. Andrew's Church, Pictou, on the first Wednesday of December, at 11 o'clock a. m. Closed with prayer.

JAMES CHRISTIE, *Pres. Clerk.*

MEETING OF THE PRESBYTERY OF PRINCE EDWARD ISLAND.

Charlottetown, 11th Aug, 1861.

Which day the Presbytery of Prince Edward Island met according to appointment and was constituted with prayer by the Moderator.

There were present, Rev. Messrs. McLean, Grant, and Duncan. The Minutes of last regular Meeting as also of *pro re nata* meeting held by permission of Synod, were read and sustained.

The Presbytery having learned that the adherents of the Church of Scotland residing in Dog River Settlement, were desirous of receiving supply of ordinances, appoint Mr. Duncan to preach there on the Second and Fourth Sabbaths of October; and further appoint Messrs. Grant and Duncan, a Committee to confer with the people.

Compared Alexander Nicholson Student, for examination previous to entering College. His examination was highly satisfactory; and having signified his intention to study with a view to the Ministry of the Church of Scotland, and return to the Bounds of the Synod at the end of his course, he was admitted as a Student upon the Young Men's Scheme; and allowed to attend the Prince of Wales' College Charlottetown, for this Session.

The Presbytery being informed that the necessary deed had been obtained, securing the Church at Cardigan to the Church of Scotland, instruct the Clerk to request power from Rev. A. Lohead, to draw the sum lodged in the Bank Charlottetown, on behalf of the building; also, enjoin Mr. McLean to collect the monies subscribed at Belfast, towards the erection of said building.

After deliberation on the debts contracted by the late Malcolm Martin, Student at Queen's College Kingston, Mr. Grant was appointed to correspond with the Senatus of Queen's College on the subject.

It was moved and agreed that Mr. Duncan be Moderator for the current year, and that Mr. Grant be Clerk.

The Clerk was enjoined to forward the

Minutes of each Meeting of Presbytery, to the *Monthly Record* for publication.

The next Meeting of Presbytery was appointed to be held on the last Wednesday of October, at Charlottetown. The Meeting was closed with prayer.

T. DUNCAN,
Presbytery Clerk.

PRESENTATION.

On Saturday the 21st inst., a deputation from the Ladies of St. James Congregation, Charlottetown, P. E. I., waited on their Pastor, the Rev. Mr. Duncan, and presented him with a very handsome Pulpit Gown and Cassock, as a mark of their affection and esteem.

In acknowledging the above gift, Mr. Duncan begs to express to the Ladies of his congregation, his sincere appreciation of this mark of their esteem, and unworthy as he feels his services to have been, yet, regarding it as an important thing to the Clergyman in the faithful discharge of his duties, that he should have the affection and sympathy of his people, he must accept this expression of his people's kindness, as a very great encouragement to increased diligence and zeal for their best welfare.

ST. JOHN'S, NEWFOUNDLAND.

September 10th, 1861.

MY DEAR SIR,—

On opening the *Record* for the current month, my attention was directed to the article headed "Report of the General Assembly's Colonial Committee." In the list, at the commencement of that article, of persons in the receipt of aid from the Colonial Committee, my name appears opposite the amount of £50. Not only so; at the bottom of the list, St. John's appears again, credited, under the head of building fund, with the sum of £25.

Upon the above I remark, that, personally, I have not received one penny of aid from the Colonial Committee since my arrival in St. John's; and would feel obliged, if, in your next, or privately, you would mention the source from which your information has been derived, that I may lose no time in giving it the unqualified contradiction which it deserves.

As to the entry under the heading "Building Grant," that also is calculated to give rise to a wrong impression. Last year, the congregation in St. John's did apply for and obtain one grant of £50—paid, according to the usual custom of the committee, in two instalments. No other application for aid has been made during my residence in this city,—no other assistance received. And yet the manner in which, several times in succes-

tion, my name, or the name of my congregation, has appeared in publications connected with our Church in Nova Scotia, would lead the readers of these documents to infer that we are annually in receipt of the bounty in question! The mistake has originated, I presume, out of the single grant of £50 for building purposes, referred to above. But it is a mistake of a character fitted to be prejudicial. I beg, therefore, that, in justice to myself and my people, you will insert the correction of it in your next issue.

And am,

Very truly yours,

D. MACRAE.

J. COSTLEY, Esq., Pictou.

LETTER FROM P. E. ISLAND.

MY DEAR MR. EDITOR,—

I was astonished to see in the last *Record* an article in which the Presbytery of Prince Edward Island was charged with having been guilty during the past year of some irregularity of procedure, and one or two vagaries. I am happy to be able to inform you that such is not the case. It is impossible for a Presbytery to act more harmoniously, or more in accordance with Church order, than ours. The only circumstance that could have given rise to the unfair remark was what occurred in the affair of Mr. Martin, lately a student in Canada, but now deceased. The members of the Island Presbytery who sat in Synod disclaimed any official knowledge of him, asserting that he had never been before them for examination, and that they had made no promises of aid to him: whereas it was announced at an after sederunt of Synod that there was a notice in their minutes of two or three years back respecting two students named Ross and Martin. But this notice was inserted by members who do not now belong to the Presbytery; and the assertions of those who are now in this Presbytery were perfectly accurate. The notice merely referred to these young men as living in Canada, and contained an application for some aid to them out of the funds of the Young Men's Scheme. And in no other particular was an insinuation made against the Island Presbytery. The Synod declared their minutes to be accurate, and correctly kept, and as regards Synodical injunctions, in no Presbytery had they been so well observed as in this one. And as regards our present condition, our congregations are more free from debt or trouble, and less indebted to the Colonial Committee, than is the case with any other Presbytery in connection with the Synod.

I am yours, &c.,

ISLANDER,

NEW BRUNSWICK UNIVERSITY

We are pleased to learn that the University of New Brunswick opened its second Academic year under very promising auspices. Upwards of thirty students have already matriculated and there is a prospect of a further addition. This seat of learning has encountered not a few difficulties and experienced several vicissitudes. But we believe that the dawn of a bright future has at length opened upon it, and that it now affords all the facilities that could be desired for a first class education. The Principal is a man of parts and character, and the staff of professors is said to be very efficient. We trust we have seen the last for a long time of changes of system and instructors which have done not a little to mar the success of the University, and as it is open to all, that it will become the *Alma Mater* of many a distinguished New Brunswicker.

We observe that three students belonging to our Church are taking their Arts Curriculum within its walls, an advantage which might be embraced by Nova Scotians also who could finish their Divinity Course either in Scotland or Canada.

LOVELLS SCHOOL GEOGRAPHY.

British Colonists have long been sadly in want of some such publication as the above. Our youth have been far too long dependent upon foreign geographies for their knowledge of this useful and interesting branch of study.

The consequence has been that they have learned little or nothing of their native country—which these works have all but ignored. While their time has been taken up in the reception of exaggerated statements and impressions, with regard to a neighboring republic.

Lovells Geography corrects all this—and while giving a vast amount of well arranged matter about every country on the globe, presents the young Colonist for the first time with a succinct account of the features—physical, political, and general of the land of his birth. We have little doubt that in a short time it will supersede all others and become the standard text book on this subject throughout the British Provinces. We have noticed a few statistical and other errors in the section referring to Nova Scotia, which we doubt not will be corrected in a future edition—We would recommend its adoption in all our schools.

We would direct attention to the letter of the Rev. Mr. McRae, of Newfoundland, in another column. We are glad to find that the Church in St. John's has neither received nor required aid from the Colonial Committee. The explanation must be very satisfactory to the Church here, for many were rather surprised that a congregation which though

numerically rather small, was financially very strong, should not be self supporting. Still as the error is one of several years standing, for it has appeared in the Annual Reports several times over, it would be well to direct the attention of Mr. Laurie, the Secretary for the Colonial Scheme to the mistake and have it at once rectified.

REVIEW OF THE PAST MONTH.

The one all-absorbing subject, that which, for the time being, has swallowed up all others, even politics, has been for some time past—Gold. At present there are all the symptoms of an approaching gold fever, which will probably reach its height some time next spring. How Nova Scotia will come out of it the future must determine. In the meantime the all-engrossing topics are goldbearing quartz, quartz crushing machines, new discoveries, fresh indications in different localities. Nuggets at Tangier, rich specimens at Lunenburg, discovery of the rich metal at Lake Thomas, at Wine Harbor, at Isaac's Harbor, at Earlton, in the very streets of Halifax. Every where the matter is discussed with the greatest earnestness. Companies are being formed, capital is being brought to bear, practical knowledge is loudly called for, every body is awfully in earnest—for what? "The gold which perisheth." What the Bible calls the "mammon of unrighteousness," is sought after with terrible sincerity. Every body wishes to shake poverty from him, and disown it, if possible. The chance is presented, and all are in a hurry to be rich. The government has wisely yielded to the public clamor to engage science in smoothing the way, and opening up the arcana of nature, by appointing two scientific men to make a geological survey of the Province. We trust that should Nova Scotia turn out a miniature California, she will escape her rude and trying ordeal, and that her good fortune will be a blessing to her, morally as well as materially. Still, let us remember that after all, flocks and herds, and luxuriant corn fields, are the real substratum of national wealth, and the hand of industry the unfailing nurse of all. It is not well to run mad, even after that scarce and tempting commodity—gold.

Our harvest has been nearly gathered in, and Providence, it is said, has filled our barn yards with a bountiful hand.

For some weeks past our shores have been alive with mackerel, rewarding largely the labor of the fisherman, so that amidst the general stagnation which the American war has brought upon trade, we have not a little to be grateful for. Yet which do we hear more frequently? the voice of gratitude, or the murmurs of complaint?

Three additional regiments are on the eve of being sent to Canada; this, in conjunction with the considerable fleet at present on our

waters, shows that the British Government does not place implicit confidence in American affairs.

It is said the prospect of an inter-colonial railway is once more brightening. Never, perhaps, was there a more hopeful time to urge it. Should there be trouble with the States, England is practically shut out from Canada during our long winter. Should anything like a rupture with the neighboring Republic be apprehended, this will be an all-potent argument.

Canada is about to get a new Governor in the person of Viscount Monck, a name as yet unknown to fame, while the new Governor of New Brunswick is said to be a younger son of the late Earl of Aberdeen, who was lately an unsuccessful candidate for Parliamentary honors in his native county, but who may, notwithstanding, be a worthy and able man.

Praiseworthy efforts are being made to have Nova Scotia well represented at the coming Exhibition of the Arts and Industry of all nations in London. We trust that every section of the Province will be alive to the importance of having their native country well represented at this great contest of skill and industry.

Many ask, What can we send? The answer is satisfactorily given in the prizes offered for articles for exhibition from Nova Scotia, the mere names of which fill a column of a newspaper.

Matters are not improving in the United States. The two great armies are within gunshot of each other on the Potomac, but neither seems anxious to force matters to extremities. It is a strange state of matters. The Federals talk loudly of rebels and traitors to be crushed out, yet seem to imagine they are doing well if they can simply hold what they have, and prevent their opponents from seizing the capital. A sea expedition has captured Hatteras; but such forays will do literally nothing to bring the war nearer a conclusion. We question even were the whole seaboard in the hands of the Federalists, whether it would help them much in compelling peace. There is but one thing which can give them a hope, and that is by crushing their enemies in the battle field, not waiting for, but driving them out of every stronghold, till they have convinced them that resistance is hopeless. The South will fight to the last extremity, and the only argument they will listen to is prostration and defeat. There is not much prospect of either. The native American is getting tired of soldiering, and scarcely a recruit is to be got for love or money in the Northern States. The stamina, the very flower of the Northern army, are the foreign regiments, the Scotch, the Irish and German. A nation leaning upon mercenaries never was, and never will be, a conquering nation.

Mr. Buchanan, the ex-president, and pro-

bably the last president of the *United States*, is dead.

The newspapers inform us that a powerful English, French, and Spanish expedition is about to be sent out against Mexico without delay. The conduct of this government has become intolerable, and such as to place them beyond the pale of modern civilization. English and French citizens have been openly robbed and murdered with the connivance of the state officials, state debts repudiated, the houses of consuls violated, and even that of the English Ambassador broken into and plundered by order of their chief officer. Utter demoralization runs riot every where, and the strong arm of power must bring these organized robbers to reason.

The South Sea Mission Field of our brethren of the Presbyterian Church has met with a very serious misfortune. A fearful hurricane has devastated the island of Aniteum; the church and school house have been burned, and a large proportion of the population has been carried off by measles. Mr. Johnston, one of the missionaries, died suddenly, and in several of the islands the inhabitants have been quite hostile and dangerous. In these trying circumstances it is encouraging to learn that Mr. Geddie is as devoted to his post, and as full of hope and energy, as ever.

Religious liberty has gained a great victory in Austria. In spite of the *Concordat* of the Pope, the Protestant subjects of that empire have, by a rescript of the Emperor, been placed in every respect on an equality with those of the Roman Catholic faith. The number of Protestants in Austria is considerably upwards of 3,000,000, who are now permitted not only perfect religious freedom, but are made eligible to the highest civil and military offices. This noble act of Francis Joseph will do much to endear him to the people of England.

The Free Church do not intend at present to appeal from the decision of the Court of Session to the House of Lords, in the *Cardross* case. It will, therefore, go again before the same Court *on its merits*, that is, whether the Free Church has violated its contract with Mr. Macmillan or not.

The congregation of Dr. Guthrie, the eminent Free Church clergyman, has adopted the standing position during praise in church.

The Bishop of Durham, a younger brother of the Earl of Clarendon, is dead. This see is worth £10,000 a year.

The richest living in England is Dodding-ton Rectory, worth £7,300 a year, with a population of 9,000 souls.

The subject of Revivals continues to excite much interest in Scotland. We refer our readers to a very interesting notice of Richard Weaver by our Scotch correspondent.

The Rev. John Macleod, a son of Dr. Macleod of Morven, has been inducted into the parish of Newton-on-Ayr. Mr. Macleod

is of the same standing as the four young ministers who lately arrived among us.

The Duke of Argyle has presented the Rev. John Alison, of the Middle Church, Paisley, to the fine parish of Bonhill. Mr. Alison is one of the many rising young clergymen belonging to our Church, and we are happy to claim him as an occasional contributor to the *Record*.

The Rev. Mr. Downs, assistant to Dr. Maculloch of Greenock, has received a call to Wishaw, in the presbytery of Hamilton.

The Rev. Mr. Fraser, of Aberdeen, one of the ablest and most popular ministers in that part of the country, has been presented to St. John's, Glasgow, once the church of Dr. Chalmers.

Affairs in the South of Italy continue in a truly deplorable state. The most inhuman and barbarous cruelties being committed on both sides. The insurgents or reactionists, murdered 40 Piedmontese soldiers in cold blood, and in retaliation a village of 6000 inhabitants was destroyed and every thing living it contained. Such things are a reproach to the age we live in. It is evident that the common people are altogether under the influence of Rome, which is as hostile as possible to the Government of Victor Emmanuel. The complications in the Roman States are as great as ever.

There is not much of great public interest in England at the present moment. The Queen has had an ovation on the lakes of Killarney, and is now luxuriating in her Highland home.

Two dreadful Railway accidents have taken place, resulting in the loss of 23 and 13 lives respectively. Both were excursion trains.

A Baron de Vidil has been sentenced in England to 12 months imprisonment with hard labor for a deadly assault upon his son.

The Channel Fleet having visited the Frith of Clyde, and its principal officers being hospitably entertained by the town council of Glasgow, Admiral Smart issued a general invitation to the citizens to visit the ships—which was accepted by 130,000 of their number, to the great delight of all parties.

The British Association has had a very successful annual meeting at Manchester. Fairbairn the great engineer, delivered the inaugural address, on the progress of science during the present century—a most masterly performance, an abstract of which we will probably give in our next.

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 5 dollars. Single copies, 3s. 1 1-2d.

All communications intended for publication to be addressed to John Costley, Pictou Academy; letters on business to be addressed to Mr. William Jack.

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