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THE MONTHLY RECORD

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

SERMON,

By the Rev. Archibald Watson, Minister, St. Matthew's Glasgow.

"Ye are complete in Christ."—*COL.* II. 10.

THERE is, then, a true way to Christian perfection. It is the will of God that the individual, and the whole Christian body, should be made *complete*.

And there is only one way to Christian perfection; out of this way, men are incomplete and imperfect. Something is wanting in every one who is out of Christ. Without Him, the soul and life of man is a fragment—it has no consistency, no harmony, no meaning, without Him. A soul clothed with all other ornaments and endowments is poor and destitute without Christ.

And to be in Him is *all* that is needed. He is essential to every soul; and where He is, the root of everything else that is required by a human soul is there too. This is the language and experience of Paul. It was no new doctrine to the Colossians. It was the faith which He delivered to them at the beginning,—it was the old doctrine which Timothy and Epaphras had taught them,—it was the first subject that was preached to them, and the main subject; and every other subject hinged on it, and derived its force from it. It formed, in short, the substance of the Gospel. For this truth, Paul and all the servants of the Lord laboured; and if they seem to have laboured with superhuman activity and zeal, the explanation of their conduct is to be found in this,—that "they preached, and warned, and taught,—labouring and striving that they might *present every*

man perfect in Christ Jesus." (*Col.* i. 28.)

But though the Church at Colosse had been instructed in this truth before, it needed again to be reminded of its true foundation; for in that, as in many other localities, grievous errors soon sprang up, by which men were drawn away from the "simplicity that is in Christ," and were deceived and injured; and all error in Christian doctrine and practice contains its danger in this, that it shuts out Christ, and lets in another; it banishes Him, and lets in the world and self.

As long as men cleave fundamentally to Christ, and give Him the place which He claims in the work of their soul's redemption, they are in the path of perfection.

I shall notice one or two ways in which the individual and the body is complete in Christ; that is, in which all the purposes for which the soul and the Church were created are served:—

I. *In point of safety*, ye are complete in trusting to His reconciliation.

This is at the root of all religion. Without this simple trusting in the work of Christ the soul has no religion—no binding together to its God—no sense of security. "We have redemption through His blood," *that* is our confidence; if we have *that*, we are complete in Christ so far as safety is concerned. "He is our peace." "He has made peace by the blood of His cross." Without this affectionate leaning on His work, there is in the soul a sense of insecurity—there is distrust, suspicion, fear.

Forms there are, indeed, of Christianity, both in theory and practice, which keep out this essential element of the religion of the

soul, but they are only forms; they have no substance—they do not flourish—they will not last. Man must be lifted from his misery; the sinner must be raised from the degrading bondage of fear, before he can be a true man, created in the image of God.

The soul will not be satisfied with a religion that does not soothe its agonies—the doubts of a broken-hearted penitent will not be removed till assurance is made that sin is remitted, and that God justifies the ungodly.

And nothing more is needed to quiet all the tumults of such a mind, than the relief, that Christ has once suffered, the just for the unjust. It is enough for a soul seeking God to learn, that in Christ God is reconciling the world to Himself.

The heart is not, and can never be perfectly satisfied with its own thoughts, and its own doings; it is satisfied with nothing of its own it looks forth like a despairing invalid for deliverance from above,—it cries for help from God,—with nothing short of His redemption will it be content. To this completeness the Apostle refers below, in the 11th verse.—“Having forgiven you all trespasses.” This forgiveness is complete deliverance. The humbled soul renounces all other righteousness but this; it will have nothing to do with the merits of penances—of fastings—of prayers—of alms—of sacrifices—of creeds—of sects—of sufferings—of works. One and all it casts away as utterly unfit to procure peace and salvation; and, with resigned and trembling faith, it throws itself down, weary and contented, at the foot of Christ's cross, to which the hand-writing of ordinances hath been nailed, and where sins have been blotted out.

II. Ye are complete in Him, needing no addition to His doctrine. Nothing is necessary to our faith which is not derived from His authority.

At that period this admonition was greatly needed, for there had crept into the churches of Asia, a class of men who wished to add to the precepts of the Gospel, commandments which were contrary to its spirit. It seems to be to this that he especially refers; and it is in close connexion with this, that he writes these words,—“Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him,” (ii. 7. 10.) Completeness in Christ is contrasted with dependence on human authorities,—their faith was not to stand on the wisdom of men,—they were to be rooted and built up in Him. It is from Christ that their teaching is to come; what was inconsistent with His works of redemption, they were to reject.

Paul is not condemning knowledge. He

is not trying to prejudice their minds against the study of any of God's works. All he says bears upon one point,—it all goes to mark out the Gospel as the exclusive truth upon subjects of religious faith.

Some teachers wished to make the Gospel an entirely Jewish dispensation,—they desired to make all the ordinances of the Mosaic ritual binding upon the consciences of the Gentiles. Others wished to render the doctrine of the cross more acceptable to the tastes and prejudices of the world,—they borrowed from the philosophy then in repute, maxims which might modify the peculiar features of the Gospel. This was the philosophy and vain deceit mentioned by Paul. He was anxious to keep the truths of Christianity simple and uncorrupted; he was afraid that theories and dogmas would be grafted in upon the doctrines of Christ, and that the plain fact of the propitiation would be hid and mutilated by human speculation.

The Apostle tells them they had no need of these. The mysteries of the Gospel were not to be cleared up by vain and self-sufficient men. The wisdom of the world could not supplement the wisdom of Christ. No spiritual truth of Christianity was to be displaced for a tradition taught by man. There was no new discovery or pretended revelation which could in any way explain the grand truths of the Christian faith, and save the pride of human nature too. The doctrines he had taught could not be superseded or disproved;—“in Christ are hid all the treasures of wisdom and knowledge.”

Let us not be misunderstood here. We do not mean to assert that human helps are unnecessary. We do not mean to say that no light is to be derived from the page of nature, or from the volume of history, or from the researches of the human intellect, to bring forth a more distinct meaning from the Word of God; far from it. Helps are essential on many points. Such is the character of revelation, and so distant is the period of time since it was first announced, that some acquaintance with the circumstances, and habits, and people, among whom it first appeared, is necessary, in order to give us a full and enlarged idea of its grand design.

But all knowledge that keeps away the mind from Christ, is to be suspected as spurious; all investigations are to be avoided, which, in their natural consequences, unfit the mind for appreciating Scripture truth. If the plain and obvious effect of any pursuit be to set trifles above realities, small and profitless questions above heavenly truth, they are to be considered dangerous and delusive.

Such were the minute and frivolous points which were thrust upon the Church of Colosse by vain wranglers,—such, we venture to say it, are many of those topics which, in our own day, swell to such a size in the narrow view of many who can see nothing compre-

hensive—nothing great and catholic, is the religion of Christ.

Beware of it, my brethren, for it creeps into every sect and denomination in Christendom. It wins its way into honest, as well as insincere hearts. Suspect it when it appears, and put it away. Learn to look at Christ and His Church as a great community, where no jarring nor jealousy should reign. Think not that all truth lies in one remote nook of the Christian temple.

Believe not that ye are complete in holding on by any one Church, or any one class of people on earth. Ye are not complete in the family dear and hallowed as that little circle is; ye are not complete in the Church, sacred as its associations to you are, and time-honoured as its institutions may be; ye are not complete in any single confession, nor in any simple creed, accurate and systematic though ye prove them;—ye are complete in Christ.

III. In regard to *personal godliness*, ye are complete in your union to Him.

To have a sound creed is well; but it is not all. Religion must be somewhere else than in the head. Knowledge is not religion. Orthodoxy does not constitute a Christian. Strict adherence to forms, and a valiant advocacy of our opinions, do not suffice. These may all exist, and the Christian may be very imperfect. He may adhere to the dogmas which he believes,—he may argue with antagonists and confute them; but though he has all knowledge, and all understanding, he may be a very incomplete disciple of Christ. The apostle says in the 6th verse, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

A complete Christian is a *living* Christian. There must be life in Christ; a close intimacy with Him; a daily habit of resorting to Him; a holy pleasure in communing with Him, or there is no life, no completeness.

It is not one act of faith that makes us Christians. "We grow up into Him." We are not moulded all at once into the image of Christ; we must be renewed day by day. It were comparatively easy to gain the Christian reward if one vigorous effort completed us, and one season of contact with Christ's word and throne perfected us for ever. But we have a daily death to die, and a daily cross to lift, and a daily life to be strengthened; and we must *abide in Christ*, and be complete in an unbroken union to Him. The divine life of the soul is a breathing life, and its breath is drawn from fellowship with Christ. Christ is needed every moment, as He is the first hour of conscious believing on Him. We need Him every night, and morning, and labouring day, as much as when, at the beginning of our spiritual history, He makes the sense of His grace and truth drawn upon the soul.

A soul left to itself has no power. Even a

soul of the purest and holiest cast would feel the weakness of its own nature.

Good feelings, happy moods, serene emotions, are soon lost. The sense of God's goodness, the love of God's character, and the earnest will for God, are transient things in the best of men, if not ever and again lighted at the holy altar.

A soul left to itself will droop and die. It may, for a little, maintain the appearance of life; but the essence of life is gone if disunited from Christ. As the flower that you nip from the stalk lives a few hours after it is torn away, it continues for a little to emit its fragrance, and to keep its fresh colour: but one ray of the sun, and one touch of the hand, dries up its moisture, and it withers away. So, except ye abide in Christ, as the flower to the stalk, ye cannot live, ye will die. Ye are complete when closely bound to Him. Lowly plants in your Father's garden you may be,—humble branches, creeping unseen, by your Father's dwelling; but *in Christ* you are alive,—abiding firm in Him, and by faith and prayer, drawing forth from His secret storehouse your spiritual life;—ye are complete in Him.

IV. In regard to the *Christian's influence and power*, he is complete in nothing else but simple faith in Christ.

It was this which made the early Christians such faithful models of Christian eminence. There were great, just because they were in Christ; they were complete, not because they had greater originality, or greater intellects than we, but because they were rooted and grounded in Him.

In our own day, when so much requires to be done by the Church, and by every member of the Church, it is well to bear in mind, that all things are possible to him that believeth. In Christ, and by Christ strengthening us, we can do all things.

Our completeness is as much a duty as it was to the Colossians; and it is as possible to us as to them; and it is attainable in the same way.

In the early ages, the belief in Christ was substantially the same with ours, but different in this,—that *then* it was universally admitted that Jesus had died,—the event was so well known, that it was received as an undeniable fact; and faith in Him was to acknowledge, that this Jesus who died on the cross was the Son of God. Such was the manner in which the Ethiopian treasurer manifested his faith, and such the manner in which the faith of the three thousand was manifested on the day of Pentecost. These men had witnessed the crucifixion of our Lord; it did not require faith to believe that He died, but it required faith to confess that He was the Son of God; and it required faith to receive the truth regarding the purpose of His death. This was their strength, and it is ours; to admit these truths into the

soul with all the heart, is to lay hold of the power which overcomes the world.

If you have mastered this acquirement, all real difficulties are conquered. If you firmly and in your soul, believe that Jesus died and rose again by the express will of God, that the love of God might be shewn to you, a sinner, all the objections and trials of the Christian path will weigh as the small dust of the balance with you.

Just think on this, just apprehend it in all its wonderful issues, and you are possessors of the truth which overthrew old superstitions, and changed the face of the world. Just admit these with all your heart, and simple though they be, you have all the *mighty power* which brought such fame to the renowned Christian sufferers of old, and made them meet imprisonment and death with willingness.

Let not one of these truths be dropped, and you have everything that made Paul happy in his prison,—everything that made him and Silas sing songs in the night;—it was just this which gave cheerfulness to John in his lonely exile, and imparted to the early disciples joy unspeakable and full of glory.

My brethren, you sever yourselves from Christ's promises of strength and success just by your doubts and unbelief,—you are imperfect and tossed to and fro, just because you are incredulous,—you cut yourselves off from the communion of Christ and of the saints of early and later times, just because you fancy that in their case there was something peculiar which rendered their faith remarkable. It was just faith in Christ that constituted the sum and substance of their Christian character. Read their lives again, and you will find *that* to be the only solution of their astonishing self-denial, and heroic fortitude, and persevering zeal.

The greatness and strength of every child of God lay where you may find the same.

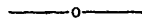
Look where you will, and examine what apostle and martyr you please, and you will find that their power lay in this, that they took hold by a simple faith of the facts of the Gospel, and made them the secret food of their souls.

Between you and them there is no difference, except in the strength of faith in Christ. Their faith was great, yours is small,—theirs was firm, yours is wavering,—theirs was warm and attached, yours is cold and superficial;—that is the difference; and they were complete—you are not. But all that they had, you may have. No saint at Colosse, no saint at Corinth, no saint at Ephesus, had more than you may acquire. They had some *gifts* which were given for a season; but all that made them truly great in God's sight—all that made them happy in their own minds—all that made them victorious in the kingdom of Christ, is equally open and accessible to you. Look at them and see.

What made Paul so courageous for the

truth? What made him endure bonds, and scorn, and death? What made him count all things but loss? Just this,—he believed, with all his soul, that Christ died for sinners, and rose again for their justification; this simple fact, and no other, explains his whole history. You think it was his inspiration that made him valiant for the truth; it was no such thing. You think it was the gift of healing, and of working miracles, and speaking with tongues, that made him endure the reproach of the Cross, and achieve such amazing results; not at all, brethren, it was no such thing. It was not the supernatural endowments of Paul, or of the other apostles that nerved them and animated them. All these gifts might have existed, and their possessors be as sounding brass and a tinkling cymbal; but the secret of all their labours, the secret of their wonderful enthusiasm and diligence, was just this, that they took in, with unquestioning hearts, the message of God, that God was in Christ the friend of the sinner, and that Christ had suffered death for the redemption and recovery of fallen man. This made them complete,—by this you are complete in Christian influence and activity.

Seek, my brethren, to grow up into Him. Start with the conviction, that it is possible to do the will of God. Begin with the encouraging persuasion, that God is perfecting all His people in the Saviour. Continue in the assurance, that a union to Christ is attainable, and that daily intercourse with Him brings on a deep and strong steadfastness in the Christian life. Pray for yourself—pray for the Church—pray for the world—that Christ's will may be done, and that Christ's image may be complete in the hearts and lives of all His people.



THE CHURCH OF SCOTLAND.

II.—THE PAROCHIAL SYSTEM.

SCOTLAND is divided into a number of parishes of various extent and population. A parish is a territorial subdivision of a county, as a township is in Nova Scotia, though rarely of so great size. Originally, as it is still chiefly, the parish was an ecclesiastical district, set apart for ecclesiastical purposes and convenience, and the men, women and children residing within its limits were constituted into a congregation or flock, and served in spiritual things by one or more of the regularly ordained pastors of the Church. When completely organized and equipped, the parish is a moiety of the Church, and its voice is heard and its demands attended to in the courts of the Church. A number of districts or allotments of this nature, as represented by their respective ministers and elders, constitutes a Presbytery; a number of Presbyteries constitutes a Provincial Synod; and a number of commissioners, two or more

from each Presbytery, constitutes the General Assembly or Supreme Court. This is in few words, as is well known, the simple method of the National Church of Scotland, and so far it applies exactly to every other fully developed Presbyterian organization throughout the world. For, although in these British Colonies we have only three of the four courts necessary to a complete Church, yet, in the American States, in Australia, and other parts, our co-religionists have the whole four, and are therefore possessed of all the external and essential features of the system. Thus far there is no difference between Scotland and America, between Scotland and Australia, and it is only when, on more minute inspection, we descend from the Assembly to the Synod, from the Synod to the Presbytery, from the Presbytery to the Kirk-Session, and from the Kirk-Session to what is the basis of the whole structure, the parish, that we discover points of great and important dissimilarity. Merely to say that the Church of Scotland is an endowed Church, while the Churches of America and Australia are voluntary; merely to say that the one is a national institution established by law, while the others are not—is not a sufficient explanation of their characteristic differences. Every Presbyterian knows these facts far better than he knows the Confession of Faith, yet few, even among that upper class who represent the intelligence of communities, especially in these colonies, can give correct or satisfactory answers to queries bearing on the specialities of the subject. What is a parish in Scotland? How is the minister maintained? Whence is the stipend derived? One man will gravely affirm that the government of Great Britain disburses the funds out of the Imperial exchequer; another will maintain with equal gravity that the landlords are compelled, *nolens volens*, to pay the stipends out of their own pockets; another, that the farmers; while still another will declaim with much eloquence against the injustice, the iniquity, of levying upon all sects and denominations indiscriminately for the support of one. In short, simple as the matter really is, there is much misunderstanding concerning it among all classes in this country; and it is with the view both of meeting and removing this misunderstanding, as well as of describing what is a distinctive merit and an acknowledged source of strength and grandeur in our beloved Church, that we have adopted this subdivision of our subject, and entered on this discussion.

The parish, then, in Scotland, differs from what may be, and sometimes is, called a parish in this country, in several important particulars. While a Presbytery in Nova Scotia may run a boundary line between two contiguous congregations, and while these congregations may so far respect that line and the Presbytery's authority as to confine respectively their ecclesiastical operations strict-

ly within it, still, the district so circumscribed and set apart being but the territories of a power which can only bind and govern those who choose to recognize it, a Club of Temperance Watchmen or an Odd Fellows' Society may, if they are so minded, invent a topography of as much, or rather of as little, significance and value. Suppose that the Synod of any one of our local Churches should, after serious discussion of the subject, have come to the determination of instituting and ordaining a parochial system, and should instruct Presbyteries to take the steps deemed necessary to that end. Suppose, further, that the Synodical instructions have, in every instance, been promptly and carefully obeyed, and that over the whole Church there is thus suddenly created, by one vigorous stroke, a network of parishes, equipped with all the powers, endowed with all the privileges, marked by all the individuality, which the halting ecclesiastical rule of this country can confer. Would that arrangement continue to be respected even by those who made it? Would it be recognized, in any important sense, by those for whose benefit it had been made? Would it take such hold of the people as to become an institution among them? Would future generations of Presbyterians experience the *locum tenens* sort of feeling of parishoners, the *esprit du corps*, the local pride, or, it may be, prejudice? Would it be said or written of this man or of that man that he was born there, within the bounds of such a parish? In process of time, as the population of the country increased until it was doubled or trebled or quadrupled, and the townships had become unwieldly from their size, would the civil power be induced to avail itself of the convenient and strongly-constituted territorial allotment of the ecclesiastical power for civil purposes, for the assessment of local taxes, and the erection of public buildings? Would the county maps show it—how the comparative sizes and different conformations of the parishes, trace accurately the boundary line? Would the statute laws of the land recognize it? or, which sect would recommend itself to the legislative wisdom for recognition? The Presbyterian parish would be bisected by the Baptist parish—the Baptist parish would be cut into ribbons and angles by the Methodist parish—the Methodist by the Episcopalian—the Episcopalian by the Romish:—which would or ought to be chosen? We would have at least four different competing apportionments of the soil: which would be the best, and on what grounds would the selection be made for the purpose specified? The truth is, the Synod might spare itself the bootless toil of such an undertaking. All their energy, all their ingenuity, all their authority, would be in vain exerted to secure its inception, much less its maintenance. The people could not be made to appreciate it, and the clergy would speedily grow weary of

expounding and insisting upon its advantages before audiences that listened respectfully, but forgot incontinently. Where should we look for the parochial system of a Nova Scotian Church ten years after it had been instituted? Doubtless, as much would be expected of it in the cause of order, decency, and good government, it would be preceded by a flourish of ecclesiastical trumpets loud and long. Nevertheless, where would it be in the short space of five years? Embalmed in the records of the Synod and the Presbyteries, in minutes of Kirk-Session breathing important threats against contemners of authority, in disagreeable reminiscences of failure and defeat in the minds of the clergy—there, and only there. In America there is not, and there cannot be, unless a change (which we cannot at present foresee) takes place in the tendency of American ecclesiasticism, any arrangement approximating in convenience and efficiency to the parochial system of Scotland. The day has gone by when it was possible, and we seem in consequence to be condemned to endure all the evils engendered by a sectarianism most grotesque in its variety and most prolific in its growth.

What is a parish in Scotland? It is a civil, ecclesiastical, topographical entity. The word is derived from the Greek, and signifies the district which surrounded the house—the religious house or Church—and the parish was originally and solely an ecclesiastical device or invention. In days which reach far back into those dim centuries which immediately succeeded the period of our Lord's advent, the system took its rise. Perhaps the voice of an apostle—that voice which startled the ears of Athenian sages on Mars hill—first conveyed the glad tidings of salvation to the pagan savages of Britain, and pronounced the solemn words of the initiatory sacrament over the heads of the first British converts. Struggling with the darkness—with fierce Druid priests and hideous Druid superstition and powerful Druid craft—the light prevailed. A few adventurous spirits—the pioneers of Scottish christianity—from time to time penetrated into that region reputed to be so repulsive in its natural features, and peopled by a race so savage that the Roman eagles disdained the effort of conquering so pitiful a prey; so that in process of time the soldiers of Jesus accomplished what the soldiers of Cæsar declined to attempt, or, attempting, failed to perform. The land was subdued to Christ. Churches, thatched with straw, floored with rushes, and daubed outside and inside with clay, now arose in considerable numbers, not only in the centres of population, but even in districts the most secluded and remote. Subsequent to the union of the Scottish and Pietish thrones, the land being in the enjoyment of comparative peace, more attention was bestowed upon and more honour accorded to the missionaries and their labours. A pious work, begun centuries be-

fore, was then completed,—a work which has survived the revolutions, social and political, of a thousand years, and which more than any other human device or institution characterizes the Scotland of the present day. The straw-thatched roofs, under which St. Columba and St. Kentigern and St. Regulus conducted the devotions of the half-savage multitudes who thronged around them, gave place to arches cunningly carved in stone and embellished with sacred emblems. The cathedral of St. Andrews rose over the waters of that stormy coast, a landmark to the passing mariner, a huge mountain of stone sculptured without and within with the rare skill of those ancient days. The Church of St. Mungo, on the banks of the Molendinar, still stands in all its original vastness and splendour, demonstrating to the busy city in its neighbourhood, amidst the intense worldliness of its daily life, the depth and power of that religious instinct of which it is at once a monument and a proof. Melrose, Iona, Moray, and many a sacred spot besides, still attest, in their fragments of gorgeous ruin, the devotion of that olden time. The cross of Christ overshadowed the entire land, and impressed its image and superscription on all that it contained. All ranks and degrees did homage to it, vied with each other in expressing their grateful acknowledgment of the struggle and triumph which it represented. Wealth poured into the lap of the Church on every hand and from many sources. Serfs came with their humble offerings, nobles gave princely donations, kings esteemed themselves thrice blessed in being permitted to share their patrimony with the servants of Christ. Out of the darkness of that time gleam forth at intervals from the high places virtues the most saintly, combatings of evil, strivings after good the most heroic and illustrious. It is recorded of Margaret that she was a most exemplary queen and christian, a benefactor to the poor, a munificent friend to the Church. It is said of David the First that, of all contemporary sovereigns, none excelled him in the purity of his life and the splendour of his charities. Historians have compared him to St. Louis of France, to St. Edward the Confessor of England; and one of the ablest and best of his successors on the throne of Scotland, too generous to detract from the fame of his predecessor's virtues, yet ruefully conscious of the poverty which they had entailed upon himself, is said, on one occasion, to have remarked, that though St. David must surely have been a saint, he was a sore saint for the Crown.

Thus was the Church of Scotland equipped for her remarkable and eventful career. The process was exceedingly simple. The lord of a manor, or *laird*, as he is termed in Scotland, anxious to secure the good offices of the Church and to supply the spiritual wants of his vassals and retainers, erected, on some convenient site, a Church,—those for whose

use and benefit it was intended eagerly assisting in the erection. For the support of the minister or ministers who might be appointed to serve the cure, he made provision by devoting the tithes or tenths or teinds of certain lands to that purpose. This was done for the glory of God, and of his own free will and choice. It was, besides, a permanent endowment conveyed by regular deed, signed, sealed, and delivered. The tenth part of the produce of certain portions of the soil was for all time coming devoted to the use and service of the gospel. No property could be more securely possessed, or more honourably and honestly acquired. It speedily increased, as each successive landlord, desirous of emulating the beneficence of his predecessor, and experiencing, in the improved morals and manners of those by whom he was surrounded, the advantages of a religious training, gave much to the Church while living, and still more in his last will and testament. The manor soon became a parish; its inhabitants, parishioners; its pastor, the parish minister. Over the whole land the people gradually came to regard themselves more as Churchmen than as subjects, as owing duty and fealty less to Cæsar than to God. The religious element in society began to preponderate. The Church became not only an institution, but the most influential and important of all institutions. Then, the various orders of monks, after having overrun the southern, crowded into the northern kingdom in quest of new spheres of duty and labour. They succeeded in recommending themselves to the powers and dignities so well, that rank, honours and emoluments were conferred upon them without stint or limit. Monasteries arose on every hand, and the regular clergy speedily rivalled the secular in popularity and usefulness. Notwithstanding the bad odour which now attaches to such establishments, they were undoubtedly, at that period, of great public use and benefit—at once the schools, the almshouses, the hospitals, and hosteries of the day. Though latterly overtaken by the corruption and degeneracy which fell like a blight upon the Church in all lands, they had acquired a just title, by the services they had rendered, to the princely revenues and the high consideration they enjoyed. At the time of the Reformation, more than half the property of the country was in the hands of the clergy, who had acquired it, as such property is still acquired, by free gift and contribution.

The events which succeeded the Reformation are well known. In 1560 the Estates of Scotland passed the famous Act which overthrew the Romish, and substituted the Protestant Establishment. From 1560 to 1592, the clergy of both persuasions—those who were out and those who were in—starved throughout the land. The legislature had wilfully neglected to make any provision for the maintenance of the Reformed ministers,

and the priests were of course excluded by law from any claims on its consideration. The fact was, that, as in England under Henry VIII., the Church was considered and treated as a prey, to be stripped and plundered by whomsoever had the will and the power. The nobles, thieves by profession and hereditary descent, deftly appropriated the lion's share,—the court being too feeble to contend with rivals so accomplished in the work. Glebes, teinds, lands broad and rich, were speedily absorbed by that ravenous crowd of harpies, and the patrimony of the Church—property devoted by deed and testament to pious uses—for a brief period entirely disappeared. Regent Morton pocketed the revenues of whole bishoprics, and why should not the example of one so notable, so high in place and power, be followed by all inferior rulers and dignitaries? It is related of the Earl of Cassilis, that he bribed a monk to forge a document conveying certain lands attached to a certain abbey to his safe keeping, and that, in order the more effectually to conceal his guilt, he further induced a retainer to murder the monk, and his brother to hang the retainer. It was in vain that the Assembly remonstrated, that Knox thundered from the pulpit, against the avarice which had beggared the Church. The ministers had no armed vassals to back their remonstrances, and the nobles listened complacently. "Sacrifices we are willing to make," said Knox, "for the public good. We are not greedy—we do not want the whole. Give us one-third—the poor one-third, the remainder to the establishment of parochial schools";—a large-hearted proposal worthy of the man. At length the memorable expedient of *titular* bishops was devised by Morton, and these ragged ecclesiastics required some little alimony to enable them to support, however poorly, the dignity of the mitre. A beginning thus being made in the work of restitution, James VI., on his accession to power, induced his parliament, in the year 1592, to confirm the title of the Reformed Church, to establish its polity on a firmer basis, and to make an appropriation out of their own revenues for the maintenance of the parochial clergy. It was a scanty pittance; so scanty that, in order to eke out a livelihood, many had to combine secular callings with the work of the ministry. In 1633, in the reign of Charles I., and while the Church was under Episcopal rule, the adjustment which controls the temporalities to this day was arranged by the parliament and sanctioned by the king. Since then, though the income has increased enormously through augmentations granted to individual parishes on different occasions, the kind of property available for such a purpose, and the rate of valuation, were then settled and remain unchanged.

The provisions of this important enactment merit explanation. The subject is not difficult of comprehension. First, then, the

Church lands were for ever lost to the Church. The Act secured to the titulars, or lay appropriators, or secular occupiers, or, to speak more plainly, the greedily needy men of rank who had seized them, a lawful title, and entailed them upon their heirs in all time coming. Many families had thus their patrimonies doubled and trebled at the expense of the Church, and by far the largest half was thus cut off the ecclesiastical loaf. The tithes or teinds still remained. These were valued in every parish, and those which were unappropriated were authorized to be sold to the landlords at nine years' purchase—in other words, the proprietor on whose lands the tithes were exigible, on paying to the titular a sum in money equal to nine times the yearly value of the tithe, obtained possession of the same. By the original Act a period was fixed beyond which no such sales could be compelled—that is to say, if the titular chose to retain his tithes, he might do so beyond a certain specified term. But this was subsequently altered, and as the law eventually stood, the proprietor might purchase at any time. Hence the question arises: How have not the stipends remained as they were allocated in 1633? How are the augmentations to be accounted for? It was manifestly the interest of the proprietors to effect purchases as speedily as possible, and they have done so. The teinds have all passed into their hands. How, then, is the immense increase in the revenues of the Church since 1633 to be accounted for? Simply by the provision which the statute made in contemplation of that increase. The teinds were sold at an exceedingly low figure, because, notwithstanding the sale, they might still be exigible as Church property. The proprietor enjoyed them only so long as the minister of the parish was contented with his stipend, and could not prove that he required an augmentation to enable him to live in a style suitable to his position. A court was instituted, which sits once a year in Edinburgh, and is known as the Court of Teinds, whose duty it is to hear complaints of insufficient aliment on the part of the minister, and to adjudicate between him and the heritors. The minister or his agent, on application, must first prove to the satisfaction of the court that there is free teind in the parish,—that is, teind unappropriated, but still available on certain conditions. He must then show sufficient reason why his stipend should be increased. He must explain how, from the expenses of living and other causes, he requires an augmentation. The court will then take his case into consideration, and in nine cases out of ten decide in his favour, the heritors rarely opposing. An example will perhaps help us to a clear understanding both of the augmentation process and of the subject generally:—The minister of Dryfesdale in Dumfriesshire complained before the Court of Teinds, the other day, that his stipend was inadequate, and demanded an increase. It was only 10½ chalders, and he applied for 7½ additional. A chalders, it may be here explained, is 20 bolls, in this case, of wheat and barley, or oats, and a stipend of 10½ chalders might consist of a certain proportion of all these kinds of grain, rarely of one only. Well, the heritors of Dryfesdale, through their agent, opposed the minister's application on the very substantial grounds that there was no free teind in the parish, or, in other words, that the stipend, small though it was, had covered or absorbed or exhausted all the property which the statute of 1633 had left to the Church there. The allegation of the heritors was met by a counter-allegation from the minister, to the effect that there was free teind left to the amount demanded; and the court ruled that an investigation be made and the application revived at a future sitting. Now, if the minister of Dryfesdale can prove his assertion in reference to the existence of free teind, before the court, the augmentation will, in all likelihood, be granted, but if not, he will lose his case and costs.

Stipends vary much, from six to seven chalders up to twenty-two and twenty-four. Nominally they are paid in kind, really in current coin of the realm. The minister or his agent ascertains, late in the autumn after the crops are secured, the market price of grain. This being done, he can calculate in a few minutes what his stipend shall be for the current year—so many chalders at so much per chalders. Of course it must fluctuate greatly with the fluctuating price of grain, one year higher and the next lower. Thus the stipend of Daviot near Inverness (sixteen chalders) mounted up once or twice during the incumbency of the late minister to £308, and fell, several years before his death, to a little over £200.

Besides the stipend, the minister is entitled to a manse—generally a substantial and handsome house—to a glebe and grass glebe, to commodious offices, and sufficient protection for his fields in dykes and stone walls. These fabrics must be kept in repair, and renewed if necessary, at the expense of the heritors, a poor equivalent for their long enjoyment of the unappropriated teinds and their possession of the Church lands. The glebe is a farm—minimum extent, four-and-a-half acres. We have seen glebes of sixty acres. The grass glebe is a garden protected by high stone and mortar walls. When we mention the parish Church, which is almost invariably situate in the immediate neighbourhood of the manse, we have enumerated the ecclesiastical buildings of a Scottish parish. The site is generally the sweetest and prettiest within the bounds, surrounded by a greenery of trees and shrubs, and pervaded by that air of repose which may be felt, but can never be described. Solemn associations cling around these spots, for there the first christian temples were reared under the superintendence

of the first christian missionaries, and by the hands of the first christian converts; and thence, too, ever since, has the voice of prayer and praise ascended to the throne on high from generations of worshippers now "in dusty darkness hid." Strangers have borne enthusiastic testimony to the culture, the courtesy, the hospitality and unaffected piety which so generally adorn those beautiful homes of the Scottish clergy; and men of all creeds—as well the Dissenter as the Churchman—have confessed to that feeling of tender respect and awe which steals upon the mind within precincts so hallowed by the traditions of an ancestral and national christianity. Something, too, of the sanctity of his abode must surely attach to the minister in his outgoings and incomings among his people, for we have seen a Free Churchman who would rather give his body to be burned than set his foot within the parish Church, reverently doff his cap as he passed by. That will be a disastrous day for Scotland—a day of national self-forgetfulness and degradation, when she ceases to remember her obligations to the National Church.

We have no pauper clergy in our Church—no hard-working curates starving on £40 per annum, and dying in a workhouse. The minimum stipend of a parochial minister in Scotland is fixed by statute at £150 stg.—including the manse and glebe—fully £200 stg. When, as frequently happens, the stipend accruing from the tithes falls below that sum, and there is no Church property in the parish out of which it may be augmented, the Imperial Exchequer supplies the balance. Thus, the stipend of Edderachillis in Sutherland being only seven chalders, and the tithes being exhausted, the minister, unless a supplement were granted from some source, would be condemned to struggle through life with an average income of £75 per annum. In this emergency the government steps in to his relief, and bestows upon him £75 additional, so that the worthy man is enabled, with care and economy, to maintain a respectable appearance among his rural parishioners—passing rich on £150 a year.

Travellers in the Highlands of Scotland will have observed, here and there, in secluded glens, cut off by arms of the sea or ranges of mountains, from convenient access to other parts of the district, Churches and mansees of small dimensions and very modern aspect. These are the seats of what have been termed parliamentary charges—cures subsidiary to the parish, and intended to supply religious instruction to localities too remote from the parish Church. The stipend—£120, with £5 for communion elements—is paid, and the fabrics are built, by government. Many of these charges have recently been erected into parishes, *quoad sacra*, under Sir James Graham's Act, but the stipends, notwithstanding the change in ecclesiastical condition, still continue to be paid out of the Exchequer.

Parliamentary and Exchequer livings are generally eschewed by such as are ambitious of Church preferment, for the emoluments are always small and cannot be increased.

The largest parish in Scotland, in extent, is Kilmouyig in the county of Inverness—the largest in population is the Barony parish of Glasgow. The four most lucrative benefices in Scotland are the aforesaid Barony, the West Parish of Greenock, the South Parish of Leith, and Newhills in Aberdeenshire. With the exception of the last, which owes the greater part of its wealth to a comparatively recent endowment by a man who occupied a very humble position in society, these charges are indebted for their large revenues to their glebes, situated in the centre of populous towns and covered with buildings. When we have stated that the Queen, through her Commissioner, places every year at the disposal of the General Assembly a sum of £2000 for the propagation of the Gospel in the Highlands and Islands, where parishes are frequently so extensive that missionaries and mission-stations are necessary, we have enumerated all, or nearly all, the sources whence the permanent revenues of the Church of Scotland are derived.

Let us now briefly glance at the leading features of the system which we have been endeavoring to describe. In the first place, it is *stable and strong*. It has sunk its foundations deep into the soil, and has risen above it a mighty tower, to the building of which many generations have contributed their toil, their substance, their sufferings, even their blood. By reason of its being thus a national stronghold, the product of a spontaneous national effort prolonged through many ages, it has been enabled not only to survive the fears bred of social and political changes without, but the still more alarming fears engendered of the fightings within. The proverb that "a house divided against itself cannot stand," has failed of realization in this instance, because the house was identified so closely with the nation that the destruction of the one involved that of the other also. The parochial system is not the creature of the State—of Kings and Parliaments—but of the people. They established it, they liberally gave of their goods to maintain it, and, notwithstanding that furious hands have been laid upon it, and crafty devices brought to bear against it, it still endures, and will continue to endure, a splendid temple dedicated to our Lord and his Christ.

Another most striking characteristic is its *ubiquity*. The National Church is everywhere—not in one city or town or village or district, but everywhere. Go where you will—to the farthest isles of Scotland, to the most lovely glen in the Highlands, to the purlieus and back slums of the great commercial centres—and you will find the Church. Her eye is constantly upon you in all your wanderings; her voice, the voice of her Master, is

constantly addressing you; her gates stand wide open that you may enter in. What grandeur, what order, what power is here! Dissenters squeeze themselves into holes and corners as they best may—always where money is to be had, for the dissenting meeting-house opens only to a golden key—while the Church is a presence realized and respected universally like the power and jurisdiction of the law.

Still another feature belongs to the parochial system of Scotland. It furnishes the people with religious instruction *free of charge*. Literally, the Church says to the nation, "Come ye to the waters, and he that hath no money, come ye buy and eat; ye may come buy wine and milk without money and without price." The Church of Scotland is the poor man's Church. Within her walls the pauper and the peer may rub shoulders together on a footing of perfect equality. In her sight, as in the sight of God, there is only "one flesh of kings, of captains, of mighty men, of all men, bond and free, small and great;—all are kinsmen according to the flesh." Surely, when we know what have been the lamentable consequences to the only independent nation in the world, claiming to be Christian, that ever publicly boasted of its freedom from the incubus of an established Church,—when we hear the complaints made there by the rich of the expense of attending upon religious ordinances,—when we see the practical infidelity and contempt of sacred things which has so leavened the masses, and the rascality, the perfidy, the undisguised meanness of thought and action which have long characterized alike the press and the public men of that unhappy land;—we ought to render unto God fervent thanks that we are the subjects of an empire which has not only acknowledged Him in its constitution and laws, but has always sought, when practicable, to provide Him with a house wherein he might be worshipped.

Lastly, the revenues which support the parochial clergy of Scotland *are their own*, and not the proceeds of a tax or impost, as is too generally supposed. It is true, that the Government supplies sundry deficiencies out of the public purse, but it ought always to be borne in mind that this is done by way of compensating the Church for what she has lost. She has been deprived by legislation, of more than two-thirds of her legitimate property, for which, it will scarcely be pretended that the few thousands a year which she receives out of the Exchequer is an equivalent. Her revenues are absolutely her own, and it would be just as fair to consider the produce of a piece of land which has been purchased and paid for and tilled by a Nova Scotian farmer, a tax on the general community, as to maintain that every smiling which the Church of Scotland enjoys is not a portion of her patrimony.

For the "Record."

England, December 15th, 1861.

The weary week had passed away—
A week of doubt and gloom,
Where hope and fear clasped hands to pray
Above an open tomb.

The white wings wore a darker shade
As the last sunset came,
Yet love and patience undismayed
Pleaded and watched the same.

And now the glorious day of rest
Was folded round the land,
And England's millions rose refreshed
At mercy's great command.

Still trembling in the cloud of fear
They sought Jehovah's face,
Where faithful worshippers appear
In His own dwelling-place.

With humble hearts they kneeling sought
The grace each needed most,
Pardon for deeds of evil wrought
False heart and idle boast.

But when the prayer for her rose up
Whom Britain's Isles obey,
They prayed "Oh Father let this cup
Pass from her lips to-day!"

They knew last night that clouds of dread
Hung round her heart and throne,
They did not know that by her dead
Victoria wept alone.

So rose the prayer as thus they bent
Before the mercy-seat,
While cherubims their pinions lent
To bear it to God's feet.

Now earnest words of pleading start
While eyes ~~of~~ love grow dim, *with*
As prayers rise up from every heart
For life and health for him.

Who wearied with the unequal strife
Had laid his weapons down,
The Royal Prince whose noble life
Required no mortal crown.

White lips grew dumb while pleading on
The awful silence there,
Whispered to all that he had gone
Beyond the need of prayer.

The old familiar name, whose sound
A score of years had stirred,
Wherever English hearts are found
Or English speech is heard.

On praying ground the listening air
Dropped mutely from their lips,
Forevermore on earth to wear
Death's terrible eclipse.

"Ashes to ashes, dust to dust" *fell*
That strange omission ~~was~~,
On human strength and human trust
A stern, ~~ring~~ knell. *foreboding*

Thrilling one answering chord alone
Triumphant o'er despair,
He of the silent name had gone
To Him who answers prayer.

HALIFAX, Jan., 1862.

M. J. K.

From our Scotch Correspondent.

To the Editor of the Record.

MY DEAR SIR,—

I must trust to your forbearance after having allowed so many months to pass without sending you a single scrap of news. Many times, I assure you, the *Record* has been in my mind when circumstances over which I had no control were preventing me from writing. Now that I am at my desk, however, allow me to put myself on terms with your readers by wishing them a happy new year, although part of it will be past before they see this. May you long enjoy freedom from such ills as are distracting your neighbors in the States.

We are very thankful, I need not say, that we have been spared a war at this time, although there are very few who do not feel a little pardonable disappointment, that the bumptious Yankees, and blustering, disaffected Irishmen in the North have not got a good drubbing. It would have been some little satisfaction in return for our money and trouble and might have done them good.

We are expecting Mason and Slidell soon, but there is a general feeling that they should be taken no notice of. Their antecedents don't entitle them to any esteem and we shall be satisfied to see them taking their place in notoriety alongside of Heenan, Deerfoot, and the like American notables.

I don't intend to enter on the question of the civil war. I shall leave them to their fighting or rather to their looking at each other, threatening what they mean to do, and to settle such malicious uncivilized doings as the blocking up of Charleston harbor; I shall confine myself to this our peaceful country and tell you and my many friends in the colonies a little of what is doing here.

You have all heard of Prince Albert's death. There never has been more general lamentation. People are still wearing mourning and the churches are still in black, and we are still speaking of the great loss the country has sustained. If the heartfelt sympathy of her subjects can in any degree mitigate the grief of a widowed queen, that sympathy is hers in no stinted measure. Our prayer is that the young Prince of Wales may bring to his high position the virtues that so adorned his father and endeared him to the nation, and from all that can be learned he promises to turn out well. He is no student, never likely to distinguish himself in literature or science, but possessing the qualities that may notwithstanding make him a prudent and esteemed king.

But death which has entered the palace has also "come up into the windows" of common life and of the sanctuary. Many notable men have been taken. We have lost Dr. Barr, late of St. Enoch's Glasgow. Dr. Simpson of Kirknewton so long clerk to the

General Assembly is also gone, and the Free Church has met with a great loss by the death of Principal Cunningham. I have not heard who is likely to take his place in the Free Church College. Dr. Cook of Haddington it is expected will be promoted to the vacant clerkship, and in prospect of that there are already several candidates in the field for the Junior Clerkship. We have the addresses of Mr. Hill, of St. Andrews, Mr. Wilson of Dunning, and Principal Tulloch. Of these I should think there can be no doubt but that the Principal will be the favorite.

When I am speaking of the Church, I may mention the prospect we have of a disputed settlement in South Leith. The Rev. Mr. Phin of Galashiels is the presentee, and he is to be vigorously opposed. An opposition was expected whoever might be presented. Mr. Phin, I hear, is to conduct his own case without lawyers, so as to save at once time and expense. When are these incessant troubles about patronage to come to an end?

The Organ question is likely soon to occupy the attention of the Church. The Synod of the U. P. Church a few Years ago decided against allowing it to be introduced into any of their places of worship, but the large number who voted for it shewed the favor it had then with them. The question is now being brought up in the Established Church, in the Presbytery of Paisley. Dr. Gillan formerly of St. John's, Glasgow, has given notice of an overture to the General Assembly to grant toleration to any congregations who may choose to have it. There is little or no opposition expected in the Presbytery, and in that case it will go up to the Assembly. Should it have favor there and be passed, I have no doubt that in a very short time it will be introduced into not a few of our churches. There is a general feeling in the Presbyterian Church that the musical service is not what it ought to be, and people are getting more alive to the truth that a church may have an organ and yet not compromise its essential principles. I am not however going to trouble you with discussion as I intend to furnish you with facts rather than opinions.

I have no doubt the idea of such an innovation shocks the feelings of many staunch Presbyterians in the colonies, especially those most advanced in life, but they must remember, that though feeling be changed since they left, and though customs be every day changing it does not follow that we are getting worse, so don't hold up your heads with amazement when you hear in what a state we are now compared with bygone days. That suggests to me to notice a few things secular and sacred that have been springing up within these few years.

In the Church. There are several congregations in which the practice of standing during the singing of the Psalm, or kneeling or rather sitting during the Prayer has been introduced, an improvement in some re-

spects but not convenient with the new arrangement in most of our Churches. Then instead of the Psalmody being confined to the common Psalm-tunes with which we are all familiar there have been introduced a number of Chants, to which in general the metrical version of the Psalms are sung, and in some few instances the Prose Psalms. These Chants which are chosen because of their extreme simplicity and beauty have this recommendation that being sung more rapidly than the common tune, it allows of a whole Psalm being sung instead of its having to be cut into sections thereby losing often the general bearing of the passage. They have not supplanted the old tunes which we would all be sorry to cut off, they are simply interposed. Choirs have become much more common, and the prejudice against them which once was so strong is giving way under experience of their great advantages. Of course everything is liable to abuse but when judiciously managed no one can dispute the immense improvement possible to a religious service by a well-conditioned choir.

There is another thing that occurs to me as likely to astonish some of your more aged readers could they be set down amongst us once more, that is the extent to which Soirees, monster tea-parties are carried now-a-days. I speak of them here because in towns every Christian congregation seems to think it necessary to Christian communion to meet once a year in some City Hall or other place of public resort and drink tea prepared, that is, boiled or intused in a cauldron containing an unknown number of gallons, and hear a report read, and hear ministers deliver funny speeches, and listen to some sentimental and comic songs, and talk some small talk with one another: from all which they go home at once refreshed and amused and I wish I could say, in all cases instructed. There is the congregational soiree. The soiree of the Sabbath Schools, no one can object to that, it makes so many little folk happy at so small expense. Then the small soiree of the Sabbath School Teachers. The soirees of the Bible Society, the Tract Society. The young Men's mutual improvement association. The young women's Class, and so on. Then every public charity has its soiree, at which they seal the year's work, with tea, and sweet bread and speeches. Then, there is the soiree of the Fleshers and Hamcurers. The operative Shoemakers' and Tanners' or Carriers' musical melange and evening assembly. The Carters' and Cabmen's midnight meeting, and so on *ad infinitum*. At all of which it seems understood that a minister or collection of them should hold forth, and if he or they mean to be popular it must as a general rule be in a strain verging on the ludicrous. Now really although ministers ought certainly to interest themselves in the recreations of the people, all that is just a little too much, for no man can give due at-

tention to his sacred calling and take part in all these secular concerns.

Another institution of these days is Popular Lecturing. Every town, village and clachan has its winter course of Lectures on subjects whose variety is unbounded embracing everything within the range of the useful the ornamental and the ridiculous. These lectures as a general rule are delivered by the clergy who have thus entered on a field of work unknown in former days. But while in many cases they have become positive nuisances, in others they are the means of circulating useful knowledge amongst the classes who have little time to read and less inclination to think, and sometimes the occasion of driving away melancholy and dyspepsia by an evening's good hearty laughing.

The clergy of the present day have come down from the pedestal on which they used to stand beyond the reach of common sympathies. They come more into contact with the people, are better acquainted with their joys and sorrows, their wants and feelings, and set themselves with a vigor and a versatility most commendable to be all things to all men. And well, if thereby the apostolic end be attained. But there is a danger of their falling into the other equally-to-be-avoided-extreme of forgetting the sacredness of their character and calling, and prostituting gifts that were intended for ministering at the altar, to pandering to depraved tastes, and providing something to cause a temporary amusement to the multitude.

Still, my dear and venerable friends, do not imagine that we are degenerating since you left us, or that I am the representative of a class who are ever crying "what is the caste that the former days were better than these." Quite the reverse, with all our failings we are quite satisfied, and if you saw or heard us you would be satisfied too that we are making progress in all that is truly great and good. And in taking leave of you just now, my parting hope is that you in the colonies, in general and in Nova Scotia in particular, may ever have as few ills to murmur over and as many blessings to be thankful for as we at this present time in auld Scotland. A.

Food.

BY ARCHBISHOP WHATELY.

THE diversity prevailing in different nations in reference to articles of food, seems to confirm, in its literal sense, the proverbial saying, that "One man's meat is another man's poison."

Many an article of food which is in high esteem in one country, is regarded in others with an abhorrence which even famine can hardly surmount.

In the Shetland Islands it is said that *crabs*

and lobsters abound; which the people catch for the London market, but refuse to eat, even when half starved.

The *John Dory* is reckoned by epicures one of the choicest of fish; but in Devonshire, where it abounds, and also in Ireland, it used to be thrown away as unfit for food. There seems to be some superstition connected with this; as it is said that a Devonshire cook-maid flatly refused even to dress it.

EELS, which are abundant and of good quality, in Cumberland and Westmoreland, and also in Scotland, are regarded by the people there with as much disgust as snakes.

SKATE, which is in high estimation in England, in Ireland is hardly ever eaten, except by the fishermen.

SCALLOPS, on the other hand, which are reckoned a dainty in Ireland, are hardly ever eaten in England; and though they are abundant on many of the coasts, few of the English have any idea that they are eatable.

The CURTLE-FISH (that kind which produces the inky fluid), though found on our coasts is not eaten by us; but at Naples it is highly esteemed; and travellers report that it tastes like veal. Cock-chafers are, by the Italians, candied, and served up with other confectionery.

The ECHINAS, or Sea-egg, is also unknown to us as food, but is reckoned a delicacy in the West Indies.

The HEDGE-HOG no one in England thinks of eating (either "*a la sauce piquante*," or otherwise), except the gipsies, and some who have joined them, and who report that it is better than rabbit.

The sailor in the English and Dutch whalers do not eat the flesh of the whale. But those in the French whalers (with their well-known national skill in cookery, are said to make a palatable dish of it.

By almost all the lower classes in England venison and game of all kinds are held in abhorrence; and so are *fresh figs*.

By the Australian savages, *frogs*, *snakes*, large *moths*, and *grubs* picked out of rotten wood, all of which the English settlers turn from with disgust, are esteemed as dainties; but they are shocked at our eating *oysters*.

Milk, as an article of food (except for sucking babies), is loathed by the South Sea Islanders. Goats have been introduced into several of the islands; but the people deride the settlers for using their milk, and ask them why they do not milk the *sores*. On the other hand, *dogs* and *rats* are favourite articles of food with them.

These last (as is well known) are often eaten by the Chinese; who also eat salted *earth-worms*, and a kind of *sea-slug* (*Holothuria*), which most Europeans would turn from with disgust.

In the narrative of Anson's voyage, is a full account of the prejudice of the South Americans (both Creoles and Indians) against TURTLE, as poisonous. The prisoners cap-

tured in the prize ships warned our sailors against eating it, and for some time lived on bad ship-beef; but seeing that our men threw on the turtle, they began to eat it; at first sparingly, and at length heartily. And when set ashore and liberated, they declared that they blessed the day of their capture, which had introduced them to a plentiful supply of wholesome and delicious food.

Horse-flesh, which most Europeans would refuse to eat except in great extremity, is preferred by the Tartars to all other; and the flesh of a wild *ass's colt* was greatly esteemed by the ancient Romans.

As for *pork*, it is on religious grounds that Jews and Mohammedans abstain from it (as the Hindus do from *beef*;) but the Christians of the East seem to have nearly an equal aversion to it; and the like prevailed to a great degree, till lately, in Scotland also. See *Waverley* and *The Fortunes of Nigel*.)

The large *shell-snail*, called Escargot, was a favourite dainty with the ancient Romans, and still is so in a great part of the south of Europe, though most Englishmen would be half-starved before they would eat it.

It is said that in Vienna the large *wood-ants* are served up and eaten alive! And small land-crabs are eaten alive in China.

The *Iguana*, a large species of lizard, is reckoned a great dainty in some of the West India Islands. And the *monkey* and the *alligator* are eaten both in Africa and in South America; and some travellers who have overcome their prejudices, have pronounced them to be very good eating. A large crocodile or alligator, indeed, is said to have a strong musky flavour; but a young one tastes much like a skate.

Even when the same substances are eaten in different countries, there is often a strange difference in the mode of preparing them. Both we and the Icelanders use *butter*, but they store it up without salt, till it is rancid and sour.

We agree with the Abyssinians in liking *beef*; but they would probably object as much to the "*Roast-beef* of Old England," as we should to the half-living morsels of raw beef, in which they delight.

MAIZE has been introduced into New Zealand by the missionaries; and the people cultivate and highly esteem it. But their mode of preparing it for food is to Europeans most disgusting. They steep it in water till it is putrid, and then make it into a kind of porridge, which emits a most intolerable stench.

HUMAN FLESH has been, and still is, eaten in many parts of the world; and that by people considerably above the lowest rank of savages; such as the Fiji Islanders, and an Indian people called the Batta who are said even to have a written language.

And even in cannibalism there are great diversities. Some nations eat their enemies, and some their friends. Herodotus relates that a Persian king asked the Indian soldiers

that were in his service, what reward would induce them to burn the dead bodies of their friends, as the Greeks did, instead of eating them. They replied by entreating him not to mention anything so shocking.

On the other hand, the New Zealanders before their conversion, who seem to have considered that "the proper diet of mankind is man," seem to have eaten only their enemies. Among the Australian savages, on the contrary, it is said, that if a mother finds a young baby troublesome to carry about, she will eat it (although she would not allow any one else to do so), under the full persuasion that she has merely deferred its birth, and that the next child she bears will be a re-appearance of the eaten one. When remonstrated with by the Europeans, she will reply, "Oh, massa, he plenty come again!"—*Good Words.*

The Religious Census of Canada.

An abstract of the Census taken last year is before us, and we might have congratulated our Church on its rapid augmentation in numbers at least, if any reliance could have been placed on the Census of 1831. A stride in 10 years from the 57,542 of that year to the 132,649 (of 1861) would have been a widening of our borders in very deed. But the Census of 1861 was as respects religious denominations, a mere delusion, and so much so that in the number of this paper for Sept., 1855, which now lies before us, having had occasion to study the statistics of the Census, we entered our protest against it, claiming at least 120,000 as the number of our adherents, instead of the paltry number of 57,542, which was then assigned to us. We also suggested a simple plan for ascertaining a future Census the divisions of the Presbyterian body. The Synod in 1856 followed up our protest and addressed a memorial to the Provincial Government, exhibiting the defects and gross inaccuracies of the Census, and suggested that the Schedules issued in 1861 should contain three columns for Presbyterians, viz.: one each for the Church of Scotland, Free Church and United Presbyterian Church. The Government adopted this plan and the result is now before us. In Lower Canada our Church outnumbered the Free Church and United Presbyterian Church combined. In Upper Canada the Free Church is represented to be the more powerful body. The numbers assigned to each of the leading bodies of Protestants and Catholics are respectively as follows, (though we receive them with distrust, and shall not be able to verify their accuracy, until we see the particular returns of the various cities and counties.)

	Lower Canada.	Upper Canada.	United Canada.
Church of England	63,322	301,565	364,987
Church of Rome	942,724	258,141	1,200,865
Church of Scotland	23,688	108,963	132,649

Free Church	14,770	143,043	157,813
United Presbyterians	5,149	51,378	56,527
Wesleyan Methodists	26,879	218,427	244,246

The Church of Rome therefore numbers nearly a half of the whole population of United Canada, claiming 1,200,865 out of the total population of 2,506,755. The Church of England ranks next with 364,887; then the Wesleyans with 244,246, but the Presbyterians combined outnumber them, being in all 346,989, although we still doubt whether their true position has been accorded to the disciples of John Knox. When the details are furnished, we shall revert to the subject, and meanwhile congratulate the Church on the fact, that, owing to the exposure of the absurdities of the last census, our real numbers have been more fully exhibited.

The statements above presented are very suggestive. What will the Census of 1871 disclose and who of us will be here to consider its bearings? That we know not, but this we do know, that it is very manifest that there must be more united action among Protestants if those principles of civil and religious liberty, which we have inherited from our ancestors, are to mould and influence, as they ought to do, the character and destinies of United Canada. Let our readers study the suggestive figures we have placed before them and then let each do what in him lies for the spread of pure and undefiled religion throughout this land, and for the maintenance of those principles which we ought to cherish as our most valued birthright. M.

[The preceding article, which we extract from the *Canada Presbyterian*, holds out a very encouraging prospect for the future of our Church in that great colony. 132,000 is a great advance upon 57,000—being the number officially published in 1851. This latter number, however, must have been extremely incorrect, as an increase of nearly 200 per cent. in ten years, can not by any possibility, we should think, have taken place. It is interesting to note the great number of nationalities existing in Canada. There are, for example, 130,000 Englishmen, 111,000 Scotchmen, 240,000 Irishmen, upwards of a million of native born Canadians not of French origin, and nearly 900,000 of French descent. There are about 64,000 Yankees, and 10,000 belonging to the Lower Provinces. The number of Germans is 22,000; of coloured persons, 11,000; and of Indians, only 12,000. The whole population is rather more than two and a half millions, and the rate of increase is represented as higher than that of the United States. It is gratifying to know that amidst all the variety of creed and class, the feeling of devoted attachment to British institutions is almost universal, and that no portion of her Majesty's wide dominions is more fervently loyal than the united Canada. The progress in wealth and internal resources within the last ten years is al-

together unparalleled, and there can scarcely be a doubt that by the end of the present century this Province will be little if at all inferior to what the United States now are.

The religious portion of the Census appears to have been taken with every possible fairness. Not fewer than 23 different classes of religious believers are specified. Although a Union of the U. P. and Free Church bodies has taken place there as here, we observe that they are kept separate on the Census return, and that no liberty whatever has been taken with the return made by any individual. The highest in point of number are the Roman Catholics, constituting nearly a half of the population; the lowest, the Mormons, numbering 77. Ranked in proportion to numerical strength they would stand as follows: Roman Catholics, Church of England, Methodists, Free Church of Scotland, Established Church of Scotland, Episcopal Methodists, Baptists, United Presbyterians, Lutherans, Congregationalists, Memnonists (whatever these are), Bible Christians, Quakers, Universalists, Second Adventists, Unitarians, Jews—and a vast number of minor sects. The considerable number of 18,000 return themselves as of no religion—or professed Atheists.

It is much to be regretted that the same jealous care of classifying the different divisions of religious bodies, especially of Presbyterians, has not been observed in Nova Scotia, which has been done in Canada. In the first place, by a vicious and most improper tabulation in this Province, hundreds, if not thousands, of Presbyterians, have entered themselves quite differently from what they wished or intended—while it seems a most extraordinary liberty has been taken with others—in making out an abstract of the returns. We speak only for ourselves, and we confess to no ordinary amount of disappointment at a result which can serve no purpose but to confuse, bewilder and mislead, without in reality bringing any advantage to any body.]

Sabbath Schools.

We have heard some very intelligent and respectable people express a doubt whether Sabbath Schools, after all, were an unmixed good—whether they did not interfere somewhat with domestic duties, and assume responsibilities which ought to be borne by the parents of the children. At first sight there appears to be something specious in the objection, but only at first sight. The Sabbath School is not and never was intended to relieve the parent of his or her duties, but to direct and assist, and to endeavor to communicate religious instruction where heads of families are either too indifferent or incompetent to do so. It may be mentioned that

these objections are seldom or never heard from those who really take a pleasure in and consider it a sacred duty to look after the spiritual well-being of their children. These are the very persons who bless the Sabbath School and the Sabbath teacher, and are the best friends and the most zealous supporters of this noble Christian Institution. The objectors, on the other hand, are generally mere speculative theorists, who keep as far away as they can from the practical, especially in religion—who reason when it would be better to act—who amuse themselves and try to convince others with mere barren fancies, which float around them, and are as unsubstantial as the vapour on the hill top.

We would wish in the present article to say a few words on the subject of Discipline—a most important subject.

The object of all discipline is to maintain order, and secure method—to introduce and maintain that quiet and regularity without which there is little satisfaction to either teacher or taught. Sometimes we see a spirit of unrest, as it were, pervading a whole school, and a teacher's mind and thoughts, distracted by a vain attempt to secure attention, and keep noise within due bounds. We see anxiety pictured on his face, and know that he would give a good deal could he only awaken in the minds of his pupils an interest in their lesson—keep their eyes and thoughts to the one great object, and their little hands and feet from moving about as if in search of nothing in particular. Some teachers are so mentally constituted that they obtain their object by a kind of intuition without any apparent exertion; to others it is always a matter of anxiety. To obtain it, and to maintain it as a ruling principle, ought, however, to be made the first object in a school. Nor is it difficult, if gone about in the right fashion. How, then, is it to be got? In the first place, by adopting a few simple and judicious rules, and afterwards noting up to them. First, then, let the atmosphere of the room be comfortable, so that there may be no hankering after the stove in coming in. Let no stray books be scattered about, but every thing tidy and in its place. Let the Superintendent invariably be the first to enter the school, to see that everything is right. Let the door be opened when the bell begins to ring, and kept open only till it has ceased ringing. Let that time not exceed ten minutes, during which scholars and teachers will, in a quiet but perfectly unrestrained manner, take their appointed seats. It is even well that each should understand the particular portion of the seat they are to occupy, as misunderstandings generally arise out of such trifles. While absolute and literal silence ought not to be exacted, let the words be few, and spoken in a subdued but natural tone of voice, not in whispers, for that is an unnatural restraint, and cannot be long observed, and like a bent bow when the string is relaxed, will unbend

too far. Allow, then, some conversation, in the tone we have alluded to, provided it be connected with the business of the school. Gossip ought never to be tolerated. The ten minutes being ended, and the door shut, every teacher should be at the head of his class and all in an attitude of respectful attention. The work of the school is opened by a song of praise. Nothing has a more healthfully exhilarating effect than music. Encourage, therefore, every young heart to give itself full voice in sacred melody. Let it be felt that the business in which they are engaged is one pleasing to God, and that in singing the praises of the Creator and Redeemer of the universe, they should do it with a reverential spirit. Let them sing with all their heart and soul, loving and rejoicing in it—and that they may be the better qualified to do so, it would be well to have them trained on week-days to sing a few simple airs, which they will learn with ease and pleasure. To praise God in hymns and spiritual songs is indeed one of the most beautiful exercises in which young people can be engaged. So far all is order, because all is interest. Then comes the prayer—and a most important portion of the exercises it is, in more senses than one. It is an easy matter to make a long prayer; but if you find a superintendent exceed three minutes, you may safely put him down as a very injudicious person, and not the right man in the right place. But great simplicity, as well as great brevity, is required. You must pray as if, indeed, the representative of these little children before you, and with a very special reference to their interests, their wants and duties. You will then be listened to and followed and understood. We have heard more than fifteen minutes consumed in this exercise, in which the petitioner seemed to be fully as anxious to exalt himself as his Maker, and the consequence was perfectly natural. There was no interest, no attention, a general uneasiness—with an occasional attempt at playing tricks on neighbours by slyly pulling hair, or treading on toes, or drawing a handkerchief half way out of a pocket, the impatient grimace and the suppressed titter—and the distress of the poor teacher—while the unconscious cause of all this goes on glorifying himself in words loud and long, and introducing a state of things which the rest of the hour is scarcely able to neutralise. Above all things, then, let the introductory prayer be short, simple, earnest and appropriate—pronounced amidst unbroken stillness, and if disturbed by even a shadow of noise—stop; not to scold or remonstrate, but as if disturbed in the holiest and most sacred duty in which man can be engaged, that ominous pause will be remembered, and will not likely require to be repeated. Then come the lessons. But this is too large and important a subject to be entered on now. I must leave it for another letter.

CALVIN.

Glasgow Elders' Association in connection with the Church of Scotland.

The annual dinner of this association was held on Monday night in St. Mary's Hall. The choir was occupied by John Paul, Esq., who was supported right and left by the Rev. Dr. Robertson, Rev. Roger Hall, and others.

The Chairman next gave "The Church of Scotland." This toast was one which in any other company than that of members, and especially of office-bearers of the Church of Scotland, he would feel great hesitation in undertaking to propose, from a feeling of his inability to do it that justice which it imperatively required. They were all fully aware of the benefits which the Church of Scotland had conferred upon them in a spiritual and moral point of view, thereby contributing largely to form that character for which Scotchmen in all ages had been so much celebrated. He was sure that the pulpits of the Church of Scotland were never better or more ably filled than they were at this moment—(cheers)—by able, zealous, and faithful ministers. He would not be invidious by pointing to any particular clergyman, but he would just say, take Glasgow as a whole, and he believed that, in point of fact, the Church of Scotland never was better represented in the pulpit than she was now. (Applause.) He trusted that she would long be preserved to them, to hand down those sacred privileges and that religious freedom which they had so long enjoyed. He coupled the toast with the name of Dr. Robertson. (Cheers.)

Dr. Robertson, in replying, said—I am very proud, indeed, to be called upon to acknowledge this toast. It is very gratifying to us, the ministers of the Church of Scotland, to find ourselves kindly spoken of. It supports us in our duties to enjoy the confidence of our excellent friends and most valued supporters, the office-bearers of the Church. We ministers are extremely sensible of the value of the lay office-bearers, and I do not think that any Church is in a healthy position which is simply a Church of the clergy. I consider the existence of the eldership in the Church of Scotland as a declaration—a constitutional declaration—that is the view which our fathers entertained. We are deeply indebted to you for taking your share in the business, and upon our side it becomes us, and I am sure we are all well disposed to be guided on all occasions by your advice, and to defer to your wisdom and to your suggestions in the various matters of business or otherwise which at different times come before us. There is another point to which, perhaps, I may refer. A great deal is said sometimes about the smallness of the contributions of the Church of Scotland towards missionary objects. No doubt it is very true that the contributions of the Church are much smaller than they ought to be, and I hope that we shall endeavour, according to the power given us in our differ-

ent stations, to some extent to remedy this. But still we are not quite so far back in these matters as is sometimes imagined, for it ought to be kept in view that a very large portion of the charity of the Church of Scotland does not appear in any of its published Records. I could name a congregation in Glasgow giving no less than £1000 for benevolent objects, for the spread of the gospel, for missions at home and abroad; but in such form are our accounts made up that not more than about £200 of that appeared in the *Missionary Record*. (Applause.) I could name many other congregations which are in the same position. We all know how much money is given for the support of schools in Glasgow by the various sessions and congregations; and there is a great deal given throughout the whole country in the same way that does not appear. A vast amount is given for home missions, for clothing societies, for charity to the poor connected with our congregations, and various other objects, none of which appears. The fact is, I myself have great hopes of the Church of Scotland. I believe the Church of Scotland is in a good and healthy state at the present time. There is a good deal of living thought among its ministers, and living energy among its members. I believe the hearts of our members, and I may venture to say, of our ministers, are earnestly directed towards the doing of the practical work as a Christian Church; and while this life is in the roots of the Church I have not the least doubt that she will continue to grow and to flourish. (Cheers.) Before I sit down I beg to propose a toast—"Prosperity to the Elders' Association." I propose this with great pleasure indeed, and not with the mere conventional pleasure which it is expected that proposers of toasts should, as a matter of course, express, but with genuine and sincere, because well-founded, gratification. After a few further remarks the reverend gentleman sat down amid loud cheers.—*Glasgow Courier*.

China.

WE wish to direct the attention of our readers to the favourable mention made of Mr. Bruce by Dr. Lockhart, in one of the letters that are appended to this notice. A previous Missionary complained of being thrust out of Peking (vide *Record* for January, p. 8):—

Progress of Dr. Lockhart to the Cities of Tien-tsin and Peking.

Our friend Dr. Lockhart has been greatly encouraged by the favour of Divine Providence, which has crowned with success his enterprising endeavour to advance northward of Shanghai, and, if possible, to reach the imperial capital of China. His very interesting letters, which we insert, contain a description of his voyage and journeys; and

our readers will see from the narrative, that Missionaries for China must be men capable of enduring hardness, and willing to meet toil and danger in their Master's service.

The visit of Dr. Lockhart to Tien-tsin was particularly cheering to our afflicted brother the Rev. Joseph Edkins, who had just before been called, by the mysterious providence of God, to lose his excellent wife and devoted fellow-labourer. This great city, which appears, even beyond what is common in China, to be distinguished by the want both of comfort and cleanliness, presents nevertheless an extensive field for Missions; and is additionally important as the highway to Peking. The commencement of Mr. Edkins's labour has already been attended with the Divine blessing, and we hope that ere long he will be joined by some faithful fellow-labourer for this vast field.

"TIEN-TSIN, September 7th, 1861.

"MY DEAR FRIEND.—I left Shanghai, August 29th, arrived off the promontory of Shan-tung and anchored in Chefoo bay the night of the 31st—a good passage of three days. The following morning I landed and saw Mr. Cowie, who has been there for some time, and at 11 o'clock I started in the steamer, and the following day arrived at the Peiho; went on shore to see the forts—the scene of Admiral Hope's defeat in 1859—now in possession of the English. The next day I got a passage in a French gun-boat and passed up the river, but could not reach the city of Tien-tsin, so General Stoneley, Dr. Gordon, and I, started to walk up. It was now 8 P. M., pitch dark, and the wind blew out our lantern; one went back to the village with great difficulty through the mud, to get another light, and we started again on our five mile walk. Oh! such a walk, or struggle, or plunge as it was—heavy rain, high wind, thick mud, and deep ruts full of water, into which we stumbled and fell; but we soon got so dirty that we did not mind that—happily we did not again lose our light. The road was a broad earthen road which the rain softened into deep mud, and made our progress as through a slough of despond.

"In two hours we got to the suburbs, and I went to the friend with whom I am staying got dry clothes which were too short for me—a fire and hot tea, and was dry, clean, and comfortable. I was very stiff and limpy the next day, but am quite well again now, and our adventure is only a droll remembrance of the entrance to this place.

Description of the City.

"Tien-tsin is a large, busy, active city, but one of the filthiest places I ever put foot in. The streets are unpaved, and the rain softens the earth, which is worked up by the mule carts of the country into a state that is something surprising, but rather unpleasant to stumble into. The filth of the place makes

it very unhealthy during the hot season, and it is not a good climate, fearfully hot in summer and shockingly cold in winter; but it is a crowded, thriving, active place—is on the *Peiho* at the north end of the Grand Canal, an important city, and *must be a station of the London Missionary Society*, on account of its proximity to Peking. At present we have not free entrance to Peking, but I hope soon to get my passport, which I have applied for, and go there as soon as possible, but I do not know when. We do not decide whether Peking or this is to be the chief station, but eventually I hope Peking will be the station, and Tien-tsin the out-station. Here Mr. Edkins has a house and little chapel attached to it. This we must for the present retain, till we can see our course more clearly. By and bye, I hope he will be with me at Peking, and when we get the promised new Missionaries from you, which I calculate on in a few months, we shall be able to keep both places easily—God granting us life and health. For the time, we rent here, but we must look out for land, and build a house in a better situation than the one we have, and out of the filth and stench, of which you can have no idea. It is clear that we should retain our position at this place; and Edkins is also fully possessed with this idea, that Peking and Tien-tsin are the points for the London Missionary Society to sustain in the north. I expect we shall in time be able to find out-stations from both these important cities.

“As to my own movements, I wait for my passport, when I shall take carts and proceed to Peking at once, hoping God will bless my work. I suppose I shall be there next week, but I write my letters at once, lest my passport should come sooner, for then I go straightway.

“The emperor of China is dead. He died of paralysis, August 22d. I shall be able to tell you more about this from Peking; but it is said that the young heir to the throne is only eight years old. The regency is said to be anti-foreign. Prince Kuang is not of the Council, but retained in his office as Minister for Foreign Affairs. I do not think this state of things looks well for peace; so we may have a revolution as well as a rebellion in China; but the Lord reigneth, and He doeth all things well; and I trust to be able to prosecute my work without hindrance. . . .

Securing Mission Premises, and Attendance of the People on Christian Worship.

“The new English settlement here is a good position—all the front lots are sold, but I have sent in an application for a lot which may be granted in addition. I shall take it in my own name and responsibility, and it will do for our house if we so decide—if not I can then sell it. Edkins's little chapel I am much pleased with; he gets congregations of intelligent, decent people. I was with him

yesterday—the service was partly reading partly explanatory, and partly address; and the hearers were very attentive, and made sensible remarks. I am thus far pleased with the people and their evident cultivation. I shall slip into the dialect in a little time, and I doubt not I shall be as much interested in all my work here as I anticipated. It is a fine field, and much will be done, by God's blessing, among the people here and at Peking. God has opened up a way to this part—let us go in and possess it for Him. . . .

“I am much pleased with the congregation. I have been to all the meetings on Sunday and week days, and much is doing, and much hoped for, and there is good prospect of success. But you must send us men as soon as possible, if we are to occupy this place and Peking—they are both important. If you send us help in the winter, we can have it by spring:—till March we are frozen up—that is, from December to March.

“Edkins, like a Christian soldier, finds his solace to his grief in his work. With kind regards to the directors and Mr. Prout,—I am, &c.,

(Signed) “WM. LOCKHART.

“Rev. Dr. Tidman.

—*H. and F. M. Record.*

THE CHURCH IN NOVA SCOTIA.

The Demise of Dr. McGillivray.

SINCE our last number was issued, the hand of death has overtaken one of the venerable fathers of our Church in this country. Ever since the decease of Mr. Fraser, no man better known or more respected has succumbed to the great destroyer than Dr. McGillivray. It is hard to realise the solemn event and that we shall in this world behold his well known face no more and no more hear his familiar voice in the sanctuary. Some men have become by their age and usefulness so much part of a Church or even society that it requires an effort to realise their removal. But alas! It is but too true that our venerable father has gone to his rest in the unbroken slumbers of the tomb. The storms of winter, the biting frost, the wild driving snow, the howling blast or the scorching sun of summer, that he encountered so oft and so patiently in his devoted missionary labors shall no more assail his weatherbeaten frame or disturb his deep repose. He has left the Church to mourn in sympathy with his afflicted family the removal of a kind father, a tender husband, a zealous missionary, a laborious pastor and an humble and sincere Christian.

The health of Dr. McGillivray has been declining for many years. It is thought that he suffered from disorders caused probably by exposure, and his superhuman efforts in preaching the Gospel in the open air to im-

mense multitudes assembled at our Gaelic communions. Though of a powerful constitution, it was hardly possible for any human frame to undergo without injury the labor of so many communions as he had to undertake alone during the period of our spiritual destitution. Often did he affectionately exhort his younger brethren to take warning by him and work steadily but moderately that they might work long in their Master's service. He was able to perform his regular duties until July last, when at his own communion those ailments which ultimately caused his removal more distinctly appeared. The difficulty which he experienced of performing the solemn services on that occasion will be mournfully remembered by many who were present. Since that time repeated and more violent attacks have made it manifest that his troubles could have but one termination. Still it was a source of satisfaction to his numerous friends that he was calm and collected to the last moment. Though relatives and friends were often hopeful and in conversing with himself were disposed to put the most favorable construction upon the symptoms of his case, he always persisted in declaring that he was approaching his end. Frequent were his admonitions to his wife and children to prepare for it, and when the sad event did take place on Sunday the 16th, he sank peace fully and without a murmur into the arms of death, exchanging an earthly, careworn and suffering Sabbath for a heavenly, a happy and a glorious rest.

Thus passed away one, who was widely known over our whole Church, and whose consistent and inoffensive behaviour gained the esteem of men of all denominations and of all classes in the community. The general esteem with which he was regarded was manifest in the presence of a large number of people and ministers of all religious bodies at his funeral. Though the day was bitterly cold, perhaps the coldest experienced this winter, and the scene was a remote country settlement, yet it was calculated that about 1200 persons followed his remains in solemn procession up the mountain. His ashes repose near the new Church, which he opened but last year and which he has been spared a very short time to enjoy. The spot where his bones lie, waiting the summons of the trump of God, is perhaps the very highest point of McLennan's Mountain, where our Church was first planted in the eastern section of this Province and overlooks the wide scene of his labors, the most populous and interesting part of this noble county. A nobler spot could not have been chosen for the last resting place of one of the most devoted men and greatest missionaries of our Church. If the affection and gratitude of our people should prompt them to erect a worthy monument over his head, the place is one where it would appear to the best possible advantage and, while perpetuating his virtues, call up

many heart-stirring associations and furnish an incentive to his successors to follow his example.

Dr. McGillivray came to this country and was settled in Barney's River in the year 1833. After laboring in that district for about three years, he was translated to the congregation of McLennan's Mountain, where he has since remained. The connection with that congregation has been interrupted only by the demand for his services over this country occasioned by the departure of all his brethren. Cheered and reinforced by the arrival of other labourers, who have taken part of the burden from off his shoulders, he has continued up till his death in the pastoral oversight of his beloved people.

Of the character of this servant of God little need be said, as he was so widely known and honoured. His name has been mentioned with honour in the General Assembly of the Mother Church, and in every Colonial Synod, and his death will be the subject of conversation by many a fireside in Scotland and America. Thousands who have never seen him have heard with admiration of his loyalty and devotedness. If men wish to know his character, they will find his monument all around them in a Church preserved from utter ruin.

All that met him, saw reason to admire his unassuming disposition. If a man is willing to occupy that niche in the temple assigned him by Providence and suitable to his gifts, he is worthy of equal honour with the mightiest. It is the style of men straining every nerve to be what they are not fit for, that disturbs the Church and ultimately covers themselves with dishonour. Dr. McGillivray made no pretensions to superior wisdom or wit or eloquence. He claimed the place assigned him by God and nature—the place which the learned and eloquent Apostle of the Gentiles assigns to himself of "having laboured more than them all." Such a spirit more generally diffused over the Church of Christ, would save us a world of mock eloquence, silly airs and hollow pretensions. Jacob may be a plain man dwelling in tents, but we would ten times sooner have him in his own skin than disfigured with a grotesque counterfeit of any of his brethren.

The secret of the firmness and intrepidity with which he held fast to the principles and communion of his Church, was the honesty of his character. He really believed what he professed. Notwithstanding what was said to the contrary, he believed that the Church in which he was trained was still the same. A plain judgment, guided by honesty, will generally conduct to sounder opinions than distinguished talents hurried along with a strange fire. Sincere in his convictions, he would not follow the multitude to do evil; and if every man in this country had left our Church, we verily believe that Dr. McGillivray would have lived and died in commu-

nion with the Church of his fathers. His devotion arising from honesty of conviction is worthy of being compared with Gillespie, the founder of the Relief, who, when his own Church had deposed and otherwise very harshly treated him, on his deathbed recommended his congregation to seek again the communion of the Church of Scotland.

Throughout the troubles of 1843, his uniform steadiness and consistency were very astonishing. Men of talent and influence in the Church were at that trying period in the greatest embarrassment. It was not that they saw the need of a division here, or that the path of duty was not plain, but the temptation to take the popular side was strong, and amid general defection the future of the Church seemed hopeless. We have seen it stated that at that time Dr. McGillivray held opinions in conformity with his brethren. A greater mistake, whether intentional or not, could not receive circulation. In him no one could discern the slightest sign of wavering. In this matter he never halted between two opinions. To every overture to cast in his lot with the Free Church, he returned an uncompromising no! and his solitary intrepidity and firmness formed a solitary rallying point for many a day to the scattered adherents of our Church in this region.

His manliness of character, his laboriousness, his love for the people, and his sincere piety, will not soon be forgotten. Climate and social differences left his character unaltered. He loved his country with a devotion undiminished to the last. No man ever enjoyed more the society and fellowship of his brethren. No man extended a more generous and kindly hospitality to missionaries and friends of the Church. Yet, though he loved his country, he never again saw its shores, because engrossed in his labors in behalf of the people whom he loved. And though fond of ministerial society, he went for many a day in his missionary rounds uncheered by the presence or congenial fellowship of a brother minister.

The Highlanders of Picton will long treasure his memory, and the brethren who still remain in this vale of labor and sorrow may find in his history a noble example to inspire them with zeal and devotedness in the cause of the Saviour.

Foreign Mission Scheme.

A meeting of the congregation in connection with our Church in Charlottetown, P. E. I., has been held, for the purpose of raising contributions for this new scheme. The meeting was very largely attended, although some of the influential members were detained by various causes from attending. James Purdie, Esq., an old and tried friend of the

Church, was called to the chair. The meeting was addressed by the Rev. Messrs. Grant and Duncan, and by Messrs. Morrison and Kennedy. The claims of the Mission to the sympathy and liberality of the congregation, were pressed upon those present; after which, the more practical part of the business was entered on, viz., the getting of contributions. A subscription list was opened, when the very handsome sum of £25 was subscribed,—one gentleman giving £5, and two of the servant girls belonging to the congregation giving £1 each. Truly were all our people to give with the cheerfulness and in the same proportion as these two, what a fund we should soon have! Aye, and how many an earnest prayer should ascend on behalf of our Mission, as certainly theirs do. A committee of seven—viz., Professor Inglis, Jas. Purdie, Esq., J. W. Morrison, Esq., Lieut. Carey, R. N., M. Lowden, Chas. Bell, and A. Brown, Esqrs.—was appointed to take charge of the subscription list, and otherwise to advance the interests of the Mission. Altogether it was a very successful meeting.

Some time ago the Belfast congregation had a meeting of the same kind, when the sum of £17 was subscribed,—a sum, considering the poor harvests which have been for a year or two, extremely creditable to them.

Opening of a New Church.

On Sunday, the 2nd of February, St. Columba's Church, St. Peter's Road, in connection with the Church of Scotland, was opened. The Rev. Mr. Duncan preached in the forenoon, and the Rev. Mr. Grant in the afternoon and evening,—the Church being filled to overflowing on all three occasions. The collection taken amounted to £15 10s. This new Church, which is distant 6½ miles from Charlottetown, is a perfect model of neatness and comfort; it is seated for 220; and though completely finished, from underpinning to the graining of the pulpit, the debt upon it does not amount to £40, and this the congregation intends to wipe off in the ensuing summer. The style is Gothic. The pews are painted a light drab with mahogany tops. So great was the demand for pews that the rents of them will amount to £90 per annum. This is extremely gratifying, especially when we consider that the trustees were thought to have acted rashly some months ago when they guaranteed £75 as the half of Mr. Grant's stipend. The St. Peter's Road people may well be proud of their new Church; and the spirit with which they entered upon and completed the work is deserving of imitation in many other quarters. And so large is the attendance whenever there is service, that already is there talk of the necessity of an addition to the new Kirk!

Charlottetown, P. E. I., St. James' Church Session House, 18th February, 1862.

Which time and place the Presbytery of Prince Edward Island met according to adjournment, and was constituted. Sederunt: Rev. Thomas Duncan, Moderator; Messrs. McLean and Grant, ministers; Professor Inglis and Finlay McNeil, Esq., Elders.

The minutes of last meeting, and also of *pro re nata* and adjourned meetings, were read and sustained as correct.

Mr. Duncan reported that he had fulfilled the appointments for Dog River and Banockburn, and was instructed to supply the same places on the fourth Sabbath of March and the last Sabbath of April.

The Clerk reported that he had notified the members to attend on a set day at the new Church, St. Peter's Road, to take steps towards organizing a Kirk-Session, but that no meeting had taken place on account of the inclemency of the weather. The Presbytery appoint to meet for purpose aforesaid on Thursday, March 27th.—public worship to be conducted by the Rev. A. McLean.

The committee appointed to correspond with the Colonial Committee agent an additional missionary, reported that they had fulfilled the instructions of the Presbytery.

The Rev. Mr. Duncan having called the attention of the Presbytery to the fact that, by the laws of the Province, the Church of Scotland was placed in the position of a Dissenting Church, a committee of the members present was appointed to examine into the laws bearing upon the subject, and to take whatever steps may seem desirable, and to report at next ordinary meeting.

Compared Mr. Robert Shaw, who signified his desire to study for the ministry in connection with the Church of Scotland. Having been examined in Latin, Greek, and Mathematics, his proficiency was found to be most creditable; and his testimonials being in the highest degree satisfactory, the Presbytery received him as a student in connection with the Young Men's Scheme, and recommended him to continue his studies at the Prince of Wales' College for the current term.

Messrs. Grant and Duncan were appointed a committee to make a special effort on behalf of the Young Men's Scheme among the friends of the Church on the Island, so that a sum may be raised commensurate with the demands that the Presbytery may have to make upon the general fund.

The next regular meeting of Presbytery was appointed to be held on the third Wednesday of May, at 3 o'clock, P. M., in St. James' Church, Charlottetown.

Closed with prayer.

GEORGE M. GRANT,
Presbytery Clerk.

Presentations.

WE are happy to learn that our people in Prince Edward's Island are getting into the way of giving presents to their ministers. Such tokens of regard have a far higher than money value.

The Rev. Mr. Grant has been presented, by the ladies of the Georgetown congregation, with a handsome Pulpit Gown, which cost over £11.

Mr. Grant has also been presented, by the ladies of the St. Peter's Road congregation, with a Pulpit Gown, of equal value with the former.

The same gentleman has also been presented, by the young men in one of his outlying stations, with a magnificent pair of Top-Boots, which will clothe him from foot to thigh, and enable him to brave the winter snows and the spring mud even of Prince Edward's Island.

Ladies' Societies.

WE are glad to find that these benevolent and excellent institutions are now to be found in so many of our Churches. The oldest, and what perhaps is still the most efficient,—the society, in connection with St. Matthew's, Halifax,—has brought relief and gladness to the fireside of many a poor family. For that efficiency, it was largely, perhaps chiefly, indebted to the energetic and devoted labors of Mrs. David Allison. St. Andrew's, in the same city, has also been an instrument of much good for many a long year. The Report which we publish on the cover of this *Monthly Record*, of the Ladies' Society of St. Andrew's, New Glasgow, will show our readers how useful and important such an institution is in connection with a Church. It supplies funds for the many miscellaneous objects which can be brought under no particular head or class, yet which cannot be done without; it can perform an act of silent charity without parading it to the world; it can provide for the occasional wants and necessities of the out-of-the-way requirements of the Church, for which there is no particular fund, and which, notwithstanding, cannot well be dispensed with. It is, in short, a blessing to the Church; and wherever it is not already established, we would recommend its immediate introduction. Our readers, by glancing over the account of the New Glasgow society, will see how varied and praiseworthy has been the scope of its benevolence.

MISCELLANEOUS ITEMS.

THE Queen has presented the Rev. John W. Colman to the parish of Inch, in the Presbytery of Stranraer.

WE understand that Robert Dalglish, Esq.,

M. P., has given £20 towards the Gaelic Territorial Church, Cowcaddens.

THE *Daily Telegraph* publishes a notice of a subscription list to defray the expenses of Dr. Williams in the Essays and Reviews Case.

ST. ANDREW'S Free Church, Carlton, Australia, has unanimously called the Rev. Dr. M'Gilvray, of Aberdeen, guaranteeing a stipend of £800 per annum.

ON Monday night, at a meeting of the congregation of the Old High Church, Paisley, held in the church, it was unanimously agreed to add £170 to the minister's salary (Rev. James McGregor), which now makes it in all £400 per annum.

AT a meeting of the Presbytery of Perth on Friday, the Rev. William Liston, of Redgorton, received the sincere and heartfelt congratulations of his co-presbyters on the occasion of his having entered upon his fiftieth year as a minister of the Church of Scotland.

A *pro re nata* meeting of the Presbytery of Brechin was held on Thursday. It was agreed to accept the resignation of the Rev. D. McLean, and loose him from his charge in the East Church, Brechin, in order that he might proceed to the Scotch Presbyterian Church at St. Vincent's the appointment to which had been given him by the Colonial Committee.

THE Rev. Peter Young, minister of Wigtown the father of the Church of Scotland, and the only surviving minister belonging to her of the last century, attained his 90th year on Monday the 27th ult. This venerable and much-esteemed clergyman has lived to witness every one in the Church, at the time of his own ordination (63 years ago), removed by death.

IN answer to an appeal from the Rev. F. Forbes to his congregation on the first day of the year, upwards of £200 has been forwarded to him towards paying off the debt on the English Church, Rue d'Aguesseau, Paris. Connected with this church there is now a chaplain and assistant-chaplain and a Scripture reader constantly engaged among a large and scattered English population.

COLONIAL MISSIONS OF THE CHURCH OF SCOTLAND.—The annual collection for these missions takes place on Sabbath first. On this occasion the committee appeal to the liberality of the Church with an earnestness which is not unmingled with anxiety. Their treasury is all but exhausted; and the numerous claims which continue to be pressed on them are as just as they are importunate. In the course of the year the costs of the special commission to British Guiana, heavy in amount, though frugally expended, have been defrayed; numerous grants for church-building have been contributed; three ministers and two missionaries have been appointed for British Guiana; two ministers have been sent

to New Brunswick—one to Canada East, one to Canada West; one to St. Vincent, West Indies, where an encouraging effort to revive a lapsed congregation is in progress; and one missionary to Ceylon, making now four ministers of our Church in that colony; in all eleven appointments. While imploring the generous contributions of the Church, they may venture to assure those whom they solicit, that their operations are conducted with the most scrupulous regard to economy.

A correspondent of the *Times*, on the British mission to Madagascar, gives the following view of the court of the new king. The king, it will be seen, though friendly does not embrace Christianity. Accounts may soon be expected from the veteran Mr. Ellis, whose arrival at Mauritius has been heard of:—

"Many of the officers have retained a knowledge of English surprisingly well. Several of them were educated in England thirty-five years ago; among the number is the king's present chief secretary, who has a perfect knowledge of English, and uses idiomatic phrases with entire accuracy. During many conversations with him I never knew him hesitate for a word. He is also familiar with the French language, and readily renders it into English. He is by no means a singular instance of ability and acuteness in the Malgache character.

"The king received the mission most cordially. He enquired repeatedly after the health of Her Majesty, and desired the chief secretary to make inquiries about Viscount Palmerston, who seems an especial favorite of Madagascar. The king is short in stature and has a mild, amiable countenance. The queen, who was present both at the first and final reception of the mission, has a most intelligent face, a high forehead, and a head well set on. She carries herself with a becoming natural dignity.

"It has been currently reported that the king is a Christian. It is premature to say so now, but there is ground to hope that he will become so. At present he professes a sort of Deism, which his chief secretary has engrafted upon him.

"Since the king's accession a school has been established at Antananarivo, and considering the short time it has been established, it bids fair to be productive of great good. At the time of my visit there were eighty children; they were taught to read and write, and a few of them were making progress in English, under the tuition of a Malgache schoolmaster.

"Madagascar is wonderfully rich in Metals of various kinds. It is confidently asserted that coal exists to the westward. It now requires a judicious, firm hand to amalgamate the conflicting elements that exist among the Hovah people, and to raise the social standard of the subordinate tribes, who are despis-

and as inferior. This done, Madagascar will soon take a stand among the civilised nations of the world."

THE contributions in aid of the Home and Foreign Missionary operations of the United Presbyterian Church, during the year 1861, has considerably exceeded any former period, notwithstanding the depressed state of trade and commerce throughout the country. The following is the amount received by the Treasurer for 1861:—For Home and Foreign Missions, £27,851, 2s. 3½d.; for London Movement, £3000; amount in year, £29,851, 2s 3½d. This does not include local missionary operations, such as City Missions, carried on by individual congregations, nor funds for Church buildings.

JUST as we are going to press, we learn the sad tidings of the death of the Rev. Dr. Symington, of Great Hamilton Street Reformed Presbyterian Church, Glasgow. Dr. Symington died on the 28th inst., in his 70th year of fever. He was one of the chief ornaments of the Reformed Presbyterian Church of Scotland—a man of profound ability as a theologian, and of the most genial and amiable disposition as a catholic Christian.

Review of the Past Month.

THE progress of the civil war in the States of America still absorbs by far the greatest portion of public interest. Its effects are being gradually but severely felt both in France, Britain and these colonies. The Northern States while they are scarcely importing any thing are straining every nerve to realise as much as possible by their export trade. Most of the cotton mills in England are on short time. The same may be said to a smaller extent of France, with the addition of a very serious blow to her staple manufactures in silk, of which America was a very large consumer. Cotton has advanced from 6d to a shilling per pound, though there exists but a limited demand for cotton goods. Still the home and export trade of Britain is in a sound and healthy state—the demands from India and other countries are very large and constantly increasing, and people are now beginning to be convinced that they are by no means entirely dependent for their commercial prosperity upon the U. States. It cannot be denied, however, that these Lower Provinces have suffered and are suffering very acutely from the present unhappy state of matters. Our Provincial Parliament has just met and it seems that the revenue of the past year is less than that of the preceding one by more than \$80,000—a very serious deficiency.

Several very important successes have been gained by the Federal troops during the past month, and at the present moment the prospects of the South look somewhat gloomy.

Several large naval expeditions have succeeded in effecting landings at different points, and with considerable success. They have captured Roanoke Island and a small army of 3,000 men, and more lately after a decisive and bloody encounter they have taken Fort Donelson with its strong garrison of, according to their own account, 20,000, though with a loss of 1100 on their own part. General Price also it is said at the head of a disorganised army is being chased out of Missouri, and altogether the Federals have all at once acted with a vigor and success which cannot fail in having a very depressing effect upon Southern counsels. Tennessee, Kentucky and Missouri would seem to be on the point of being wrested over to the Union at the cannon's mouth. As might be expected the recent victories have produced great elation and buoyancy of feeling in the Northern States. Still it is felt that their affairs are in a very critical condition. They are expending at the very least \$2,000,000 a day—their exchequer is empty—their credit is at an end, for not even the offer of 7½ per cent. can bring them funds—they have made inconvertible paper money a legal tender, an almost sure precursor of speedy bankruptcy. Already they probably are in debt £200,000,000 sterling, the interest of which will absorb far more than all their available revenue. It is evident that nothing can save them, but a series of victories which shall crush out the rebellion and that very speedily.

The notorious Confederate steamer Sumpter has been burning American vessels and their cargoes on the eastern side of the Atlantic, a sorry business which may irritate, but can have no sensible effect on the issue of this unhappy struggle, unless carried on to an extent really to imperil American commerce. Two war steamers Federate and Confederate, the Tuscarora and the Nashville, have been watching each other in the Southampton waters. At latest accounts the latter had got off to parts unknown. Indeed the U. States navy has not covered itself with glory, so far, in this contest. Quite a number of their best frigates having been detailed to capture those two Confederate steamers which are both small and weakly manned, but with no manner of success.

Mason and Slidell have arrived safely in England and it is not probable we shall hear much more about them, though they have been the cause of adding two or three millions to the expensiture of the British Government or as much as would have finished our Intercolonial Railway. But the lesson taught the States is worth the money.

A considerable force will be kept in these Provinces for some time, as well as a powerful fleet watching our seaboard.

The manner of the reception of the troops and the facilities voluntarily placed at the disposal of the authorities by all classes of col-

nists have given great satisfaction at home. The hospitality and loyalty of the French Canadians are especially worthy of praise. While the city of St. John, New Brunswick has distinguished itself by unbounded hospitalities to whole regiments which will never be forgotten by the recipients of any grade.

The feeling of indignation throughout England at the infamous proceeding of attempting to destroy the harbor of Charleston has not the least degree subsided and is perhaps the most unfortunate, as it is most undoubtedly the most wicked and foolish act of which the American Government has been guilty.

The ineffectiveness of the blockade continues to be spoken of, but according to present appearances, the whole Southern coast will very soon be in the possession of the North.

The allied expedition has now landed on the Mexican coast, and is in possession of San Juan and the adjacent country. No engagement has yet taken place, but it is not likely that the cowardly and disorganised Mexicans will make any very protracted resistance to the troops of Britain, France and Spain; though we regret to see England allied in any shape to such a country as Spain, which has very lately condemned some of its subjects to the galleys for seven years for the crime of reading the Scriptures. Such a nation is a blot not only upon our common Christianity, but upon civilisation itself. They are only a shade less criminal than the Mexicans.

It may be worthy of notice that other two magnificent steamers have been added to the Cunard fleet, which will make it still more effective. This great company particularly distinguished itself by the promptitude with which they placed their vessels at the disposal of the Government during the recent crisis.

At home Parliament has just been opened. The sympathy for the Queen on her sad bereavement is deep and universal, and the tribute paid to the late Prince Consort by Lord Palmerston in his place in Parliament was very striking, and we have no doubt true. He said that in his opinion he most deserved the name of a perfect man, if such a term can be applied to human imperfection, of any man he had ever met, and whatever subject he talked on, impressed you, by the originality and depth of his views, that you were in presence of a great as well as a good man. Such a tribute from such a man is perhaps the highest of mere earthly praise.

Her Majesty bears her great loss with Christian fortitude, but is said to live in the greatest retirement, and to find her chief solace in cherishing the memory of his worth, and thinking how she may best carry out the lofty intentions of a noble and well-spent life.

A fearful accident has happened at one of the great collieries in England, by a sudden

explosion of fire-damp burying between 2 and 300 human beings in an instant under one common ruin. All perished notwithstanding the most heroic efforts at deliverance. Her Majesty has expressed the deepest sympathy for the widows and orphans created by this dreadful tragedy and British benevolence has already subscribed £25,000 for their relief. This is by far the most fatal of the many colliery accidents that ever happened in England.

What is called the Windham Case has been engaging much temporary attention at home, from the fact of the attempt of the relations of a young man endeavoring to make him out insane, in consequence of prodigal waste of his means in reckless profligacy. The attempt has failed, but will cost this foolish young man, it is said, more than £60,000—a large sum for defending a law case, and a scandal to English law.

In Nova Scotia at present, not even politics are of a very exciting character. Trade continues depressed and money scarce, but it is to be hoped that a marked improvement will be felt during Spring, and that the new gold fields will give a decided impulse to Provincial prosperity.

In another part of the *Record* will be found a notice of the death of the Rev. Dr. McGilivray—the father of the Presbytery of Pictou. This christian soldier has fallen at his post while yet in the autumn of his years. He has left behind him a name ever to be held in reverence by all good men. An example at once of high principle and unwavering firmness in the hour of temptation and trial—he has had his reward. He laboured long and he laboured hard. During 30 years and upwards he broke the bread of life among his countrymen—scattered over a wide and thinly peopled country. For weary years, amidst the summer's heat and the winter's cold, he travelled from station to station, ministering to eight or ten congregations—teaching and encouraging—in season and out of season. Labouring for years, alone—a faithful and self-denying missionary of our Church. His voice is hushed, but his labours live, and will be his best and most enduring monument.

NOTICE TO CORRESPONDENTS.—Conversation between Duncan and the Elder 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. 1-2d.

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