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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

FEBRUARY, 1860.

CONTENTS.

	PAGE.		PAGE.
Sermon, by the Rev. W. Herkerson, A. M., Newcastle, N. B.,	25	<i>Church in Nova Scotia</i> :—Our Statistics,	42
A Tour to the West,	27	Sabbath Schools in Halifax,	44
Africa as a Mission Field,	29	Meeting of Pictou Presbytery,	44
Mr. Spurgeon and Dr. Cumming,	31	<i>Correspondence</i> :—Letter from A. W. H.,	45
Review—The Church and its Living Head, by the Rev. W. Hanna, L.L. D.,	33	Meeting at Wallace,	45
<i>Column for the Young</i> :—The Rivers of Scripture,	35	“ Gairloch,	45
Thoughts on Gen. 1: 6, 7,	37	“ McLennan's Mountain,	46
Original Poetry, by M. J. K.,	38	“ Barney's River,	46
Notes on China and the Chinese,	38	“ New Glasgow,	46
From our Scotch Correspondent,	39	“ Cape John,	46
Mechanics' Institute, Rothesay,	41	“ Pictou,	47
Gaelic Professorships,	41	Treasurer's Account.—Lay Association, Pictou,	47
<i>Church at Home</i> :—Ecclesiastical Intel.,	41	Review of the Past Month,	47
		Notice to Correspondents,	48
		Obituary,	48



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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

FEBRUARY, 1860.

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

Sermon,

By the Rev. William Henderson, A. M., of
St. James' Church, Newcastle, Miramichi,
N. B.

MAT. VII. 24—27. "Therefore, whosoever heareth these sayings of mine, and doeth them; I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell. and great was the fall of it."

In the last verse of the fourth chapter of this Gospel, we are told, that when the people had seen "Jesus curing the sick, casting out devils, and healing those that were taken with divers diseases and torments, great multitudes followed him from Galilee, and from Decapolis, and from Judea, and from beyond Jordan." Accordingly our Saviour, ever anxious to benefit the souls of men, seized the opportunity of proclaiming the great leading principles of the religion which he came to establish. The substance of this celebrated discourse the Evangelist has left on record in the fifth, sixth, and seventh chapters of this Gospel. In the conclusion of this seventh chapter we are told that the multitude were astonished at his doctrine, and perhaps willing to regard him as a prophet, for they perceived that he taught them, not as the scribes, their usual instructors, but as one having authority, that is, as one commissioned from heaven.

Still the acknowledgment of his divine character, and a willingness to hear his words

were not the only dispositions which Jesus required of his followers. All his doctrines were intended to reach the heart, and influence the life. If they produced not this effect, they failed of accomplishing the end for which they were intended. A mere external profession of attachment to the Saviour, without a sincere and hearty obedience to his commands, cannot profit. Accordingly, before our Saviour ended his discourse, he stated this important truth (verse 21 to verse 24). And the more deeply to impress the thought on their minds, he embodies the great lesson in the form of a parable.

In the parable, which forms our text, he represents two men of very different characters as going forth to search for a site on which they might erect for themselves permanent habitations. One of them, foolish and inconsiderate, thinks only of the present moment. He sees the sun walking in brightness through a cloudless sky above him. The rivulet, softly meandering through the verdant vale beneath, spreads around a rich profusion of herbs, flowers, and fruits. The cooling zephyr plays around him, scattering perfumes from its balmy wings. Nature, decked in summer's richest ornaments, here appears in all her loveliness. He is delighted with the prospect, he forgets that it will change, and he proceeds at once to lay the foundation of his dwelling upon the sandy brink of the purling stream.

The house is built; but summer departs. The sun hides his head in clouds; the sky gathers blackness; the dews of morning, which gently descended on the herbage, refreshing and fructifying the plains, give place to the deluging rains of a tropical climate,

the cooling breeze of evening strengthens into the wild tornado; and the smooth rivulet, now swelled by streams from the mountains, sweeps over the plains a resistless torrent. The sandy foundation is washed away by the current. The pillars of the house are shaken by the whirlwind. The whole presently becomes a heap of ruins, and either leaves the builder exposed to the fury of the tempest, now when a shelter is most wanted, or overwhelms him beneath its ruins.

The other, prudent and thoughtful, looks forward into futurity. He remembers that summer does not remain for ever, nor the sun appear always in cloudless splendor. He remembers that winter approaches, bearing storms and tempests on its wings. Accordingly he chooses a situation where he can not only find a pleasant residence under the clear and cloudless sky of summer, but also where he may hope to be sheltered, while the storms of winter in all their fury are raging around. "He built his house upon a rock." And mark the wisdom of his choice. He experienced the same change of seasons that the other man did. Summer departed from him also. The sky was overspread with dark-rolling clouds. The winds of heaven arose. The rains descended in torrents, and the hills poured down their foaming cataracts; but the house, firm as the stable basis on which it was erected, bade defiance to the violence of the tempests, and stood unmoved amidst the swelling of the waters, affording its occupant a safe shelter from the impetuosity of the warring elements.

The houses here spoken of are the hopes of eternal happiness which men entertain; and the foundations, on which these houses are built, represent the different grounds on which men built their expectations of heaven. The ruin, the floods, the winds, which come upon these houses, are figurative of that great and awful trial, which we must all undergo before the tribunal of Jehovah. The wise man is the representative of those, who have been seeking salvation in the way which is pointed out in the Gospel; of those, whose hopes will stand the scrutiny of eternal justice; of those who have heard the sayings of Christ, have believed and obeyed them. The foolish man is the representative of those whose conduct will not bear the scrutiny of divine justice; of those who have rested satisfied with a dead faith, a mere profession of Christianity; of those, who, though they have heard the sayings of Christ, have not done them.

The design of the parable, then, is evident. It is intended to point out the great importance of fixing our hopes of heaven on a sure foundation, and the awful and irremediable disappointment, which those, who have built on an insecure basis shall experience, when the trial comes, which shall sweep away every refuge of lies.

How awful must be the condition of a person who should find himself in the situation

of the foolish man described in the parable. What would be his feelings when he saw the deluge spreading around him, when he beheld the waves rising higher and higher upon his house, when he perceived the foundation giving way, and felt by the shaking of its pillar that it would not long be able to withstand the impetuosity of the tempest. When he perceived the inevitable fate which awaited him how would he bewail his carelessness which had led him to fix on so insecure a foundation!

But how much more tremendous is the state of that man who lays a false foundation for eternity! Oh! how awful must his disappointment be, who, when counting upon an eternal habitation in heaven, finds, but too late, that he has been mistaken, and that he must now make his bed in hell. Perhaps he had walked on earth with the people of God, he had heard the words of eternal life, and professed attachment to the Saviour; he was, perhaps, a kind-hearted inoffensive man,—a man unstained by gross crimes, and one who thought himself sure of heaven: but now, when the books of judgment are opened, and the secrets of all hearts revealed, it is found that his conduct, however blameless in the opinions of men, or however praiseworthy in his own estimation, has been uninfluenced by faith on Jesus, and therefore, when weighed in the scales of eternal justice, it is found wanting.

What would be the sensations of such a man upon his death-bed, were his eyes opened to the awfulness of his situation! What have been the feelings of thousands, who have felt themselves in this condition! How many, even before they left this world, have felt the bitter remorse of conscience, accusing them of having neglected the one thing needful! And oh! with what anguish have they lamented the precious hours which they have spent in vanity; with what deep regret have they acknowledged that they had given their hearts to the world instead of God; that they had sought a portion here, instead of one in heaven; that they had built their house upon the sand, instead of founding it upon the Rock of Ages. Who, in contemplating such a prospect, does not almost involuntarily exclaim, "Let me die the death of the righteous, and let my last end be like his." Who does not envy the condition of the man, whose house, founded on a rock, is unshaken by the tempests; whose faith resting on the Rock of Ages, and whose hope entering within the veil, can afford him a solid stay, when earthly things are disappearing from his view? Who would not wish to be able, when time is no more, to look without dread on the awful scenes of the judgment day, and, amidst the flames which encircle the throne of judgment, to behold the approving smile of a Saviour?

But they who would enjoy such a privilege, must be careful to build on a sure foundation. What then is that Rock on which we must

in order to be safe? You are all aware, friends, that the only foundation which support a sinner's hopes for eternity, is Christ, the Rock of Ages. "Other foundation can no man lay, than that which is laid, which is Jesus Christ." (1 Cor., III. 1.) But this is a foundation which cannot be shaken, for it was laid by infinite wisdom, is supported by infinite power, and secured by the promise of Him who cannot lie. "Behold," says God by the prophet, Isa. XXVIII. 16, "I will lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste;" that is, he shall not need to hasten away to find a safer refuge. He is here perfectly safe: for no winds of persecution can reach him from it, the floods of divine vengeance cannot reach him in it; for there is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit. By the death of Christ, the divine threatenings have been fully accomplished. The honor of the divine law has been maintained, and a full and perfect justice rendered. In this corner-stone the stability of the Christian's hope, and the Rock upon which he builds his claim to heaven. It does not rest on any claims of his own, but upon the covenant love of God, and the finished work of a Saviour. All human works brought forward as a ground of merit, will be found at the last day to be but a sandy foundation. No works of man could stand the strict scrutiny of divine justice. "Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." (Titus III. 5, 6.) Hence it was the earnest desire of Paul that "he might be found in Christ, not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. III. 9.)

The merits of Jesus, then, form the only foundation upon which we can build: and this brings us to the great, the all-important question. How are we to know whether we are building on Jesus Christ, or whether we are resting on unsafe foundations? Now the text furnishes us with a rule whereby we may decide this important question. It tells us that the man who built his house upon a rock, represents the man who hears the words of Christ and does them: while the foolish man represents him who hears the words of Christ, but does them not.

Observe, here, that the two characters agree in so far, that they both hear the words of Christ. Now it is this that renders the question the more deeply interesting to us; for thus we see that, in order to find the foolish man, we have not to search among those wicked Jews, who rejected and crucified the Lord of life, nor among those unbelieving

heathens who accounted the preaching of the cross of Christ foolishness. We need not go beyond the pale of the Church, to those nations on which the light of the gospel has never shone. Within the walls of our churches, in the midst of our congregations, amongst the professors of Christianity, there are too many to be found, who are building their house upon the sand. Let no one, then, imagine that, because he has been baptised into the name of Christ, and regularly attends the house of God to hear the words of everlasting life, he is therefore in no danger. Simply hearing the word of Christ, or professing attachment to his doctrines, is not sufficient to constitute a true Christian. There must be joined with this a principle of willing obedience, influencing the whole conduct. The faith which the Gospel requires is not a dead unproductive principle, but a faith which worketh by love. "What doth it profit, my brethren," says St. James, "though a man say he hath faith, and have not works? Can faith save him?" "Faith," he adds, "if it hath not works, is dead, being alone:" that is, it is not true faith. Justification through faith in Christ Jesus, is inseparably connected with sanctification through the Spirit. While the imputed righteousness of Christ constitutes the believer's only title to heaven, the inwrought sanctification of his soul constitutes his qualification for the eternal inheritance. Without the title he could obtain no entrance into heaven; without its qualification he could find no enjoyment there. Hence those only are possessed of a true faith, whose faith leads to holy obedience; they only are building on the rock, who both hear the words of Christ and do them.

Therefore, "be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." (Gal. VI. 7, 8.) "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (Tit. III. 8.)

A TOUR TO THE WEST.

One fine morning in Aug. I awoke and found myself by some combination of circumstances on board the good steamship *Arabian*, ploughing her way along the shores of New Brunswick towards the River Restigouche.

My plan in travelling is to take notes comparatively—to assume some standard and measure all particulars by it. In this journey I took Nova Scotia for my standard. And readers, I trust, will bear with me if I do the same in jotting these remarks, and compare what I saw with what we see in our own land. Had I dropt on the Restigouche without the physical exertion needed to transport

me thither, I could scarcely have said but that I was still in Nova Scotia, so like in every particular are the two. The social habits of the people, the state of agriculture, the amount of commerce, closely resemble the same in Pictou County. Dalhousie and Campbelltown have yet scarcely reached the dimensions of Pictou and New Glasgow, but seem in a fair way soon to do so. The features of the country also partake of the character of this, though they excel in grandeur. The hills are higher, more rugged and more abrupt in their ascent. Above Campbelltown the scenery resembles that of the Clyde; below it bears more likeness to that of the Forth. The Clyde is grand; the Forth is beautiful. There are two churches in Dalhousie—one belonging to the Church of Scotland, the other to the Free Church, besides places of meeting of less note. Campbelltown also possesses a compact little church in which the members of Church of Scotland meet to praise their God.

From Dalhousie, I sailed by the "Lady Head" to Quebec. The massive stone buildings here, reminded me of dear old Scotia. The citadel on the rising ground lead me to think of the castles of Edinburgh and Stirling; and the associations of war, with the heroic names of Wallace and of Wolfe, crowded on my memory. The old town of Quebec is surrounded by heavy fortifications, entered by four massive gateways, reminding one that in days gone by physical force alone gave liberty space. From the top of the citadel, a view is obtained of the country for many miles round. It is fine in the highest degree, equalled only by the view obtained from Stirling Castle, which, however, is said to be the finest in Britain. The view from the Green Hill, or Fraser's Mountain in this county, stands not far behind either, with these exceptions, it is the finest view of the kind I have ever seen.

The French predominate in and around Quebec. Their nature is seen here to contrast strangely with the nature of the Irish. Their natural dispositions have often been said to be very similar. It is said of Pat, that he succeeds and advances every where but in old Ireland, whereas the French seem to succeed nowhere but in France. The primitive conveyances in which you may get yourself conveyed through the town for hire, and which they call 'calashes,' are a strange nondescript sort of machine, half-way between our common cart and what in this country is called a 'Fly.' The steam ferry boats are of the most ancient model, as if the production of thirty years ago. The agriculture of the French is in the same backward condition. It is only where the British have the ascendancy that progress is marked, and only where the farmer is a Scot that luxuriant crops are seen. The soil around Quebec is of a hard stony nature, producing good crops when trenched and freed of stone; and in its na-

tural state, affording good roads. There is one congregation of the Church of Scotland in this town, a wealthy flourishing people presided over by one of the most eloquent of Canadian preachers—Dr. Cooke.

The Railway to Montreal passes for the most part through uncleared land, to the South of the St. Lawrence, travelling thus, had no good opportunity of seeing the country. The site of this city is beautifully sloped to the River, while behind it, rises a cluster of lovely hills, from whose tops magnificent views of the city and surrounding country are to be had. Here, there are signs of more advanced civilization than in Quebec, though here the French predominate. Some of the business stands are not bad miniatures of the great London thoroughfares. 'Calashes' are unknown here, yet but few carriages which boast of four wheels are to be had. The conveyances here, called 'cabs,' give one the idea of a sedan chair hoisted high on two wheels. Inside sits the passenger, in imminent danger of being pitched out through the window at every jostle of the frolicsome vehicle, while the driver, perched on the top, clings to his seat with wonderful tenacity. The soil in this quarter begins to show more of a loamy nature, and agriculture seems to be a more profitable occupation than around Quebec.

To the West of Montreal, the soil becomes still more clayey with a mixture of sand in it, and produces abundant crops of wheat. Here the farmers in some instances can boast of substantial stone and brick houses, but generally speaking, wood is the stand by as with us, for houses, barns, fences and fire. At intervals of from ten to twenty miles all along the banks of the St. Lawrence, and on the shores of Lake Ontario, villages of no small importance are rising. Kingston has already attained the name of a city, and with its colleges and schools of art, promises to become the seat of learning in Canada. As we proceed westward, the country becomes more level and the soil more fertile. To the west of Toronto, it assumes the appearance of the lowlands of Scotland or the flatter parts of our own county. Here begins the great granary of Canada, famed for its extensive and abundant wheat crops.

Toronto is quite a British town. The true British 'cab' is every where to be had, in which you may be comfortably carried to any part of the town. The streets are wide, the houses of the newest styles, commodious, and built chiefly of stone. The extensive agriculture of the west, gives to this town an unfailling and remunerative trade. From all I could learn from farmers and others, I concluded that the name of a great wheat country is attained by these districts more from the extensive and numerous fields of wheat, than from any extraordinary yield per acre. I heard of no district, where the soil could equal acre per acre, the growing capabilities of the British soil. Nor could I gather proof that our

own Nova Scotian soil, where science is applied in farming, was behind that of Canada in its fertility. I concluded that a farmer who cannot live comfortably in this country, need not go to Canada and try it. The only advantage they possess, is that produced by the now extensive Railroad communication, which has brought the market, I may say, to every man's door, and affords a ready money sale for any article of agricultural produce. This advantage we do not despair of realizing in Nova Scotia. The same strange feature in reference to farming, exists there as here—the native Canadian ruins himself by his farming, while the Scotchman rents the same farm, and accumulates wealth thereon. This much in proof of the advantage of doing things in a scientific way. In this part of the country the Scotch element prevails. It brought peculiar reminiscences of old to me, to hear the engineer on a train call out to his fellows in the dear old vernacular of his native land.

The religious pulse in Canada West beats somewhat as here. The United Presbyterians, the Free Church, and the Church of Scotland, exist in something like the same proportions as among ourselves, with a pretty large mixture of Methodists. In these western towns a Roman Catholic chapel of unpretending dimensions is here and there to be seen, while in the Eastern towns they rise in great magnificence, showing the great strength and wealth of the people. In Montreal there stands what is said to be the largest chapel on this side the Atlantic—the Chapel of Notre Dame. Its turrets equal in height the tower of the great St. Paul's of London, and the amount of stone and lime which composes the massive pile is surpassed by the material of no single building, except the Victoria Bridge, or St. Paul's Cathedral already referred to.

It now only remains to speak of the features of the great St. Lawrence itself. At Quebec this river is about a mile in breadth, and flows in a deep chasm, the banks on either side rising almost perpendicularly to the height of some hundred feet; as if at a distant period in our world's history it had its bed one hundred feet higher, and had cut out the present channel by a process similar to that in operation at the Falls of Niagara. There are evident signs that the country along the banks of the St. Lawrence and the shores of Ontario have at one time been under water. It seemed to me as if the river between Quebec and Kingston had at one time been a series of lakes,—that the waters had cut down the dams, as they are now doing at Niagara, and thus drained the lakes,—as when the present Niagara Falls shall work their way to Lake Erie, this lake will be drained to the extent of one hundred feet in depth; while the draining of those lower lakes have produced a more rapid outlet at the foot of Lake Ontario, and caused the waters in their more rapid

course to break up the dam there, and produce that cluster of islands known by the name of "the thousand islands." To begin a description of the Falls of Niagara would be a piece of folly, for neither tongue can tell, nor pen give an idea of the awfully grand spectacle of such a body of water falling over 100 feet in an uninterrupted fall. The weight of the falling waters shakes the houses near the place as if they were shaken by a gale of wind. The Victoria Bridge has been so often described, that I need not attempt it.

I cannot conclude my remarks without referring to a little incident in my tour, which seemed to be a great one in the little town of Bathurst, N. B. On my return, the *Arabian* steamed up to the wharf at Bathurst for the first time. She had been in the habit of anchoring about three miles from the town; on this occasion the owner was on board; at his request a pilot was procured, and the wharf was reached in safety. As we landed there we were received with a right hearty cheer from the hundreds who had collected to welcome the first steamer that ever touched their wharf. We staid there for about two hours. The schools turned out their devotees, the mills their workmen, the shopkeepers their assistants, and it seemed as if the whole town had congregated on board the *Arabian*. From stem to stern, from deck to hold, she swarmed with a living freight. Many who had never been on board such a monster of the deep were beside themselves with amazement. A miniature of the scene when the *Great Eastern* shall visit Portland!! It will likely be remembered for many a year as a great day in Bathurst, and many a new aspiration in the young mind will date from the day the *Arabian* came to the wharf. And no doubt the little town itself, which is one of the prettiest I have seen, will long rejoice as the 27th September pays it its annual visit. A few days more and I was safe in Picton, saying to myself, "After all, there is no place like home." PRES.

AFRICA AS A MISSION FIELD.

Africa has long been looked upon as the most benighted and hopeless portion of the globe; yet we ought to reflect that Greece, the most refined and highly civilised of ancient nations was a pupil of Egypt; that Carthage taught Rome the art of navigation and instilled into her the spirit of maritime and commercial enterprise. Africa has fallen from her high estate; but even now is giving indications, that one day, and that ere long, she may rejoice in the blessings of a widespread Christianity, and stand out as another triumph of well directed and persevering

missionary effort. The history of missionary operations in Western Africa, is embraced within a period of 25 years,—certainly no very extended experiment, and what has been the result? The number of native converts is now in that quarter alone, not less than 15,000. There are in existence from 150 to 200 schools, attended by 16000 or 18000 pupils, while the gospel is accessible to more than five millions of people. Who will say that this is no a great reward, and that here there is not a vast and promising field of labor? Here it has long been thought humanity may be seen in its lowest stage,—but a few removes above the brutes of the field, with a language which scarcely deserves the name, without dwellings, and with scarcely intelligence enough even to be idolators. But even these rude and degraded beings have souls to be saved; have powers and faculties of mind bestowed upon them by their Creator, rendering them capable of appreciating and understanding the force of divine truth and the beneficent character of Christianity. What a gratification must it be to the Christian philanthropist, and what a triumphant indication of the power of gospel truth,—that no sooner does the light break upon their souls, than their mental shackles fall off, and the degraded savage at once asserts the dignity of man, and stands disenthralled and regenerated, a living proof of the civilising, the softening and ennobling power of the Gospel of Jesus.

These reflections have been suggested by a paper sent by that enterprising and illustrious traveller, Dr. Livingston, to the Geographical Society. All our readers are aware of the important discoveries made by this devoted missionary, in the interior of Africa, and that animated by fresh zeal, and supported by a large and generous amount of assistance from the British Government, he has once more set out on his perilous undertaking. Already have his discoveries been of the very highest importance. He has found a people, of whose existence the rest of the world was entirely ignorant, living unlike other African tribes, in a regularly organized state of society, cultivating their fields, growing, spinning and weaving cotton.—A Manchester in the heart of Africa. What a noble mission field is here! Dr. Livingston's paper is too long for our columns, but we

will endeavor to lay before our readers some of the more interesting and important portions:—

“The first portion, which was dated May 12, 1850, and addressed to the Earl of Malmesbury, gave an account of Dr. Livingstone's journey to Shirwa, a large inland lake. It had no known outlet, and according to the report of the natives on its banks, it was separated from lake Nyngesi by a tongue of land only five or six miles broad, and the southern end they discovered to be no more than thirty miles distant from a branch of the navigable Shirwa. Much delay had been occasioned by the formalities necessary to convince every little great man that they were not a company of marauders. The waters of the Shirwa had a bitter taste, but it was drinkable. Fish abounded, and also alligators and hippopotami. When the southerly wind blows strongly, the water was said to retire sufficiently from that side to enable the people to catch the fish in weirs planted there. The lake was of a pear shape, only the narrow portion was prolonged some thirty miles south of the body where the travellers stood. There was an inhabited mountain island near the beginning of the narrow part. The broad portion might be from twenty-five to thirty miles broad. Its length might be from sixty to seventy miles, not including the southern narrow portion of thirty miles. The height of the lake above Chibisa's Island, where they left the ship, was 1,800 feet, and 2,000 feet above the level of the sea. Mount Zomba, in its neighborhood, was 6,000 feet high. The natives reported that the Shirwa was separated from a much larger lake, called the Nyngesi. The whole region was well, though not densely peopled. The Portuguese did not even pretend to know Shirwa. Frequent inquiries were made of the natives as to whether any white man had ever visited them before, and they invariably replied in the negative. Dr. Livingstone, therefore, claimed the first discovery for himself and Dr. Kirk, who accompanied him, although the Portuguese claimed the honor for themselves. The travellers had proceeded 150 miles without once coming into collision with the natives. The Manganya cultivated the soil very extensively, and more men than women were sometimes seen at this occupation. The soil was very rich, the grass generally from six to eight feet long. A few yards' distance often completely hid a companion, and guides were always necessary. Gardens were high up the hills, and on their tops. Cotton was cultivated extensively, and the further they went the crop appeared to be of the greater importance. The women alone were well clothed with the produce, the men being content with goat-skins and cloth made of the bark of certain trees. Every one spun and wove cotton. Even chiefs were to be seen with the spindle and distaff. The

process of manufacture was the most rude and tedious that can be conceived. There were two varieties of the plant, and there were no insects to spoil it. The Manganya had no domestic animals, except sheep, goats, fowls, and dogs. Provisions were cheap and abundant. The weapons of the men were large bows and poisoned arrows. Every one carried a knife, and almost every village had a furnace for melting black magnetic iron ore. A people to the N.N.W. had manufactured a rude imitation of a pistol, which they fired only on occasions of mourning. They were not aware that it could propel a ball. During this journey, Dr. Livingstone and Dr. Kirk slept twenty nights in the open air and on the ground. Still, they returned from their march of twenty-two days to the ship in good health. A paper was also read from Dr. Livingstone, which was received on Nov. 12, 1859, on the navigation of the Zambesi, which he stated to be navigable. In ascending the river they burned no less than 150 tons of lignum vite to generate steam, the value of which, at London prices, was £900. In the midst of great disadvantages they had travelled no less than 2350 miles of river. From October, 1858, to June, 1859, 5782 elephants' tusks had gone down the Zambesi from Tette alone. Two-thirds of these were large, or upwards of 30 lbs. each, and the weight of the whole was 100,000 lbs. The merchandise was conveyed in unwieldy canoes, which cost from £60 to £70 each. The Americans were absorbing all the trade of the east coast below Zanzibar. The Dr. said the only paper he received was one containing an account of a meeting of the society, in which it was affirmed that the river Zambesi was not navigable. That read strangely to him who was then navigating the river.

"The President also read extracts from letters which had been addressed to himself, and announced that he had the assurance of Lord J. Russell, the Foreign Secretary, that every aid which he could afford would be given to Dr. Livingstone.

"Some discussion followed the reading of the paper, in which Mr. Crawford, Mr. McLean, and one or two other members joined, Mr. Crawford doubting whether the Zambesi was navigable for mercantile purposes, and maintaining that the inhabitants of Africa were too rude to grow such cotton as was required in this country."

MR. SPURGEON AND DR. CUMMING.

The following pen and ink sketch of the two most popular preachers of the day, has been furnished by a correspondent of an American newspaper, which though not very happy, and upon the whole rather feeble, so far as Dr. Cumming is concerned, may not be without interest to our readers.

"After all that has been written about Spurgeon and Cumming, it seems hardly fair to say another word. And I would not, think of filling up the columns of this paper, if I had but my random fling to make or my old prejudice to indorse. But as it seems to me, that both Spurgeon and Cumming have been unjustly dealt with, nay, cruelly wronged, and as I heard them with no prepossession, I cannot refrain from speaking of the impressions which they both made upon me. Spurgeon I have heard once, Cumming twice. 'Tis true, once or twice even does not give one a complete view of a distinguished preacher's varied powers, yet as, according to Johnson, you do not need to eat a whole leg of mutton to see whether it is tainted, so one does not need to hear a noted preacher for a year to detect faults, which, if real, must be flagrant and open as the day.

I will not dwell on the well known and often-told means of getting in to hear Mr. Spurgeon. Enough to say, that Saturday before last, I went to hear him, but owing to unexpected delays, was twenty minutes late. The gates of Surrey Gardens were shut, and some hundreds were standing around them. I asked a policeman if there would be admission to strangers, and was told that he could not admit one more; that every corner was filled to the utmost. Yesterday we were there three-quarters of an hour before the time, but even then, hundreds had gathered, and were standing close by the gates. Every five minutes brought new hundreds, until thousands were waiting in solid phalanx. The happy possessors of tickets were admitted and seated, but those, less fortunate, who had none, were wedged in one of the densest crowds in which it was ever my misery to be packed. At just eleven, the bars were taken down, and for one minute there was desperate work. To have slipped and fallen, there would have been certain death. A little girl, about eight years old, was before me, whom it was downright folly to bring there, and I had almost to fight to prevent being hurried over her and trampling her under foot. One of the ladies of my party was thrown with such violence against a post as to hurt her considerably, and endanger her more. The crowd streamed on into the hall, and, flashed and palpitating, I got a *locus standi* for myself, and half of a seat for the three ladies with me, each of whom occupied it by turn. The place is a comical one for a church, and the audience a comical one for a congregation. The room has great size and fine acoustic proportions; but what do you think of seeing the pictures of two pugilists on a meeting house, with an announcement of their coming encounter. What do you think of seeing beneath the pulpit great staring letters **GO TO THE REFRESHMENT ROOMS!** What do you think of green and blue placards by their side, announcing concerts past, present, and to-come—a hibernicism, but true, for not

all the placards were fresh. The audience were a little while coming into religious trim—the flush and the fever of the crowd could not be put away in five minutes. Boys were standing on their seats; men were standing up, and gazing listlessly around; women were panting, and busily wiping their faces with their pocket-handkerchiefs. Numbers of men were sitting and standing with their hats on, and the solemnity of the entire congregation did not equal that of a flushed throng at our least solemn anniversary meetings. Certainly, thought I, this congregation cannot be charmed and subdued in an hour into reverence and attention and awe. But eleven o'clock came. The house was crowded, the three galleries, all, even to the pettiest landing-place on the stairs. At five minutes past eleven there was a stir near the great green box which is Spurgeon's pulpit, and the well-known figure and head were seen moving through the great crowd, which thronged the platform even to the pulpit doors. You who see the fat animal which serves as frontispiece to Spurgeon's works, reprinted in America, have not the man. True, Spurgeon is fair; true, he is in Church-of-England condition; true, he has a little narrow forehead, heavy, drooping cheeks, small and inexpressive eyes, fingers soft and white as the lily, and a nose which is not faultless, and is not a little removed from the Roman standard of convexity. Spurgeon's face, when he is not working nor thinking, is a poor face, and you have it well enough in the American edition of his sermons; but when he is working and thinking, that little forehead of his becomes so knotty and expressive, those little eyes, to flash and twinkle, and those great cheeks become so radiant, that you say it is a shame that half a million of readers in America should have no truer conception than is given them of that frank, pleasing, radiant countenance. His mouth expresses indecision, but his action, bearing and voice indicate strength of will and character. But it is his voice and his action which are his main weapons. His voice is soft, but strong, and is used with so little effort that you soon forget the vastness of the multitude which hears. Indeed, there was no particular in which I was more disappointed than in the absence of loud, flowing oratory of the Titanic school. Ease and mastery are apparent in all that he does and says. To speak occasions him little trouble—to think, even less. In his highest and finest flights, he never is flushed nor hurried, his face remains as clear and white as when he spoke the first word. We hear much of his coarseness and want of dignity, and I fear we too often think of Spurgeon as a clerical madcap—loud, excitable, flowing, and coarse, perhaps ungrammatical, certainly far removed from elegance. I have never read his sermons; I only know him by one sermon; but of this one I most coolly but strongly declare that it was not only an exhaustive treatment of the subject of a heart divided between God

and the world, but that it was chaste, polished, and rightly tempered. With much that was strong and pointed, it had not an extravagance of thought or expression. Every sentence had a cadence, every illustration was apposite and elegant. I heard no words from the congregation, on coming out, indicating that this was a remarkable effort, and I have therefore thought it over as carefully as I could, and drawn as close an analysis of his power as possible. I can but convey my impression by comparing him with Mr. Beecher. Of these two noted preachers, Mr. Spurgeon excels more in solidity and compactness and sequence of thought, Mr. Beecher in beauty and finish and affluence of illustration. Mr. Spurgeon is a *cumulative* preacher; beginning simply, he grows deeper and wider and more solemn and pointed to the end. The train of his thought becomes more apparent as you come with him to the close; and you therefore carry his sermon away with you, and can note it down or give an abstract to another. The thought suggests the illustration, when you recall the sermon, not the illustrations the thought. Mr. Beecher strings his pearls on a thread of thought which sometimes you can hardly see, so closely set are the gems. He is a succession of flashes, each dazzlingly bright, revealing a world of wondrous beauty for an instant, and is then gone. Beecher's "gems" would be finer than Spurgeon's, but Spurgeon's thought is the most compact. And he is not betrayed by an excitable nature into extravagances; Mr. Beecher sometimes is. Spurgeon is not a man of great physical vitality; he is large and strong, but not a man of passion and sensibility; hence he does not magnetize his congregation; and I do not know that I could say anything stronger than this to convince you that I am writing a cool and true analysis of his preaching. He is earnest, but not vehement and impassioned; and the man who can do what he has done and is doing, must be a man of thought or a poet. But Spurgeon is not a poet; he has not the lyrical mind of Beecher, but he is a patient, thorough, *exhaustive* preacher. He is not so wide, and catholic, and diffusive, and multiform as Mr. Beecher, but when he turns all his power into that channel, and then, in an easy, natural, manly, direct, deliberate way, he preaches as a great man would talk about religion on a grand scale. Witt, manly, tender, sympathetic, pungent and pointed by turns, he ranges from one kind of address to another with all the ease of a child exchanging his top for his spelling-book.

I went to hear Cumming with even greater prejudice than to Surrey Gardens. But ten minutes of that still, small voice, ten minutes of that seer-like reading of the secrets of the Christian's heart, told me that however much Dr. Cumming may misinterpret prophecy, no man stands before him in interpreting the Christian to himself. The aspect of the man was perfectly familiar, the sleek hair, spread-

ing, but not noble white brow, homely Scotch face. The little Bible was in his hand, as I knew before I went that it would be. The vast congregation was there too; like every congregation of Scotch Presbyterians, intelligent and solemn. But I did not know how still and sweet and calm is his manner, nor how deep his spirituality. We will leave the prophecy question all out of sight now, for he has not many followers among you in America. But this I can say, after hearing him preach the Gospel twice, without touching upon his peculiar notions of things, that he is a man whom it is most edifying to hear. Spurgeon would be, perhaps, a better instrument in the hand of God in the conversion of men, but I have not heard a man who would better feed the flock than Cumming. The well of his spirituality seems immeasurably deep, and as he talks along in his sweet, still way, it seems as if the refreshing waters of a spring were gushing out of the rocks, and then running away with a gentle sound, while thousands stoop down and taste and get refreshment and strength. There is one thing noteworthy in Cumming, beside his insights and intuitions and spirituality, and that is the purity of his doctrine. His prayers, dropping impromptu from his lips, are as rich and gracious as those of the English liturgy, and an acceptable service might be rendered to the Church by taking down these effusions as they fall unstudied into the ear of God.

With that great congregation, the second in London in size, he "talked right on," having a subject indeed in which he is especially strong, namely, Christian nurture, but not raising his voice nor making a gesture to the end. Cumming is the most *womanly* preacher whom I ever heard; he is *womanly* in tone of voice and in action, and *womanly* in those *visions and prophetic revelations*, not of the Old Testament, but of the regenerate heart to itself. This tells what Cumming is more than the fullest description which I could give; and if you have ever heard a gifted and spiritual woman expound the Scriptures and speak connectedly of religious things, you can get the best idea which I know how to give of the power of that rare man, who twice every Sunday draws a congregation equal to the population of many American towns around him, and expounds to them the riches of divine grace. Let men ridicule Dr. Cumming and judge him by his Millenarian fancies, but he has two sides to his character, and in future I shall rather think of him as the seer who penetrates the depths of divine love, rather than as the misguided believer in the future temporal glory of the Jewish race."

THE CHURCH AND ITS LIVING HEAD.

A Sermon on the Principles of the Free Church, by the Rev. Wm. Hanna, J. J. D.

We think it will be generally allowed that

since the departure of the great and good Chalmers, the philosophic Welsh, and the learned and amiable Gordon, Dr. Hanna is entitled to take his place as the chief of the Free Church in Scotland. Dr. Candlish may occupy a more prominent place as an acute and very restless polemic, and Dr. Guthrie command more attention as an unwearied philanthropist, and an imaginative and peculiarly striking writer and preacher; but for breadth of view, depth and clearness of reasoning; in a word, for intellectual grasp, Dr. Hanna has no superior, in our opinion, no equal, among the Free Church body of the present day. The son-in-law of the illustrious Chalmers, for several years the editor of the *North British Review*, till lately the organ of his Church, the author of the biography of the greatest ornament of that Church, and of other works of great and acknowledged merit, his opinion is entitled to be received with an authoritative respect not only by the Free Church, but by the Christian world at large.

That great Secession was at once a proud and a mournful event for Scotland. Proud, because it called forth efforts and exhibited sacrifices such as could have been made by no other country on the globe; mournful, because it called at once into life and action, a bitterness both of expression and feeling; which we believe every good man now looks back upon with regret. In the early days of the Secession, when men's minds were embittered with polemical strife, opinions and denunciations of the wildest and most uncharitable nature were scattered broadcast, even by men of lofty character, undoubted piety and well merited reputation. These times have happily passed away, and we rejoice to find so eminent and influential a Free Churchman as Dr. Hanna enunciating a set of principles so entirely cosmopolitan in their character, and holding out the right hand of fellowship to every Church acknowledging Christ as its divine Head. We rejoice to hear such a man publicly proclaim, that the difference between the Established, and Free Church is now no more than an "open question."

"Two churches may differ (says Dr. Hanna) in their views as to the manner in which Christ's supremacy over his Church is to be practically asserted and carried out. They may differ in their notions as to the character and extent of that Divine legislation for the

regulation of the Church's affairs which is to be found in the New Testament. They may differ in their interpretation and application of one or other of the laws or regulations there laid down; but differences like these can never warrant one of them to impute to the other anything so monstrous as that it has plucked the crown from the Saviour's brow, and rejected him as the Church's Head and King.

"That may be essential to the well-being which is not essential to the being of a Church. Such we take its spiritual independence to be. We are not prepared, however, to assert that without such independence there can be a true Church. We are not prepared to see a church so summarily, as we were to do, all the Protestant Establishments of Europe. For what is a true Church? In the highest, in the Scriptural sense of the term, there is and can be but one true Church—that which embraces the whole brotherhood of believers. Great diversity of constitution, of worship, of government, may exhibit itself within that brotherhood; but looking at all wherein they differ as belonging to the outward scaffolding of the great spiritual edifice—nay, further, believing, as we do, that no one form of constitution, or manner of worship, or method of government, has been divinely prescribed, and is permanently and universally obligatory, we are not ashamed to confess ourselves as belonging to that minority, daily a growing one, who look upon all questions about the outward things of the house of God as of quite secondary importance: not less zealous members of the Free Church of Scotland, that we are now prepared to recognise and hold out the hand of Christian fellowship to every other Christian community in which Christ is owned and honored as the one and only mediator between God and man, sole ground of the sinner's hope, the believer's life and peace and joy."

This is the Christianity after which we all ought to labor; a Christianity which sacrifices no principle and requires no compromise; but which, while it leaves thought and opinion so far untrammelled, cultivates those broad and generous feelings which soften and elevate the heart, draw man more closely to his fellow, and give a united and surpassing power for good, inasmuch as every impulse is prompted by genuine affection, instead of a cold and deadening uniformity. When we look back to the early history of the unhappy schism which separated, tore asunder, the Church of Scotland in 1843, we almost wonder that either body should be able at the present day to hold its proud and enviable position; nay more, that they should begin to look at each other with a respect which

promises to be the forerunner of closer and more friendly feelings. The Church of Scotland is now stronger in influence, in intellect in vitality, than she has been for many a long year. That strength is rapidly growing—and every surrounding Church sees and feels it. To us, in this distant colony, this is a source of pride and gratitude; but it ought to be more. It ought to quicken our efforts, to arouse our zeal in the cause of Christ, to feel that we are a unit of that noble body, and that we ought to do our part. What is that part? It lies clear and plain before us. In the first place to understand our duties, and in the next, to perform them to the best of our ability. When we see the parent Church, not stopping to enquire what this or that religious body is doing, but in the calm consciousness of inherent strength, and urged only by the promptings of high principles, she goes about her Master's work, preaching the Gospel to the poor, enlarging the extent of the Redeemer's kingdom, building churches, planting missions, aiding the weak, instructing the ignorant, and strengthening and deepening her bulwarks.

Does no part of that duty appertain to us, or are we to sit down in ignoble lethargy, and confess that we are unequal to it? We are not unequal to it; and if we really think so, we never laboured under a more grievous mistake. Let us look the matter calmly in the face. The most we have done as yet, has been to pay in a somewhat niggardly, nay, very niggardly manner, for ministerial services. As yet, we have sent no missionaries abroad; we have done little or nothing to strike our stakes deeper and wider. We have been satisfied barely to keep our ground. This should not be, and this would not be, could we but once understand our own capabilities, and get a proper organization under way for carrying them out. Our first step is to be in earnest; the second, that each individual feel that he ought to do a portion of the work, and be willing to perform it. The rest is but a matter of detail—of system and arrangement, and the whole difficulty is overcome. No man was ever poor by giving to his church; no man ever gave abundantly without a blessing and an amount of personal happiness and gratification with which he would not easily part. But to be successful we must love and take a pride in our church.

not a vain or spiritual pride, but that Christian pride which spends itself in deeds of goodness and pious beneficence.

We, like other churches, have our schemes, noble in themselves; why should they languish and pine away for lack of nourishment? Take one example. There is our Young Men's Scheme. What noble fruit has been even yielded already to our feeble efforts! This very year we have sent away four young men to college, and next year we will probably receive four young ministers, full of zeal for the cause of Christ, well equipped for the great work, honored and successful in their college career, a credit to their country, and abundant in promise to the church. We would ask, ought not this to be enough to satisfy the most sanguine, and to encourage to greater effort? But, alas! we regret to say, this noble scheme receives most inadequate support,—merely because our people do not understand its worth. Eighty pounds have been paid away this winter already, in rendering assistance to young men; more will be, and indeed has been required, but unless a more liberal hand be opened, we cannot answer the requirements. We appeal to our friends, more especially to our friends blessed with wealth, to sustain us in this our difficulty, and to strengthen a scheme which promises to supply in no great length of time, a native ministry, accomplished and zealous, able to convey the tidings of salvation to their destitute countrymen in their native tongue. We are confident that there are Christian men within our pale, who, were the matter only properly brought before them, would gladly give far more than is at present required.

Is it not therefore worthy of an effort, a great effort, to secure an effective organization?—This is a far more important point, than spending our time in idle speculation about union with this body or with that. It would be an occupation at once dignified, useful and practical—such a one as would commend itself to the clear and Christian mind of such a man as Dr. Hanna—who in the course of his excellent discourse, reviews with a pardonable pride—the noble sacrifices made by pastors and people, in what they considered a matter of principle. That principle he firmly, but without any controversial bitterness, still upholds, and pleads the cause of the anti-disruption ministers with a cogency and

power, which attest at once his earnestness and his confidence in the continued attachment of his people to the cause he advocates. The lesson is instructive; let it not be thrown away. We can all do something for our church; let us do it with an earnest and a willing mind, convinced that in thus doing, we will be useful and acceptable laborers in our Lord's vineyard.

COLUMN FOR THE YOUNG.

BY A SABBATH SCHOOL TEACHER.

THE RIVERS OF SCRIPTURE.

MY YOUNG FRIENDS,—There is nothing in nature which more fully combines the useful and the beautiful than a River. It is an emblem of fertility, of luxuriant pastures and waving corn fields. What a mass of historical interest crowds along the rivers of the Bible. Few of them, it is true, can vie in extent and grandeur with some of the rivers of the New World; but even in this respect, more than one of them may command our wonder and admiration. We read in the Bible of the great River Euphrates flowing through the garden of Eden, in whose pure waters it may be our first parents may have often bathed. Upon the banks of this majestic stream the most powerful and civilized nations of antiquity flourished and decayed. Its waters witnessed the wicked and presumptuous efforts of the sons of men to build a tower which would reach to heaven, the remains of which still stand upon the plain of Shinar, an everlasting monument of folly and impiety. On the banks of this noble river once stood the greatest city the world ever saw, Babylon the Great, the magnificent, the wonderful, with its hundred gates of solid brass, its walls sixty miles in circumference, three hundred and fifty feet in height, and eighty-seven in breadth. Eight or ten churches piled upon one another may give us some idea of their height, and the fact that ten carriages of modern construction could have run abreast along the top of the walls, will enable us to understand their breadth. Where is the city now with its countless palaces, its gorgeous temples, its hanging gardens, its untold treasures? The wrath of God has consumed it, and the wild beast finds a lair in the spot which once resounded with the music of Belshazzar and his thousand princes.

The confluence of the Euphrates and Tigris, forms the province of Mesopotamia. The Hebrews called it Padan Aram, and it is noteworthy as being perhaps the most remarkable region on the globe. Here lived our first parents, here the patriarchs were born and flourished. This was also the birth-place of

many distinguished Scripture characters, of Nahor, Sarah, Leah, Rachel and all the children of Jacob, except Benjamin. The Euphrates and Tigris still roll their floods as of old through fertile, but now desolate lands towards the Persian Gulf, their united course of more than two thousand miles is no longer dotted with noble cities, nor their banks alive with a busy and industrious population. The region is now little better than a savage wilderness, inhabited by an ignorant and unbelieving people. May we look forward with hope to a time when the nations through which these great rivers flow, shall acquire a second and a better greatness, when the Sun of Righteousness shall shine upon them, when the softening and elevating influence of the Gospel, and those waters which heard the prayers of Abraham and the communings of Isaac, may hear also the glad tidings of salvation through a risen Saviour. At present, the night is dark, but we know not how near the dawn may be. Let the prayer of every young heart rise to the mercy seat of Jehovah, that this dawn may soon appear, and that from these fair and fertile plains, millions of voices may arise in prayer and praise, piercing the clear sky that floats over that beautiful land, and resting at the foot of the throne of the Eternal.

The reader of ancient history can scarcely realize to himself that the age of all rivers is the same. We speak of old Father Nile, hoary with antiquity, and every one feels that the epithet is appropriate. Were we however to apply a similar term to the St. Lawrence or Amazon, the taste and the propriety of the appellation would at once be questioned. Why? Time has left no record of the history of the one. For during countless ages, it has rolled through the dark forest, with none but the lonely savage to mark its grandeur. Involuntarily, we are apt to confound its real with its historical age. With the former, the river of Egypt, there is no such risk. In the days of the proud Pharaohs, it was as in later times, The River. This great river whose source has been a problem for the last three thousand years, presents many features of peculiar interest both physically and historically.

You may, perhaps, have some idea of the length of this great river, when I tell you, that from its source to its mouth, it winds over nearly 3000 miles, or about ten times the length of the Province of Nova Scotia. Like the St. Lawrence, it has its cataracts or falls; but its most peculiar feature is, that every year, at a certain season, it overflows its banks, laying the whole country, for many miles on either side, under water. This, we would consider a great calamity; but, upon the regularity of this rise and fall depends the very existence of the natives of Egypt. You must know that this country of Egypt is little more than a narrow valley, bounded on both sides by a desert of sand—that through

this valley, the Nile flows, and once every year rising 25 or 30 feet, covers it with water, making the country resemble a vast lake, and the houses of the inhabitants, dotting the surface here and there, appear like islets in its midst. In course of time, the waters return to their former channel, leaving the ground covered with a slimy mud, which so fertilizes it that it is perhaps the most productive country in the world. Were the Nile to observe the laws of other rivers, in a very few years, Egypt would be a desert of sand, an abode fitted only for the ostrich. How wonderful are the ways of Providence!

The river of Egypt! what mighty mysteries does it call up. Huge temples, gigantic statues, deserted cities, forgotten dynasties, stretching far beyond the ken of history, but attesting the greatness of a people who flourished and passed away, leaving behind those tremendous monuments of power and splendour upon which each succeeding generation looks with wonder and admiration. But the Bible student will think especially of the child Moses, cradled among bulrushes by its bed, and of the mighty wonders and miracles which, by divine power, he performed upon its waters. To the Christian traveller, it is a kind of sacred river. By its side stood Moses with his rod, here wandered the venerable Jacob, here the good and amiable Joseph forgave the wrongs of his unfeeling brothers, here the power of the Most High was manifested upon the proudest of monarchs. Along its banks still stand the ruins of cities, which, even after the lapse of thousands of years, strike the beholder with astonishment and awe.

In ancient times, this noble river discharged its waters by seven mouths into the Mediterranean; now there are only two, and these are said to be gradually filling up with mud and sand. Upon the Delta of the Nile stood the famous Pharos, or light-house, esteemed one of the wonders of the world. It has long since disappeared. The Nile flows on as it did in the days of the Pharaohs and the Ptolemies; but the surrounding grandeur has passed away. That gloomy fanaticism which destroyed the library of Alexandria, the most splendid monument ever raised in honor of learning, reigns over and crushes out the intellectual life of this once great country. Yet who can tell but that Christianity will, ere very many years, assert its sovereignty even over Egypt, and its noble river become the highway for carrying the treasures of the East and the glad tidings of salvation from the West?

I have left myself very little space to speak of the other rivers of Scripture,—but I must not pass over the Jordan,—on whose banks the sacred feet of the Redeemer of the world so often trod,—in whose waters the great forerunner of the Messiah stood, while he baptized his followers. The Euphrates and the Nile have about them all the grandeur which

belongs to greatness and historic splendor, but they sink into absolute insignificance when brought into comparison with the divine associations connected with the Jordan. The former have been rendered famous by the power and the ambition of mighty conquerors—a Nebuchadnezzar, a Cyrus, and an Alexander, have exhibited their triumphs, upon the Euphrates. A Pharaoh, a Ptolemy, a Cleopatra, and a Cæsar on the Nile—but the Jordan—here stood the man after God's own heart, here Solomon, the wisest of men flourished here the Prophets of old warned and denounced—but most of all, and above all, here the meek and lowly Jesus gathered his humble, but faithful disciples who were to spread the gospel throughout the world.

The sea of Tiberias, where Peter and his followers followed their humble occupation, after 2000 years, presents the same features now as it did then. But every thing else has changed. The waters are clear and bright as ever, but the towns and villages of old which flourished on its banks, where are they? Time seems to have swallowed them forever, as the Dead Sea gathers in, but never gives out the sparkling waters of the sacred stream.

I intended to jot down a few remarks upon some of the other rivers mentioned in Scripture, but my space is exhausted, so that I must, my dear young friends, bid you good bye, for another month.

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“And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

“And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so.”—Gen. 1: 6, 7.

The following description of the acts of the second day of creation, is generally explained by commentators by rendering, *Firmament* to mean the volume of atmospheric air which surrounds the globe, and the “waters above the firmament” to mean only, the watery clouds which swim on the atmosphere—a rendering which the most cursory reader cannot help perceiving, does not meet the conditions of the text, and yet, owing to our present limited knowledge, it is perhaps the only explanation intelligible to us. It greatly increases the difficulty, when we find Moses in describing natural phenomena elsewhere, always speaks of them as they appear to the mortal eye; and when we further know, that there have been no climatic changes since his time.

Moses, however, wrote by inspiration; and describes phenomena not as they appeared in his time, but as they had actually existed probably millions of years before man was made. He describes phenomena to which no mortal man was witness, and the knowledge of which he could not divine, only by revelation from the Creator.

The Bible is not intended to teach astronomy and geology, or to satisfy man's curiosity with respect to the manner in which God carries on His works of creation and providence. Nevertheless, there are here and there *hints* given referable to certain conditions of things which have now passed away and left no apparent traces of their existence; and which can only be understood and explained by future discoveries in science; such for instance, as the chaotic condition of our planet, and such also I apprehend as the description in the text.

The researches of science have already thrown much light upon the ancient history of this earth. It has been proved beyond the possibility of a doubt, that this globe has been subjected to many changes—convulsions and upheavings, since the “beginning.” It were therefore vain to come to a conclusion from present appearances, as to what the conditions of the heavens or of the earth were at the remote period of which Moses speaks. There are, however, other planets within the solar system, governed by the same laws as ours and likely undergoing similar changes. Two of them, *Saturn* and *Neptune* are surrounded by apparatus which in every respect would fulfill the description of Moses' “firmament.” Neptune is so distant that little more is known of him than that his disc is surrounded by a luminous ring; but *Saturn* has been the object of close examination for many centuries, and by the discoveries of a German astronomer, made last year, *Saturn's* rings were found to be composed of a fluid element, (water) and further, that in their motion around their centre of gravity, they are contracting their distances from the body of the planet. That is—these stupendous fluid rings are moving in concentric circles, the consequence of which shall be, that in due time the attractive power of the planet shall overbalance that of the rings, and they shall then pour their waters upon its face.

Now, suppose this earth to have been once surrounded by a watery ring or zone like that of Saturn, and suppose also that it had been shortening its radii distance like Saturn's rings, until it came within the superior attraction of the earth at the time of Noah, and emptied itself out in the waters of the Deluge. How profoundly graphic and applicable, supposing such a catastrophe, are the words of Moses! “The floodgates of heaven were opened;” (margin.) Whatever the instrumentality by which the waters were produced, there is good reason for believing that the Deluge was followed by extensive atmospheric and climatic changes. It would seem the “bow in the cloud” was a new phenomenon to Noah. Commentators maintain it was not a new thing—a conclusion too hastily drawn, and grounded solely upon the unwarrantable assumption that the deluge introduced no atmospheric changes. The “bow” was “set in the cloud” for a “token” Sign of

a covenant made with man, and with the earth, that there would come no more a flood to drown the world. A token or sign in scripture, means something out of the ordinary way, and it is difficult to understand how a phenomenon with which Noah is supposed to be familiar *before* the flood would be made a token or pledge, that no other flood would follow. There is moreover, another evidence of climatic changes, I apprehend in the shortening of the duration of human life immediately after the flood. The average duration of human life before the flood, taking eight generations, was over nine hundred years. The average duration, after taking eight generations was less than three hundred. This decrease was not sudden; it was gradual. The grandson of Noah lived four hundred and thirty-eight years; the father of Abraham reached only to one hundred and forty-eight, thus, showing that the changes introduced by the flood were acting upon human life, and forcing it to accommodate itself to the new order of things.

Let it not be said that the writer is opposed to the doctrine of miracles. The deluge would be no less a miracle upon the supposition that "He who seeth the end from the beginning," when laying the foundations of the earth, made provision for the destruction of the old world at the appointed time. Nay more! there is abundant ground for belief that the elements of the final fire, which according to the same word of prophecy, is to wind up the present history of this planet, are already stored up in the economy of nature, waiting only the fiat of the Almighty to break loose and exercise their mission. M. K.

For the "Monthly Record."

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 21.

Not in the shades of cloister dim
Rose up that swelling advent hymn,
Not in the sanctuary where
The white-stoled priests have knelt in prayer;
Not in some old cathedral shrine,
Where light and shadow mingling shine,
And choristers together raise
One daily atmosphere of praise;
Not here, where mortal voice hath stirred
This glad immortal song was heard.

But in the silent, holy hour,
When slumber seals with dewy power,
When night, with all her starry train,
Was wrapped round Bethlehem's quiet plain,
Where snowy sleep all lonely slept,
And shepherds round them vigil kept
In midnight's hush, when weary earth
Trembled beneath Messiah's birth,
This holy hymn—this glorious song,
Was chanted by an angel throng!

Strange scene, strange choir, strange anthem
To suffering man from pitying heaven, [given,
In thrilling diapason broke,
That mighty chant till earth awoke,
Henceforth with trembling time to be
God's highway to eternity.
Then were the veil and shadow rent,
Fulfilled the ancient Testament,
Symbol and type forever done,
In God's incarnate Word and Son!

Up through the hoary paths of Time
Still rings the angels' herald chime:
Glory to God, good will to earth
Have ceased not since the Saviour's birth!
Old as the everlasting hills,
Still fresh and new the anthem thrills,—
Still falls as dew on thirsty soil,
Gladdening the weary ones who toil
On through a world of sin and strife,
Up to the lustrous land of life!

Then fell from earth the chains of sin,
As this salvation entered in;
Then death renounced its sting for aye,
Through Him the true and living way,
This for all past and future years,
Exhaled creation's sorrowing tears;
This was the glory promised long
In our Emmanuel's birthday song,
Embodying peace and pardon thus
In the fulfilment—God with us!

Halifax, January, 1860.

M. J. K.

NOTES ON CHINA AND THE CHINESE.

A very queer people are the Chinese, and worth a degree of respectful attention. They have done several notable things in their day, and they are still more illustrious in the verb passive than in the active—for what and how long they have endured, more than for what they have achieved. After all, they have some reason to call us "barbarians," *parvenus*, nobodies. Take your stand on the platform of the pyramids, and call up before your mind the successive kingdoms on which they have frowned. Egyptian, Chaldean, Persian, Macedonian, Roman, all have in their turns risen from the ever-setting ocean of being, flourished, worked their work, and passed their way, and we have passed into their labors. But we are yet only of yesterday, while amid all the births and deaths of our historic epochs, the Chinese empire has ever in substance remained the same, preserved in proud and unbroken uniformity throughout the splendor and the degradation of Greek and Jew, of Paganism and Mahomedanism. They look back upon a history of 4000 years; and to this day they are possessed of as keen a national life as can be found in Britain or France. A nation, too, not confined like the Circassians, or Basques, or Scottish clans, to a few valleys, hemmed in by stern mountain ranges, but extending

over a territory as large and much more populous than Europe; and yet welded into a compact unity by the material bonds of great canals, rivers and roads; the finer links of common universities, open mental competition, and common laws; and the still more subtle police of a common character, an accoriant moral and social individualism from Pekin to Cochin China. This is really the most wonderful historical development the world has ever known, and it is strange that such a result should cause so little notice and astonishment, whether among the learned or the crowd.

They have some right to consider themselves of rather celestial ware. They have done and discovered things that any nation might be proud to claim. The political and economic works of Confucius, on which their whole social fabric is based, are of a very high merit: while his system of morals, in respect to purity and the perfect statement of relations and duties between man and man, is superior to the Hindoo and even the Platonic. And though their moral maxims and laws are quite *inoperative*, not having a single principle of life or power, yet as an abstract code, there is little to be objected or little to be added to them. Then they quite beat us in scientific puzzles and ingenious trifling. Thus, there was shown this year at the British Association a piece of chalcidony suited for the mounting of a brooch, in the interior of which a landscape was to be seen; an effect produced it was thought by the infusion some way into the stone of nitrate of silver. I saw lately some beautiful specimens of woven paper just brought by a gentleman from China, woven into large sheets with regular warp and woof of different strips of paper, and on these very beautiful landscapes, birds, figures, painted in the most brilliant colors, the ground of the picture being in the original warp and woof. Indeed, many of their colors far surpass ours in depth and brightness, and though they have no notion of perspective in their paintings, it is astonishing what an effect they often manage to produce. Besides, their most beautifully complicated toys and necklaces, and their most delicate chasing on ivory is wrought with tools rude enough: with an old iron nail they will beat our carvers and engravers in the nicest work. It may seem absurd in me thus to speak of their power and taste in minutie immediately after noticing their development in the highest sciences, politics and morals. I have not done so without a reason, which some readers may perhaps see.

In Europe, when men would account for our civilization and the enlightenment of the masses, apart from the influence of Christianity, the diffusion of literature, a cheap press, contrasted with the few and expensive manuscripts of the first centuries, is generally stated as the principal cause. This potent lever is lauded as of essential modern invention and

application; whereas China has possessed it for centuries, and at this moment enjoys a press infinitely cheaper than our own. Thus, a friend of mine recently showed me a Chinese work on Natural History of some 600 pages, filled with plates and illustrations, which he had bought in China for 2s. 6d. And yet in spite of this cheap literature, not even an infidel would think of comparing a Chinese with a Christian civilization. They have had the instruments, but not the life and power: the cunning which sees into the lower of nature's laws, but not the wisdom which recognizes things spiritual and divine. And so what do we see among them? A purely material civilization founded on selfishness: a state of moral and social opinion which despises valor, truth and holiness, and exalts cowardice, knavery, and the violation of solemn oaths as virtues: a practical atheism combined with a Pharaesical formalism. Yes: Christianity gives us the most perfect *knowledge* of God and divine things, and of man, his sins and necessities: but it is more than knowledge; it is what the old Hebrew prophets called "the mighty *power* of God;" and blessed is that nation in which its leaven works, wretched is the people whose sole life and wealth consist in the abundance of the things it possesseth. All improvements, all knowledge, all civilization, which are not sanctified by faith in Jesus Christ, what are they but "dust and ashes?"

Our note-book on China and the Chinese is not yet exhausted. We have enough left for another article.

FROM OUR SCOTCH CORRESPONDENT.

This month there is no lack of interesting ecclesiastical discussions. First, we had a goodly crop of sermons on Free Church principles published, as if for the purpose of enlightening the judges who were dealing with the famous McMillan case. The most remarkable of these is one by Dr. Hanna—the son-in-law and the biographer of Chalmers, which has been a perfect bomb-shell in many quarters of the Free Church camp. Dr. Hanna admits that the difference between the Free and Established Churches is an open question, a matter of opinion, and not an essential; that it is monstrous to charge the Establishment with not being a church of Christ, simply because it does not hold the same opinion as the Free Church with respect to the manner in which the connection between church and state should be carried out; and that if they take up such an extravagant position towards the Establishment, they will have to keep it against every established church in the world. A very simple, honest, and Christian statement this, one would think, especially as it is accompanied with an able defence of the action and principles of the "Disruption ministers." Yet in the Free

Presbytery of Dundee and elsewhere it has been denounced as dangerous and rash; one convener of the committee on Free Church principles stating that if Dr. Hanna had wished to inflict the greatest injury on the Free Church, he could not have taken a better way to do so. How is this? No one will now dare openly to dispute the truth of Dr. Hanna's position; and if it be the publication of truth which is to do most harm to the Free Church, their house is not founded on a rock, but on shifting sandbanks, which cannot by any means be permanently bolstered up. But the reason of the outcry is obvious. They know that they induced thousands to leave the church of their fathers on false pretences;—by representing that the point at issue was essential to the very existence of a church of Christ,—by reiterating over and over again that the Church of Scotland had denied and disowned its great head—Jesus Christ,—and by the foulest calumnies against those who, in the storm of the wildest popular agitation ever known in Scotland, clung fast to the church in which they had been baptized, and through which as a channel they had received their spiritual nourishment. And now, when one of their ablest leaders comes forward and says that such charges are monstrous, it is no wonder that they feel uncomfortable; for the people begin to ask their guides if they have been deluded into making sacrifices often uncalled for, and into an intensity and bitterness of feeling which could only be justified on the ground that the gravest interests were at stake.

By all who love truth and soberness, by all who "would smooth the way to the Free Church returning to the bosom of the Church of Scotland," Dr. Hanna's sermon has been hailed with lively gratitude. In the Presbytery of Edinburgh, the Rev. W. Smith said that he believed that the "very friendly and generous sentiments towards the church, expressed by a divine of high standing in a sister church, had awakened a deep echo in the hearts of thousands in that communion." We know that it has had such an effect, and we rejoice to see such flags of truce and tokens of amity exhibited after the fierce ten years' conflict, and the succeeding sixteen years of stern isolation.

The Court of Session has unanimously decided against the Free Church in the McMillan or Cardross case, so far as it has gone. They have ordered them to produce their sentence and constitution, in order to decide on the merits of the case. In clear terms, and in compact and resistless arguments, the lord-president and the other judges have shown that neither the Free nor any other dissenting church possesses any "jurisdiction" whatever, but only certain powers under "contract between themselves;" and that if they violate that contract to the civil loss of any of their members, it is the bounden duty of the courts of justice to exact compensation.

This is common sense. They are allowed to make, alter, or administer their constitution; but what Dr. Candlish and party demand is, the liberty of a few men in any church "to break the rules and compacts stipulated for by the whole body, break them under any circumstances, to any extent, and with any effect to individual or public interests, without any tribunal in the country being allowed even to look."

Truly this is not "liberty," but, in the emphatic language of Scripture, "licentiousness." But what will the Free Church do, seeing that it has taken up the position that it will not submit any decision to the supreme court of the land? Will they stoop from this lofty stand-point, or maintain it and allow the court in default of their evidence to give Mr. McMillan the handsome damages claimed? In all probability they will choose the latter course, as it seems dignified, or—in the opinion of others—sullen. For in what a ludicrous position will they then be placed! Deadlock again! No way forward, resolution not to go backward. There may be other McMillans in the Free Church, and if their prototype receive his 2 or £3000 *solatium*, there will be similar cases, and in playing such a game it is evident who must succumb. In the meantime, on the motion of Dr. Candlish, the commission of the Free Assembly is to be convened as soon as possible, to decide on what steps should be taken.

Here let us pause, and calmly ask our Free Church brethren, "which is the Free Church?" Some years ago, the Established Assembly deposed a minister; he went and complained to the civil court that the sentence was contrary to the evidence. What answer did the judge make? This—"I have nothing to do with that, sir; in everything spiritual, the General Assembly has *supreme* and *uncontrolled* power, even though its decisions affect secular interests: it has this jurisdiction from the crown, the only possible source of such power in the state;" and so saying, he drove the complainant from the judgement-seat. Is not that the true idea of church and state which is taught by sound reason and Scripture, and for which our "worthies" fought and died? Cæsar renders the things of God to be ruled on by His church; the church renders unto Cæsar the things that are Cæsar's. We need say nothing as to the contrast between the positions of the two churches; but we would merely ask all sound Protestants to beware lest in their zeal against a fancied Erastianism, they should embrace the essential idea of Popery, and put to all thinking Free Churchmen the question of the *Scotsman*, the leading Liberal paper in Scotland—"How comes it that the Free Church, in only the sixteenth year of her existence, should be in a great trouble which never befell the other dissenting churches of Scotland, some of whom were more than a hundred years old before she was born?" In another

number we may give the answer; but if these thoughts and this question be honestly considered, every Free Churchman who would honestly act up to his principles, must see that the only straightforward course open to him is—return to the church of his fathers.

MECHANICS' INSTITUTE, BOTESAY.

The usual weekly lecture in connection with the Mechanics' Institute was given on Thursday, by the Rev. Robert Pollok, of Kingston, Glasgow, on the "Philosophy of Music." The Rev. Mr. Scouler occupied the chair. The lecture was excellently illustrated by a choir of vocal music, composed of our leading musical amateurs. Mr. Chisholm, from Glasgow, presided at the piano-forte. It is impossible to do justice to Mr. Pollok's important lecture, listened to by a crowded audience, and received with great applause. Mr. Pollok stated the great importance of musical time, combined with correct accent and rhythm that these are indispensable in bringing out the true character of a piece of music with pathos, brilliancy, and effect. He attributed the causes of the flattening the pitch in congregations to a dull musical ear in the leader, want of care in recommencing the tune, too slow a movement, and the very great inattention of the congregation in qualifying themselves to join with accuracy and effect. Mr. Pollok gave a full illustration of common, half, and triple time, with their moods, showing where the strong and weak accents lie in each kind of tune, and the necessity of completing their rhythm. The whole was illustrated by Maelziel's metronome. Mr. Pollok concluded with showing the place which instrumental support should have in church psalmody. He showed that precentors would be still more required, instead of being dispensed with in leading the churches—that the use of instrumental aid would be only to maintain the proper concert pitch, enable the singing to be executed with correct accent and time, and the music conducted to the end with increased pathos and effect, instead of flattening and deadening, as it is at present. At the conclusion, a vote of thanks was proposed by Councillor Muir to Mr. Pollok for his excellent lecture.—*The Buteman*.

Gaelic Professorships.—Several public bodies and societies connected with the Highlands, have memorialised the Scotch Universities' Commissioners to take the necessary steps for instituting and endowing Celtic Professorships in some or all of our national Universities. This movement began with the Presbytery of Abertarf, situated in the centre of the Highlands, and we are gratified to hear that the very reverend Synods of Glenelg and of Argyll have transmitted

similar memorials to the Commissioners. "Surely," says an esteemed correspondent, "Highlanders of Scotland, distinguished for their loyalty, peacefulness, and patriotism, are as much entitled to, and deserving of, the privilege sought as the Celts of Ireland, whose colleges possess such chairs from Trinity College down to the Queen's College, recently erected and endowed. It is to be hoped that all the Highland presbyteries and counties will bestir themselves in this patriotic movement, like their fathers of old, 'shoulder to shoulder.' Such institutions would throw much light on the ancient history of the British Isles, of many parts of Europe, and of a people far-famed and wide-spread, and whose origin is traceable to the ages of remote antiquity. Much benefit would result from such training to students intended for the office of the ministry among Gaelic congregations in the northern half of Scotland, in our great towns and colonies."—*Inverness Courier*.

CHURCH AT HOME.

ECCLESIASTICAL INTELLIGENCE.

The Rev. John McKinlay, M. A., presently assistant minister in Bothwell, to the Rev. M. Gardiner, D. D., is elected assistant and successor to the Rev. A. Duncan, Coynton, in room of the Rev. T. Underwood, removed to Kirkpatrick-Irongray, Presby. of Dumfries.

The Presby. of Elgin, on the 27th Oct., met in the Church of Urquhart, and inducted the Rev. Gordon Ingram, A. M., to fill the vacancy occasioned by the decease of the Rev. Henry Walker, A. M.

The Presby. of Glasgow, on Wed., 2d inst., sustained the call to the Rev. A. Nisbet, of St. Stephen's Church, Glasgow, to Coldstream, when the Rev. Dr. Mactaggart of St. James, was appointed to officiate in St. Stephen's Church, on Sunday, 20th cur., and summoned the congregation to appear for their interests at next meeting of Presby., on Wednesday, 7th December.

The Presby. of Lewis, Synod of Glenelg, have ordained the Rev. James Bain, to the parish *quoad sacra* of Cross, in room of the Rev. Rod. Fraser, translated to the parish of Uig.

The Presby. of Northumberland, of the Synod of the Church of Scotland in England, met on the 1st inst., and ordained the Rev. James P. Edgar as a pastor of the Low Meeting, Hyde Hill, Berwick-on-Tweed.

The Presby. of Peebles, met in the Church of Innerleithen, on the 27th Oct., and moderated a harmonious call in favor of the Rev. Alex. Williamson, with a view to his supplying the vacancy caused by the decease of his relative, the Rev. Patrick Booth, M. A.

The Presby. of Perth, met on Thursday the

10th curt., at Methven, for the moderation of a call to the Rev. John Wilson, A. M., of Dysart; and on Friday the 11th curt., in Stephen's Gaelic Church, in Canal Street, in Perth, for moderating a call to the Rev. John Patrick St. Clair, of the Presby. of Edinburgh, to be pastor of this congregation.

PARISH OF GRAITNEY.—At a meeting of the Presby. of Annan on Wed., a correspondence was read by the clerk between himself and Lord Mansfield, in reference to the appointment of an assistant and successor to the Rev. James Roddick, minister of Graitney, who has demitted his charge of that parish. His Lordship, as patron, has been requested to appoint an assistant and successor.

CLERICAL PRESENTATION.—The Earl of Aberdeen, the patron, has presented the Rev. D. Dewar to the church and parish of Ellon, in the Presbytery of Ellon, and county of Aberdeen, vacant by the death of the Rev. Wm. Brewster. Mr. Dewar is son of the Very Rev. Principal Dewar, of Marischal College and University, Aberdeen.

ESTABLISHED PRESBYTERY OF GLASGOW.—This Presbytery met on Wednesday, Mr. Arthur, of Springburn, Moderator. On the motion of Dr. Smith, seconded by Dr. Paton, Mr. Nisbet was loosed from the pastoral charge of the parish of St. Stephen's, in view of his translation to Coldstream. Dr. Craik made the following statement regarding the present state of the Normal Seminary:—The number of children at present attending the praotising school is 773. The number of students who will complete not less than one year's attendance at the close of the current month is 123. There are of other students—i. e. students who have not attended one year, 25. The number of students presented for examination at Christmas of last year, was 103, and of that number 101 were rated either in the class list or in the schedule. Out of 53 male students presented for examination, 49 obtained prizes for drawing. On the motion of Dr. Craik, it was agreed that the Presbytery should hold an examination of the Normal Seminary.—On Thursday, this most useful institution was examined by the Presbytery, who entered into the various departments, and investigated the attainments of the various pupils and students with considerable carefulness. There was a numerous attendance of parents, guardians, and other friends of education. Among those present, we observed Dr. Craik, Dr. McLeod, Dr. Hill, Dr. Napier, Dr. Paton, Dr. Jamieson, Rev. Mr. Arthur of Springburn, &c. The examination commenced at ten o'clock, and was not concluded till three in the afternoon. The Seminary is at present in a most flourishing state, and, from the examination of Thursday, it is evident that, from the rector, Mr. Douglas, and Miss Walker, the matron, downwards, every teacher is well qualified for the post he holds, and is coing the duties of his office faithfully.

THURSO.—T. G. T. Sinclair, Esq., of Ulster, gives a leet for the church of Thurso.

INDIA.—The Rev. Duncan McPherson, son of Dr. McPherson, King's College, Aberdeen, is appointed to an Indian Chaplainship.

The Rev. Mr. Cameron, Free Church, Kirkmichael, has applied to the Presbytery of Dunkeld, for admission into the Church of Scotland. Several others are about to apply for admission, also.

Dr. R. Buchannan will be the Moderator of the Free Assembly of 1860.

The Rev. Mr. Fisher, Dundee, is elected minister of Carnoustie chapel. A call, subscribed by 540 members, was moderated in favor of Rev. Mr. McFadyan, Strontian, to Kildalton, by the Presbytery of Jura and Islay.

Professors Spalding (Logic), St. Andrew's; Nichol (Astronomy), Glasgow, and Wilson (Technology), Edinburgh, have died lately.

Rev. Mr. Dawson, Stobhill, Presbytery of Dalkeith, is appointed a Chaplain of the Church of Scotland on the Bengal Establishment.

The Rev. Richard A. Gillespie was ordained minister of Crossmichael, Kircudbright.

Kelvinhaugh Church, Glasgow, the erection of which has been secured by the ceaseless exertions of Dr. McLeod, Barony, was opened on 18th December. The nucleus of the congregation lately consisted of twelve persons, who assembled in a corner of an old cotton mill: there is now a large increasing congregation, with a communion roll of 150.

CHURCH IN NOVA SCOTIA.

For the "Monthly Record."

OUR STATISTICS.

Some observations on the statistical table, published by our church in Canada, appeared in the *Record* some time ago, in which an attempt was made to weigh and ascertain the amount of information conveyed, so as to obtain a fair estimate of the condition and efficiency of what is undoubtedly the most promising branch of the Church of Scotland in the Colonies. Vague reports and rash statements are common nowadays. They are also mischievous, because the mass of mankind do not think, but simply bandy statements of other people from mouth to mouth and thus at the instigation of a few designing persons, there may be a mass of opinion afloat which is not entitled to the name of opinion. Therefore the publication of these pages was welcome. They give persons, whether ministers or laymen, an opportunity of ascertaining the truth of many representations, that the Lower Colonies were insignificant when compared with Canada,—that we Bluesnoses were on the outskirts of a grand civilized region, of which

Canada was the centre,—that one who should involve to live and labor down here, with Canada within hail, would be as crazy as a Scotch farmer, who preferred Cape Wrath for a home to the Lothians, and especially that ministers of the Scotch Kirk ought to betake themselves to Canada, if they had any desire to occupy a position worthy of a minister of the Established Church of Scotland. A careful examination of these statistics shewed great opulence and liberality in certain positions, but in the generality of congregations, the state of things very similar to that existing among ourselves, in many instances an illiberality to which we have no parallel, and a vast amount of debt; while we have none at all. The Church in the Lower Provinces contrasts unfavorably with the Church in Canada, after a constitution unparalleled in the history of any Church, to which our friends in the West were strangers; after being soured into a desponding apathy by the flight of the few ministers, that did not secede, and while unpossessed of any temporal advantages; as the Church of Scotland in Nova Scotia is the only religious body in this Province, which never has received and does not now receive any government grant for any institution whatever. It is time that the Statistics of our own Church, then, should receive some notice at our hands. The table published in the present Synodical year is the first, putting forth any claim to completeness. That portion relating to statistics is necessarily imperfect, where it refers to the vacant congregations. The publication of such a Table was a desideratum, the accomplishment of which has by a great many been earnestly desired. The search for materials, and collection of all the items required, met with many delays, and sometimes with unexpected carelessness. Hoping that these difficulties will in each following year become less, that a livelier interest in that part of a Church's duty will animate ministers and laymen, and especially, that the annual publication of these Tables will induce Presbyteries to employ some part of the winter in the Presbyterial visitation of every congregation according to the form recommended in the Synod of 1856 for the acquisition of information and the production of a healthy religious excitement in the different portions of the vineyard. Let us now proceed to reckon up the results, which have been obtained.

It appears from these returns, that there are in our organized congregations about 3,000 persons. This number looks small; but it can confidently be maintained, that it does not represent the strength of the Kirk in this country. There are thousands of sympathisers and hundreds of professed adherents not represented in the return. There are many places in which a stand requires only to be taken and the consequence will be the rapid formation of congregations. The great proportion of Scotch emigrants in past

times have been persons who have been baptized, brought up and trained in the Kirk, and who, like all other human beings in similar circumstances, can never, in any part of the world, in any society, under any neglect, and under any regularly administered dozes of voluntarism, Americanism, and bigotry in general, in any of its nauseous admixtures, forget her traditions. The brief formulæ of childhood are never forgotten in worldly or religious things by any one, who is not ashamed to be a man. It is contended, then, that our strength is to be estimated not only by the *actual* but also by the *possible*; and that there is many a congregational nucleus, which only waits for a devoted minister after God's own heart, to become a powerful centre of light.

But some one says, (as many will say) it is vain and chimerical in you to talk of maintaining a separate denomination of such small proportions! If so, it must be the height of absurdity for Dr. Clark and Mr. Somerville, to uphold a separate existence, as the Reformed Cameronian Church of Ireland. Under the circumstances, what is in our conduct absurdity, must be in theirs vanity, for which our Provincial Asylum would furnish too good treatment. But no one thinks of condemning their conduct. It is generally admitted, that they have a right to their own opinions; and they are far more useful men in their own respective spheres of labor, than if they showed a propensity for making unions with a mysterious accommodativeness as to principle, and sacrificing their ecclesiastical independence, which represents some important ideas and has at least the merit of sincerity, at the shrine of a grasping sectarian ambition. And what is the real truth about the 13,000? What is the true and honest view of the matter? It ought to be a sentiment of astonishment that there are so many. Who would think of deriving his impressions of the fertility of a farm from its desolate condition in winter? This is winter with us, but wait till the spring comes, and the voice of the laborer is heard cheerfully urging on his toil, and a large field will open to the agency of our church, the final prosperity of which, like that of all other societies, depends as much upon her calamities as successes. The poor mariner may be ridiculed for the attachment he forms to his shattered bark, and *disinterested* advisers will keep calling to him—*abandon* it, or what is worse, *sell* it,—for a mess of pottage or a puff of vanity. But said mariner has a stupid affection for the vessel that has so nobly done her battle in strife with the howling deep. He says: she looks crazed and stripped and leaky, and open, compared with other painted things, but she has survived the storms of many years, she has sustained the assaults of crafts of the fighting order and she did not sink even when there was no crew left to work, and for *one* I'll get better, I'll get *ten* worse. So say we

of our ancient Kirk. She is none the worse for her antiquity, though she is none the better for some of her offshoots, she has stood many a storm; she floated when others would have sunk her, and she was abandoned by her crew; but repair and man her, and cover her with sails, and she will yet carry many a goodly freight of souls into the port of everlasting peace.

(To be continued.)

SABBATH SCHOOLS IN HALIFAX.

A meeting of the Sabbath scholars connected with the Church of Scotland in Halifax, was held in the basement of St. Matthew's Church, on the morning of the 2nd January.

The design of the meeting was to afford the teachers and scholars of the two congregations an opportunity of social intercourse, and of expressing mutual good wishes, as well as of encouraging each other in the prospect of entering upon another year of privilege and duty.

The children presented a most interesting appearance, and seemed all very happy. They joined in singing some of their simple "Songs of Praise," and listened attentively to addresses which were delivered to them.

The three ministers and a number of the adult members of both churches were present, and they, as well as those more particularly interested in the work, appeared much gratified with the whole proceedings.

The idea is neither singular nor new, but we think it a happy one, and make this allusion to it in the belief that as many schools as may adopt it when the appropriate season again presents itself, will, from experience, bear out our opinion that there are few more agreeable ways of spending New Year's day morning.

At the close of the exercises a deputation from St. Matthew's congregation presented the Rev. Thomas Jardine with a purse containing fifty pounds, as a New Year's gift, in token of esteem for his services among them.

MEETING OF PICTOU PRESBYTERY.

At St. Andrew's Church, Pictou, 7th December, 1859. Which day the Presbytery of Pictou met according to adjournment, and was constituted. Sederunt, &c.

Inter Alia.

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

The Rev. John Sinclair, missionary, presented his report of services performed since last regular meeting, which was read, approved of, and ordered to be printed in the pages of the *Monthly Record*.

Applications were made from the Kirk

Sessions of New Glasgow and Pictou for services of Mr. Sinclair at the dispensation of the Sacrament of the Lord's Supper on second and third Sabbaths of January, respectively, and from the Kirk Session of Pictou, at the opening of their church, on the first Sabbath of the same. The Presbytery agreed to grant the several applications.

Mr. Sinclair received the following appointments to preach, viz.:—At West Branch East River, Dec. 11; Cape John, Dec. 12; West Branch River John, Dec. 25; Barne River, Jan. 1; New Glasgow, Jan. 8; Pictou, Jan. 15; Earltown, Jan. 22; Roger's Branch East River, Feb. 5; West Branch East River, Feb. 12; West Branch East River, Feb. 19; Cape John, Feb. 26; West Branch River John, March 4; Earltown, March 11.

It was moved by Mr. Pollok, seconded by Mr. Christie, and unanimously agreed to, that as it is desirable that our vacant congregations should make collections for the several schemes of the Church, Mr. Sinclair be instructed to intimate and make collection accordingly.

The following resolution, passed at a public meeting held in St. Andrew's Church, Pictou on the 24th November, 1859, was read by the Clerk.

"Whereas, in the opinion of this meeting the clergymen of our Church have not manifested that interest in the success of the *Monthly Record* and the other schemes of the Church (more particularly the Lay Association), which it is their duty to exhibit.

"Resolved, therefore, that they be respectfully requested to use every effort during the incoming year to promote the circulation of the *Record* in their respective congregations, and to urge upon their people their duty with respect to the other schemes of the Church. And that a deputation be now appointed to wait upon the Presbytery at its first meeting to urge upon that reverend Court hearty and united action in support of those schemes."

Copied from the minutes of meeting.

(Signed) JAMES MACDONALD,
Clerk to the meeting.

The deputation being in waiting, were introduced to the Court, when parties were heard in support of the above resolution. James Fraser, Esq., New Glasgow, and Robert Doull, Esq., Pictou, addressed the Court at some considerable length, upon the position of our Church in a pecuniary point of view, and the necessity of united action on the part of clergymen and laymen in regard to the schemes of the Church generally. The comparatively small circulation of the *Monthly Record* was also brought under the notice of the Presbytery, and several very useful suggestions made as to the means to be employed in order to increase the circulation of the useful periodical within their bounds. It was moved by the Rev. Mr. Pollok, seconded

Mr. Mair, and agreed to, that a committee of the whole Presbytery be appointed to confer with the members of the deputation, in order to make arrangements to visit the congregations within their bounds, during the ensuing winter, for the purpose of giving an impetus to the working of the Lay Association, and procuring subscribers to the *Monthly Record* and increased support to the other schemes of the Church.

The Rev. Mr. Tallach gave notice that at next meeting of Presbytery he intended to bring forward a motion with respect to certain communications from laymen within the bounds of the Presbytery, to the Colonial Committee of the Church of Scotland, injuriously affecting the position of ministers and missionaries with said Committee.

Mr. Mair also asked leave of absence for the period of three months, as he intended visiting his native country for the purpose of soliciting assistance in the building of the church now in process of erection by his congregation in Barney's River. He also requested the Presbytery to grant him the usual Presbyterial certificate of standing in the Church; both of which were granted.

The Presbytery adjourned to meet in Pictou on the first Wednesday in March, 1860, at 11 o'clock in the forenoon.

Extracted from the minutes of Presbytery
JAMES CHRISTIE, *Pres. Clerk.*

To the Editor of the *Monthly Record.*

Sir,—To supply an omission in the statistics of collection in the October *Monthly Record*, I have to request of you to insert in your next publication

Synod Fund, St. Andrew's Church, Pictou, £4 2s. 6d.

The fact is, the above collection was made during session of Synod, but the list of statistics being called for at an earlier day, the collection of course was not inserted, and so escaped publication. The list completed stands as follows, so far as collection of this congregation for the schemes properly so called is concerned:

Home Mission, £4 1s. 2d.; Synod Fund, £4 2s. 6d.; Bursary Fund, £4 10s. 6d.; In-
Mission, £5 2s. 6d.

The Widows' Fund is as yet merely an optional scheme of our church.

Yours truly, A. W. H.
Manse, Pictou, 31st Dec., 1859.

MEETING AT WALLACE.

On Wednesday, the 11th ult., a congregational meeting was held in St. Matthew's church, Wallace, for the purpose of reorganizing and resuscitating the Lay Association, and extending the circulation of the *Record*.

The meeting was the largest of the kind which has ever been known in Wallace,—almost every family in connection with the congregation being represented by one or more of its members. The proceedings were opened by divine service, the Rev. Mr. Tallach, of Pugwash, officiating. He chose for his text, 2 Cor. v: 10, 11. The subject was solemn and suitable to the occasion, and the preacher applied it to his hearers, and to the occasion of their assembling together, in a very startling and forcible manner. He urged upon them the absolute necessity of endeavoring to overtake all matters of duty, and specially such matters as pertained to the maintenance of religion and religious ordinances. He represented to them that they could not neglect to discharge their duties as church members and professing Christians but at their utmost peril,—that on their shoulders would rest the responsibility, if the Gospel were starved out of their borders, or crippled for lack of adequate support. He cited the example of the mother church. She had had her difficulties serious and trying, but by the grace of God, and her own noble exertions, she had so overcome them all, that, now though counting her age by centuries, she was at heart more youthful than ever. Even those who love her not are compelled to admit that the Church of Scotland is, at this present hour, as healthy and vigorous, as full of the zeal of her Master's house, as ever she has been at any period of her eventful history. Let us imitate the example of the beloved and honored church by whose name we are called; let us imbibe a portion of her spirit. Grappling with difficulties, we will certainly vanquish them; timidly surveying them at a distance, they will as certainly in the end vanquish us. The reverend gentleman concluded by explaining the objects which the Lay Association sought to accomplish, and the position of the *Monthly Record*, as the organ of the church in these Provinces, after which the benediction was pronounced and the meeting constituted,—Alex. McFarlane, Esq., M. P. P., in the chair. The proceedings were characterized throughout by the utmost harmony and unanimity. The Lay Association was resuscitated, and its staff of officers appointed. Upwards of thirty additional subscribers were obtained for the *Monthly Record*; the congregation was suitably admonished by the chairman as to their dangerous and awkward proclivities towards the non-sustentation of their own pastorate; and after numerous remarks from various parties present, bearing on the several topics under discussion, the meeting was closed with prayer.

MEETING AT GAIRLOCH.

The Rev. Dr. McGillivray of McLennan's Mountain, and John McKay and James Fraser, Esqrs., visited this congregation on the 27th Decr., by appointment of the Presbytery

of Pietou; and although the morning was cold and boisterous, and the people had no notice of the meeting, further than what was given in the *Record*, nevertheless the meeting was good and respectable.

After the conclusion of an excellent Gaelic sermon, from Dr. McGillivray, the meeting being constituted by the appointment of Kenneth Ross, Esq., of Mill Brook, as Chairman, and Angus McLeod, Esq., as Clerk, Mr. McKay and Mr. Fraser addressed the meeting at considerable length, upon the object of their mission; explaining the nature of the several schemes of the church, and urging the necessity of a more liberal support of them than what has been heretofore accorded by the adherents of the church.

The meeting signified their hearty assent, by making arrangements for the revival of the Lay Association, and the extension of the circulation of the *Monthly Record* within the bounds of the congregation; and by passing an unanimous vote of thanks to the Deputation.

MACLENNAN'S MOUNTAIN CONGREGATION.

The Revds. Andrew W. Herdman and James Mair, with John McKay and James Fraser, Esquires, met the members of this congregation in their church on the 29th December, agreeably to appointment of Presbytery.

Rev. Mr. Herdman preached an excellent and appropriate discourse from Gal. IV. 18, and the people were afterwards addressed by Rev. Mr. Mair, Mr. John McKay, and Mr. James Fraser, on the schemes of the Church.

The subject was taken up warmly by the large audience in attendance. Office-bearers and collectors for the Lay Association scheme were appointed; and the elders present volunteered to procure subscribers to the *Monthly Record*.

The greatest unanimity prevailed throughout the day; and from the interest awakened, and the good spirit evinced by all, no doubt the collections for the schemes will be largely increased, and the circulation of the *Monthly Record* will more than double that of any former year.

LAY-ASSOCIATION IN BARNEY'S RIVER.

A meeting was held in connection with the Lay Association in Barney's River on the 3rd of January. The people assembled in the new church, which had been opened on the preceding Sabbath by the Rev. Messrs. Mair and Sinclair, when it was *not* found too large for the congregation, as had been predicted by a vagrant busy-body during the course of last summer. There was a very respectable audience present on this occasion, though on a week day at this season of the year a large attendance cannot be reckoned

on with confidence. After sermon by Rev. Allan Pollok, who preached from Mat. v. 25: "Agree with thine adversary quickly whiles thou art in the way with him; lest any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison; verily I say unto thee. Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." John McKay, Esq., New Glasgow, advocated the schemes of the Church in long and comprehensive address. The soundness of Mr. McKay's views on the duty the members of our Church is only equalled by his untiring zeal and laboriousness in every scheme affecting the welfare of the Church. As an evidence of this, it appears that this is the fourth meeting which Mr. McKay has attended in connection with the Lay Association this winter. The meeting was then addressed by the Rev. John Sinclair, who in a very felicitous manner exhibited the obligations of the Church in the Province to the Church at Home. The office-bearers of the Lay Association were then appointed, and a list of about 30 subscribers to the *Monthly Record* was obtained on the spot. The meeting was pervaded by good feeling, and was large. The new church is a fine building, and does credit to the workmen. It is comfortable, and its sounding qualities are good. It will be more comfortable, however, when the arrangements made for beautifying the edifice are altered for the better.

LAY ASSOCIATION, NEW GLASGOW.

On Monday the 9th of January, a meeting in connection with the above Church was held in St. Andrew's Church, New Glasgow. After sermon by the Rev. Allan Pollok on the text—"I am a stranger in the earth: hearken not thy commandments from me"—John McKay, Esq., was called to the chair. A despatch was reported to have been received from Mr. James McDonald and Robert Douglas, Esq., stating that unavoidable circumstances prevented their presence according to arrangement. After addresses by the Rev. John Sinclair, Dr. McGillivray and Allan Pollok, collectors were appointed for obtaining subscriptions to the Lay Association funds and the *Monthly Record*. Some of the gentlemen who spoke referred to the great exertions made by the congregation, and the laudable endeavors to prevent the Lay Association from being discontinued among them. The meeting was by far the largest that has as yet, been held.

MEETING AT CAPE JOHN.

On the 20th of December last, a meeting was held at Cape John Church, for the purpose of promoting the circulation of the

Monthly Record and the interests of the Lay Association among its members. The Rev. Sinclair preached an excellent discourse, in which the meeting was constituted, and addressed by Mr. Sinclair on the necessity of a large and general support being given to the schemes of the church. Donald Fraser, Esq., of Pictou, also delivered an address in support of the same object, and his sentiments were listened to with great interest. The meeting, in consequence of the weather was not large, but was very harmonious. Every one expressed his willingness to do what he could. Two agents were appointed to extend the circulation of the Record, and are happy to be able to state that the Lay Association in this place continues to work—a considerable sum of money having been collected during the year.

MEETING AT PICTOU.

A meeting of the congregation of the town Pictou, was held in St. Andrew's Church Monday the 10th ult., for the purpose of taking measures to revive and expand the various schemes of the church, more especially the Lay Association, the Young Men's Home, and the circulation of the Monthly Record. The chair was taken by Roderick Kenzie, Esq., and the object of the meeting briefly explained by John Costley, Esq., in which they were addressed at great length and with much earnestness and ability by the deputation from New Glasgow, James Fraser and John McKay, Esqrs., on the various schemes. Addresses were also delivered by James McDonald, Esq., Barrister, and the Rev. John Sinclair, on the same subject. The Lay Association was reorganized and the appointment of a staff of officers and directors, and a very respectable addition to the subscription list of the Record obtained. We understand that the number of the Record sent by the congregation this year will be at least 100, being more than double that of the previous one. The meeting, we are glad to say, was a most harmonious one, and we trust a fresh spirit has been instilled into our people, and that they are now alive to the importance and the duty of giving a liberal support to the church of their fathers.

Dec. 7.—Paid Robt. Doull, Esq., for Monthly Rec., 20 0 0
 Balance, 128 12 5
 £198 19 11

1859. Credit.
 June 29—By bal. in hand per acc. rendered, £177 15 10
 By Earlton Cong., 2 8 8
 Oct.—By N. Glasgow do, 6 8 6
 Jan. 6, '60—By Barney's River Congregation, 2 3 9
 Jan. 17—By Cape John Congregation, 1 13 1½
 By River John Cong., 0 17 6
 By Rogers Hill Cong., 5 14 6
 By Pictou Cong., 1 18 0½
 —————
 198 19 11
 By balance in hand, £128 12 5
 JAMES FRASER, JR., Treasurer.
 New Glasgow, Jan. 18. 1860.

REVIEW OF THE PAST MONTH.

The attention of Europe seems to be engrossed with the approaching Congress of Powers about to take place at Paris to settle the affairs of Europe. Speculation, as usual, is busy as to what will, and what will not be done. There can be no doubt that matters of the very gravest importance will be brought before it. Austria is in a most unsatisfactory state, full of fears and jealousies; with the great province of Hungary almost in open rebellion, and the Italian province of Venetia, protesting clamorously, against her continued subjection to Austrian rule. But Italy will be the great difficulty. The Duchies of Tuscany, Parma and Modena utterly repudiate their Grand Dukes, and to a man almost, demand constitutional liberty and annexation to Sardinia. The Romagna will be a subject of still greater difficulty. The vast majority of the people of the Papal States are eager to denude the Pope of his temporal authority, and to gain for themselves a constitutional form of government. In short, the work before this Congress is the most important, both in character and the results which may flow from it, which has engaged the minds of statesmen since 1815.

Throughout Great Britain the past month has been one of contentment and prosperity. Trade and commerce appear to be in a sound and vigorous condition, and there is a general absence of political agitation throughout the country. The Invasion panic has almost entirely subsided, but the volunteer movement is spreading itself more extensively and successfully than ever. It seems to be popular with all ranks, and is entered into *en amore* by almost every shade of party. At the same time the naval strength of the country is being increased with a rapidity and an energy which are giving unusual satisfaction.

TREASURER'S ACCOUNT.—LAY ASSOCIATION, PICTOU COUNTY.

Association in account with James Fraser, Jr., Treasurer.
 1859—Paid postage of correspondence with Col. Committee, £9 7 6
 18—Paid Rev. John Sinclair, missionary, 25 0 0
 1830—Paid Rev. John Sinclair, missionary, 25 0 0

The expedition against China is still under way; but though evidently of a most formidable character, both French and English, attracts comparatively a small portion of public interest.

Monster meetings have been held in many parts of Ireland by the Roman Catholic population, for the purpose of expressing sympathy for the Pope in his present difficulties. Sentiments of a very questionable and foolish character have been expressed at some of these meetings, by high Church dignitaries, which, if they have any effect at all, will be one prejudicial to the cause in which they are so much interested. The Italians, Catholics though they are, seem fully determined to burst the shackles which have so long bound them; their success will be only a matter of time, and ought to command the sympathy of every true Catholic who has himself breathed the air of freedom.

The war between Spain and Morocco has fairly commenced, and so far the advantage is with the former.

Two names of high literary distinction have, during the last month, succumbed to the great Destroyer. Thomas de Quincey and Lord McAulay—both eminent, but the latter perhaps the most eminent, in his department of literature, of the present day. The brilliant essayist, the profound and almost universal scholar, the eloquent orator, the great, but not altogether impartial historian, has been taken from us at the comparatively early age of 59, and before he had finished his *magnum opus*. The whole world of letters will lament the loss of one of her very greatest men. *Nihil erat quod non tetigit, et nihil tetigit quod non ornavit.*

Lord Elgin has been delivering his inaugural speech as Lord Rector of the University of Glasgow—a distinguished man—but of dwarfish stature compared to his great predecessors—Burke, Adam Smith, Macintosh, Brougham, Campbell, Jeffrey, Peel, Derby, McAulay and others; but there were giants in those days, and Lord Elgin, though of respectable dimensions, is not a giant.

The Church of Scotland, like the Free Church, has got its case—the Scoonie case. The Crown has presented the Rev. Mr. Logie, an Orkney minister, and without doubt a man of ability and character, to the above charge; but the great bulk of the parishioners had set their heart on a neighboring clergyman, Mr. Blackwood, and are resolved to have nobody else. In the meantime the Presbytery have decided in favor of Mr. Logie, and the matter will doubtless be carried to the Assembly. The case is a very important one, and presents several features of great interest into which we cannot enter here.

The Cardross Free Church case bids fair to occupy a place in ecclesiastical history, only inferior to the celebrated Auchterarder one. The Free Church has taken high and, in our opinion, most untenable ground, but are not,

for some time at least, likely to recede from it. The issue, however, cannot be doubted. Nobody wishes to interfere with their church discipline, but in every well ordered community the law must be supreme. No man, or body of men, can be a law unto themselves. The man McMillan may be a very worthy character. We believe he is so, and should have been stripped of his gown some years ago. But worthless as he is or may be, the law is bound to listen to his complaint, and for the purpose of interfering with the jurisdiction of the Free Church, but simply to ascertain whether his alleged wrong comes within their province or not. To contend against such a thing on the plea of spiritual independence is out of all reason, and to vie to it would lead to anarchy and confusion. We fear, however, the Cardross case is one opening, and that we will hear a great deal more of it.

We have to record this month one of the most terrible calamities which ever took place even in the States. At a place called Lawrence, near Boston, an immense factory almost instantaneously fell in, burying 700 or 800 human beings in the ruins. To add to the horror, shortly afterwards, the whole place was one mass of flame, so that some hundreds of our fellow creatures met a death perhaps the most awful the human mind can conceive. How terrible the truth, that in the midst of life we are in death!

During the past month, throughout a large portion of this Continent, a week for daily prayer meetings was set apart by many thousands, perhaps hundreds of thousands, to pray, more especially for the promotion of the gospel in India. The object is high and holy, and may these many petitions receive speedy and favourable response.

NOTICE TO CORRESPONDENTS.

We beg to thank our attentive correspondent from P. E. I. for his obliging favor. He will observe that his article on the Cardross case has been anticipated by "Our Scottish Correspondent." His hints have been attended to.

The article on the Jewish scheme, with Epstein's letter to superintendent of St. Matthew's Sabbath school, and Excerpt of a Glasgow student's letter, together with several others, have been crowded out literally for want of space. They will appear next month.

OBITUARY NOTICE.

At New Glasgow, on Monday the 30th at 12 o'clock noon, Catherine, the beloved wife of Rev. Allan Pollok, and third daughter of James Fraser, junr., Esq., aged 70 years.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF

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

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

SCROFULA, OR KING'S EVIL,

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

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

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

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

AYER'S COMPOUND EXTRACT OF SARSAPARILLA,

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

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

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

AYER'S CATHARTIC PILLS

FOR THE CURE OF

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

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

Dissolution of Partnership.

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

JOHN CRERAR,
PETER CRERAR.

Pictou, 20th January, 1860.

G. E. Morton & Co.

MORTON'S MEDICAL WAREHOUSE,
HALIFAX, NOVA SCOTIA.

ESTABLISHED 1842.] [RENOVATED 1854.

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

Agents for "Wimer and Smith's European Times," and all the principal London Newspapers.

Proprietary Remedies supplied, and Provincial Agencies Established for their Sale.

James Hislop,

Water Street, Pictou, N. S.,

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

John R. Noonan,

SHIP BROKER AND NOTARY PUBLIC.

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

Water Street, Pictou, N. S.

The Albion Hotel.

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

Pictou, January, 1859. JOHN MAXWELL.

John McCulloch,

WATCH MAKER,

36 Granville Street, Halifax, N. S.

FOR SALE,

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

Dry Goods, Groceries, etc.

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

Ship Chandlery and Provision Store,

Royal Oak Corner, Pictou, N. S.

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

Samuel Gray,

BARRISTER AND ATTORNEY AT LAW,
AND NOTARY PUBLIC,

Corner of Hollis and Sackville Streets,

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

Rutherford Brothers,

ST. JOHN'S AND HARBOR GRACE,
NEWFOUNDLAND.

REFERENCES.

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

William A. Hesson,

MERCHANT TAILOR AND CLOTHIER,

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

20 Granville Street, Halifax, N. S.

Alexr. Scott & Co.,

General Importers of and Dealers in

BRITISH AND FOREIGN DRY GOODS,
49 George Street, Halifax, N. S.

Archibald Scott,

COMMISSION MERCHANT & INSURANCE AGENT, EXCHANGE AND STOCK BROKER,

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

AGENT FOR

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

Card.

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

Doall & Miller,

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

Halifax, N. S.

Duffus & Co.,

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

IMPORTERS OF BRITISH AND FOREIGN DRY GOODS.

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

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