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THE RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

VOL. VII.

APRIL, 20, 1861.

No. 8.

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

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UNION AND DISUNION.

Recent indications are eminently pacific. We seem at length to have arrived at the very confines of the period when feuds ecclesiastical shall cease, and belligerent Churches shall study the art of war no more. The winter of our discontent is past: we are invited to feast our eyes on the budding glories of spring, to regale our ears with the music of the turtle's voice. A union has been consummated in Australia, in Nova Scotia, is talked of in New Brunswick, and something more than talked of in the Canadas. We are told that the good time has come, and that it would almost amount to sacrilege, would be equivalent to the sin of schism, were we to decline belief in its advent, to refuse to join in the jubulations which herald its progress. Nevertheless, being rather dubious of the credentials and suspicious of the parentage of this *soi-disant* messenger of peace,

and acting on the principle, enforced by a hundred sage maxims and proverbs, that we should do nothing rashly, we will briefly take the union to task, and ask it a few questions, and dismiss it with a word of, what we intend to be, very sound advice.

We start with the assumption that union, especially in the Christian Church, is desirable. But its desirableness consists not in the substitution of one name for another, of one organization for several, of one declaratory formula for several, not in the shaking of hands or congratulatory speeches, or grand celebrations, but in the homogeneity of sentiment and opinion of which these are but the outward expressions. A paction or treaty may be drawn out perfect in diplomatic or legal phraseology, may have the signatures of the contracting parties duly adhibited and attested, may be proclaimed by heralds duly bedecked and tabarded, and confessed by the

NOTE. We insert the above article, because it gives upon the whole a fair and moderate, and certainly a very able view of the Union question, but as a general rule we must decline to meddle with subjects of a controversial character. They are not always instructive and seldom edifying. The question of Union however, so far as our own Church is concerned, is a legitimate and most important one. It is one on which we have expressed decided opinions more than once. It is one also on which there is some difference of opinion even in our own Church, and which may perhaps be brought up at the next meeting of Synod. But with the action of other Churches we have nothing to do, and we trust that correspondents will as far as possible avoid all unnecessary allusions to what other bodies may think proper to do. It is one thing to vindicate the principles and privileges of our own church, and quite another to volunteer our advice or condemnation with regard to other people's business.—Ed.

roar of cannon and the chaunting of Te Deums, and yet may, for lack of that perfect sincerity and good understanding so necessary in all such transactions, be and remain utterly void and worthless. There have been such things as sham unions and hollow treaties, engagements entered into precipitately and repented of leisurely, pledges given which were meant to be broken for the attainment of ulterior and unworthy objects. We do not mean to insinuate that the union which has lately taken place here was a sham in intention; we do not mean to insinuate that it was done in bad faith. We will take it for granted, if we cannot prove, that the unionists were animated solely by Christian and philanthropic motives, by the desire of brotherhood and the hope of peace. From aught that appears to the contrary the contracting parties may to a man have been sincere and single in their aims. And the union is a fact—that is, in so far as forms and symbols can make it a fact. A great meeting was held in Pictou in October last at which many beautiful sentiments were uttered and many that were not beautiful; there was a general shaking of hands, a chiming of bells, a singing of appropriate psalms, and the union was declared a *fait accompli*. So far matters have been very pleasant indeed for the unionists. But will they remain so? Will the union be permanent? Was it a well-matured, well-ordered scheme, or a reckless and hasty one? We hear murmurs—we heard them long before the meeting in October. They are not loud, and probably because they are not, our brethren of the union will turn a deaf ear to them, but they are deep. Many Free Churchmen have left the connection, and many more will follow. The laity are very generally and deeply disaffected, and for very good and substantial reasons. The movement did not originate, as it ought to have done, with them. In Protestant Churches the clergy are not exclusively the Church. Clergy and laity together constitute the elements of which an ecclesiastical communion, in the Protestant sense of that term, is composed. Throughout the negotiations which preceded and paved the way for the celebration of 4th of October the people of the Free Church received but very slight consideration. The clergy, moved by some occult and mysterious influence, suddenly rushed into the arms of the Secession brethren, and vowed that they would unite. Of course it was taken for granted that the people would follow the example of their ministers, that they would not dare to differ from their spiritual guides. But they have differed, and many of them have positively refused to be led in that direction. They have prejudices against the Seceders, and they love the Free Church. They cannot appreciate, and the unionists will find it very difficult to convince them of the benefits which will accrue to their spiritual interests by the late event. Were it a natural and spontaneous

act, the outgrowth of kindly feelings, and the result of a perfect accord of sentiment and opinion, we should not have to remark the amount of dissatisfaction which is now felt and expressed. Dr. Macleod of Sydney may be an able and eloquent pleader, and union is a glorious theme, but we apprehend, and we take leave here gently to insinuate, that such journeys and harangues as he has lately been compelled to make throughout the Island of Cape Breton, ought to have been unnecessary. There surely cannot be anything rotten in the state of Denmark? It cannot surely be that men so sage as the leaders of the union could have done aught that was not wise and good? It cannot surely be that the agitation about the Union began at the wrong end, went down among the people when it should have come up from them? It would be sacrilege, it would be heresy. Perhaps it might be hinted that the wish was father to the thought, were we to maintain that the present aspect of affairs is somewhat portentous; that the union is, and, on account of the extreme haste and recklessness with which it was negotiated and consummated, deserves to be a failure.

But the Unionists profess to be anxious that the Church of Scotland in Nova Scotia should cast in its lot with them. They affect to invite us, to be eager to welcome us, to have friendly feelings towards us. This at least is wise, for it is, or seems to be, an acknowledgement of the fact that any union among Presbyterians which does not include all the members of the family, is not only incomplete, but exposed to constant danger. A Presbyterian Church of the Lower Provinces which does not embrace within its pale all the Presbyterians of the bounds is not only a misnomer, but unless it can be shown that the basis is broad enough for all to stand upon, is a mistake. For the fact of division being thus constantly retained before the eyes of the people will constantly suggest itself to the injured or the malcontent as an easy and safe resort. A Church, in this voluntary country, with a large section of those who acknowledge the same rule living in the midst of it and yet outside of it, is a Church in a state of chronic revolution. We are now, and so far as we are warranted in determining, will remain among the outsiders. As such our position need excite no misgivings on the part of our people. We will neither be crowded out nor trampled down. Our name is an honored name all over the world, and recent events have fully vindicated the principles for which we have contended, and the position from which, amidst manifold calumny and misrepresentation, we have never for a moment flinched. Against our brethren, against those who differed from us, against those who hated us, because we claimed to have consciences as well as they, we have never brought a railing accusation. The pulpits of the Free Church, the pulpits of the U. P. Church have frequently been polluted

by party cries and party denunciations. Other gospels than that of Jesus Christ have been preached, other enemies than those of Jesus Christ have been denounced in the worshipping assemblies of Dissenters. We cannot be approached with sins like these. The genial Christianity of our Mother Church teaches us to love our neighbor even when his views are not identical with our own. Our childhood has been influenced, our manhood has been informed and directed by the pure teaching of her sanctuaries: our sympathies have been enlarged, our views extended, our love towards those who are of the household of faith stimulated within her broad and Catholic pale. Ours is not the sectarianism which contracts and ossifies, but the large forbearance and good will, striving to emulate the Master's, which causes the heart to expand and the life to drop sweetness. We are no sect, for we have no hatred and no *ism*, and because the unionists of Nova Scotia have chosen a sectarian basis, and have uttered both before and since the union words of sectarian bitterness, we intend, being on that very account doubtful of the experiment, to keep aloof and watch the progress of events. At the same time we shall patiently wait and earnestly pray for the advent of that better day when we shall become the great and united brotherhood in Christ which we ought to be, when we shall cease to compete with each other in might but labors of love, when Ephraim shall no longer envy Judah, nor Judah vex Ephraim.

One observation more and we close our remarks on this subject for the present. There can be little doubt, we should imagine, that so long as the Churches in Scotland remain separate there must be a feeling of insecurity among those who have united or may unite in the Colonies. We are not and cannot be, as numerous analogies suggest, independent of the attitude of the Scottish Churches. This fact is satisfactorily proved by our present divided state. Questions have been imported from Scotland which never could have arisen out of the circumstances and relations of the Churches here, tests have been introduced from Scotland which are worse than meaningless here: we have had voluntaryism where all must be voluntaries, evangelism where all are evangelical, moderates where there can be no practical moderatism. On the establishment of the Republic of Paraguay in South America, the leaders resolved to imitate even the blemishes and to enact the revolutions of ancient Rome. Not only had they the Consulate with all its forms and symbols, the Senate, the Comitia, the Tribunate, the questorship, aduleship, censorship, and the other paraphernalia of the commonwealth, but they had also a Marius and a Sylla, a Cæsar, a Cicero and a Pompey, a Catalinian conspiracy and a servile war, two triumvirates, and at last a dictator, in the person of the celebrated

Jr. Francia, who put an end to the farce by rendering himself absolute and supreme. Our imitation of Scottish ecclesiastical broils has been no less exact, and only less ludicrous because from its very nature less boisterous and demonstrative. We have been servile mimics of party names and cries and leaders, and so close is our neighborhood to the mother country, so intimate our relations with it, so near and dear our kinship of blood and descent, our passions still so hot and our partizanship still so keen, that we fear were another *imbroglio* occurring there it would straightway embroil us here. Notwithstanding our recent and profuse displays of liberality and love, the good time that is coming has not yet arrived. The Free Church is not at present in a very amiable mood. She has been setting up claims, which no constitutional state can consistently entertain, and has been foiled and baffled. She has appealed to the sympathies of popular Assemblies, but though her eloquence has stirred the crowded hall, has failed to affect the press or public opinion to any appreciable extent. Hence her discontent. Will any one guarantee that Professor King, sympathizing, as we feel assured he does, with the irate and disappointed leaders at home, is not ready to discharge another spirit of venom? Or, suppose that the U. P. Church of Scotland despite the huge efforts that have been made in that direction, should fail to implement the wishes and obey the commands of Candlish and his brethren in the agitation of the Cardross case: suppose that they should come to an open rupture on the issues involved in that case, will that affect the relations of the two Churches here? We know that, with the exception of a few clergymen, only one of whom (Dr. Cairns) has any claim to be a leader, the Secession body is, like the press and public opinion on both sides of the Tweed, hostile to the claims and position of the Free Church. The Presbytery of Glasgow, the mos. influential Presbytery in the connection, has, while permitting individual clergymen to say what they please on the subject either in public or in private, expressly declined to be identified with the attempt at agitation. The Presbytery of Kelso, too, with Mr. Renton—a man of talent—at its head, will overture the next U. P. Synod on the same side. These are two instances of public action on the part of the U. P. Church of which we are aware. Other Presbyteries will follow in due course, and the result may be that, as far as the U. P. Church is concerned, our Free brethren may be left to fight their own battle unaided and alone. In that event, will the union in Nova Scotia be endangered? Will it be at all affected? Or, let any other question be mooted; let the voluntary controversy, for instance, be revived,—what then? Will we have a pitched battle here? We hope not, but we fear. We wish the union every success, though we

are not very sanguine of the fulfillment of our good wishes, so long as, in the first place, it is in the Colonial Church partial and Sectarian, so long as in the second place there are divisions and vexed questions at home.

SCRIPTURE SKETCHES.—ABRAHAM.

The model Patriarch, the chosen of the Almighty, the seed and representative of the Hebrew nation. We can picture him turning his back upon his native Ur, gathering together his household gods and with his beautiful Sarah, turning his face towards the unknown land. There is a grandeur about the character of this old saint father, to be found nowhere else in Scripture history. He moves in an atmosphere of natural dignity—of dignity without pride, but leavened with perfect simplicity. He is the friend of God, his faith is implicit as that of a child, but pure and lofty as that of an archangel.

He moves among his people without the slightest assumption or assertion of moral or personal superiority. He is rich in flocks and herds, and probably in gold and silver, but in this he differs not from many a wandering Shiekh on the wide plains of Haran. He is the man of men from his moral grandeur; he walks among his herdman; he takes part in their daily toil; he helps to pitch and to strike his tent; he kindles the fire and cooks the evening meal, and speaks words of unaffected love and kindness to his various attendants. Yet what a lordly air in this fine old man, what gravity and dignity of speech! what elevation of heart and soul! There is a conscious power in his few simple words; there is a natural greatness in his most trifling acts. No one approaches him without a feeling of reverence, yet he neither exacts nor appears to notice it. He is as humble as the humblest, but it is the humility of a king of men. Greatness of character is as much a part of him as his right hand, and to assert it requires not the proud look nor the haughty tongue. His love extends to his humblest drudge, even to the dumb creatures of his flock—but it is a love which makes familiarity, much less any approach to levity impossible. The will of God is his only guide, the glory of God his one desire. He is at once the type of dignity and faith—a being as far above the ordinary crowd as the highest of God's creatures are above the meanest. He is his servant, and to him he gives up his whole will, his country, his home, his friends, his beloved Isaac. Not that he wants tenderness—it pervades his whole character, but because in his inmost soul he feels, that the commands of Jehovah must not only be obeyed without question, but with a full and grateful heart. "The God of all the earth cannot do wrong." What strength of character as well as faith, in this all-trusting motto! Yet it would seem that no mere man shall be altogether perfect, Abraham, the faithful, the pious,

the holy and the just, the grave and grand old man, exhibited one weakness, one poor human frailty, as if it were to prove his relationship to the first Adam. He saw despotic power coveting his dearest treasure, and to preserve life rather than honor counselled a mean deceit. In almost any other man such an act would have tainted all, but we cannot despise Abraham. It was but the failing of a feverish moment, impelled by fear, but with no mean or unworthy purpose in his mind. No doubt his trust was then as perfect as when he bound his only child. Noble old man! Father of an illustrious race, harbinger of thrice glorious hopes, ensample of a living faith, type of an almost perfect man, thy history is a beacon for all time, to lighten, to purify, the race of man.

For the "Record."
ALL'S WELL.

Throughout the hollow hush of midnight's hour,
When slumber lays on all its death-like seal,
And banded stars their pale embroidery shower
Where ebon fringes round night's curtain steal;
Then as the earth each footfall echoes back,
And truant breezes rise in whispering swell,
The watchman treads adown his beaten track,
And calls out, hour by hour, that "all is well!"
He walks and wakes while weary nature sleeps;
But both may rest—the Lord the city keeps.

All may be well to outward sense of sight;
Robber and foe alike be distant here;
No desolating flame may scathe the night,
Or touch the roof-tree with its ruddy spear,
Yet oft when that midnight cry is heard
How sinks the heart before its mocking sound,
Where some pale sufferer by its voice is stirred
From fitful sleep in phantom regions found,
Moaning with fever, worn with cruel pain,
As life returns to consciousness again.

All is not well for those who watch and weep
In some lone room where lies a doomed one,
Where death and life an awful vigil keep
Over the glass, whose sands are nearly run;
And as they watch the pale contracting cheek,
And meet the glances of that glazing eye,
While ash-en lips in farewell whispers speak,
Telling how hard a thing it is to die,
With bitter mockery on the straining ear
Falls the loud sentry's shout of midnight here!

Where some unquiet spirit chafes and wakes,
Dreaming a broken dream of youth once more,
Until the wasting tide of memory breaks
And sweeps life's gift as seaweed from the shore
Where pointed thorns the softest pillow stud,
Pressing their jags into the weary brain;
Where tears rain down a scalding silent flood
Over life's ruins and love's hungoring pain:
How throbs the head! how aches the suffering
heart!

While watchmen's echoes from the silence start,
Strange outward calm—still stranger inner life—
That dwells apart and stirs the quivering soul,
The hidden struggle and the deadly strife
Is only known to him who gave the whole.
Oh! when the tenant of life's temple sleeps,
When of this mortal watch-tower all is dust,
May He who guard around his chosen keep,
At once their judge, their ransom and their trust,
Bid angel voices round our slumbers swell,
And break the sleep of death with "All is well!"
Halifax, April 6th, 1861. M. J. K.

OUR VACANT CONGREGATIONS.

Some time ago we endeavored to show the readers of the *Record* how much might be done by a little organization, and how easily it might be done. For many long years we have been lamenting our inability to afford anything like ministerial supply to our numerous stations. We have also occasionally felt not a little disheartened at the difficulty in arousing the people to a sense of duty in making some combined effort to pay for gospel ordinances. It gives us much pleasure to be able to state that since additional missionaries have come upon the field a great and gratifying improvement has taken place. Our people are now showing, not only that they appreciate the value of something like a regular supply of missionary services, but that they are to a considerable extent both able and willing to pay for these services. The amount of money received by the Treasurer since the beginning of the present year for the above purpose has been something over £120, a very respectable sum to be received in the short period of three months. Towards this nine different stations in the County of Pictou have contributed; some to a greater, and some to a less extent. This will make an average of fully a pound a week from each of these stations, and should this be kept up throughout the year, and we have little doubt if the supply is continued it will be more than kept up, then we will be able to count £500 as our income from this source alone. This sounds like a large sum, and it is a large sum; but we should not forget that in this one Presbytery we have five missionaries in the field, whose united salaries are more than £900. Well, is it not a great and most gratifying matter to have got more than half way in supporting them from our own resources? And we are sure that every district which has contributed to this result will feel, instead of a grudge, a perfect glow of satisfaction. What a noble thing it would be, could we only manage to support our missionaries altogether *ourselves*! And we could do it, with the greatest ease, were we only to try earnestly. The pleasure it would afford, the conscious independence it would instil, the real good it would effect, would be almost as great and important as the act itself. In a short time three of the missionaries at least will be settled ministers. Mr. Macgregor has accepted a call to the East and West Branches of East River, Mr. Macmillan to Earlton and West Branch River, John, and Mr. Sinclair provisionally, but we yet hope he may be induced to accept it permanently, to Roger's Hill and Cape John. It will thus be seen that six important stations will soon be in the enjoyment of a stated ministry; and some idea of their ability may be formed from the fact that Mr. Macgregor and Mr. Sinclair are promised £200 a year each, with a manse and glebe, and Mr. Macmillan in the meantime £160. In consequence of these settlements some of the other stations cannot receive such regular or frequent supply for some little time; but we have little fear that if they exert themselves a little, or rather a good deal, the hands of the Presbytery of Pictou will be so strengthened that they will make speedy and earnest effort for additional missionary. The Colonial Committee will be almost immediately relieved to the extent of £450 sterling per annum in Pictou alone, and if from our Home Mission Scheme, our Lay Association, and the contributions of the vacant stations, other £300 can be raised, then we will be able to present ourselves with something like a clear conscience, as well as consciousness of having done something for ourselves, and ask more men and a little temporary assistance from the Parent Church. And we feel that there would be no unnecessary delay, no hankering in granting, so far as it lay in their power. We must increase our exertions, and any little measure of success must only prompt us to fresh efforts. Barney's River and Lochaber, we understand, are anxious to have a settled minister, and are almost fully prepared to give a call. The River John congregation is a most interesting and promising one, and must not be lost sight of. We have a considerable sprinkling of people at St. Mary's, besides the nuclei of congregations in several other places which have not yet been organised. We must not, if we can help it at all, any longer neglect Cape Breton. The accounts we hear from this quarter are of such a character that we trust an earnest effort will be made to keep one missionary there during the summer, and to adopt means by which a larger measure of missionary service may be permanently obtained for this distant but important locality.

Prince Edward Island is also suffering from unavoidable neglect, and we are glad to learn that that zealous and able missionary, the Rev. Mr. Grant, will spend a portion of the ensuing summer in attending to the spiritual wants of some of the stations there. The last missionary there was almost unfortunate bargain, and we hope never to see his like again, engaged in so important and responsible a work. Indeed the welcome advent of the last four missionaries has made us more sensible than ever of our really destitute condition. We require four more, and could we only obtain men of equal zeal and calibre, we could not only find employment, but if we were put to it, could not have much difficulty in supporting them. In the meantime it is satisfactory to feel that by the end of the year the Colonial Committee, which at present is paying to Nova Scotia at the rate of upwards of £1300 per annum, will probably be relieved by settlements and colonial contributions at least of £1000, leaving only £300 to be provided from home. Let us hope that by next year matters will have so far improved that there will be no balance whatever against us. We hope that before that time Mr. Stewart will be settled as minister of the Musquodoboit district, and that the Halifax Presbytery may be successful in obtaining another missionary to labor in her out stations. Prince Edward Island requires two missionaries, but hitherto, perhaps for sufficient reasons, has been slow in making any effort in her own behalf. Cape Breton requires two active missionaries, and Pictou County requires the services of other two. We are hopeful for the future, but our hopes are grounded on the fact that we are beginning to be alive to the necessity of individual exertion, and also to the consciousness of our inherent strength.

THE SUCCESSFUL PREACHER.

It is a fact, patent to the observation of all, that some preachers of the gospel are more successful than others. Why is this? Many reasons might be given—I shall speak of but one in this article, and, as it appears to me, a main or prominent one. I shall give in this communication my own observation and experience, and in doing this I may give the observation and experience of others. This is an important matter, especially to ministers of the gospel. "How may I best succeed in my calling and profession?" is a

question of no trivial importance to the ambassador of the cross,—one that no doubt every preacher of the gospel has thought of. We find men of talent, acquirement, and acknowledged piety on the one hand, preaching for years; and, if they are unsettled, travelling over the church from east to west, and from north to south, without effecting a settlement. On the other hand, we find other men, it may be, of inferior talent, no more (and it may be less) acquirement and no higher order of piety, who, if they are unsettled, do not remain so long, but receive, it may be, call after call, and that, too, from the very congregations where the other type of men have labored.

Now what is the matter with this former class? They seem to lack something which the latter have, and that something is the secret of success. What is it? In observing this first order of men preach, the hearer cannot fail to have been struck with one thing, viz: that the preacher almost invariably addresses himself almost exclusively to the judgment of his hearers, and might appropriately be called an *intellectual* preacher. When we come to view the other class of preachers, we find that, while they do not overlook the *minds* of their hearers, they address themselves *strongly* to their *affections*, and may appropriately be called *heart* preachers. They address men's *emotional* natures as well as their judgments. They want not only to *convince* them but to *move* them. In this *moving*, I think, lies the difference. No man, I believe, can be a successful preacher who does not *know* the road to the human heart, and knowing it, does not frequently *travel* it. As far as I know the history of the ministers of our church this has been a characteristic, to a greater or less degree, of all those who have been *truly* successful. This is certainly true of our ministry at the present time. And what is true of our own church in this respect, will, no doubt, be found to be true of others.

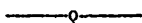
If a man preaches *to* the heart, he will, in the nature of the case, preach *from* the heart. If he addresses men's emotional natures, he will become an *emotional* preacher; and this is perhaps but another way of expressing the idea that he is a man of *unction*; and this word, though we may not be able to explain it very well, is understood by all those who are of kindred spirit, and this class embrace almost everybody. Almost every one is pleased with an emotional preacher—a man of unction—a man who can make you almost forget to draw your breath—a man who, when he speaks or prays sends a tremor through your whole system—a kind of electricity.

But I may be told, this is all animal feeling. I think not. I have been speaking of the feeling of a regenerate man—a partially sanctified soul—and not of an unregenerate sinner. The fact of the matter is, no man can do me much good by preaching to me,

unless he can make me *feel*. I want to have my judgment addressed, but I want to feel right under a sermon—I want to have my affections *stirred up*. Unless this is done, I will come away from the sanctuary unblest unsatisfied in soul, feeling that there is something wanting. And I know I am not alone in this feeling. No I believe this feeling is common to man.

Richard Baxter used to say, speaking to himself and his fellow-preachers: "We preach to our people the *distemper of our souls*." How true! How necessary then, that the soul of the preacher should be in a proper mood when he comes to proclaim the gospel to his fellow-men? Who has not observed the fact that some men, though strangers, preach to congregations, "among whom they go preaching the gospel," with such *appropriateness* that one would almost be led to infer that they were personally acquainted with the particular congregations, and indeed with the families and individuals composing these congregations? This is all explained by the remark of Baxter quoted above. If as preachers of the gospel, we understand well our own hearts, we will know a good deal about the hearts of the people whenever "we go preaching the gospel." While human hearts are not all identical, there is a similarity between them—He forms their hearts alike." Human nature is, upon the whole, the same. If, then, our view be correct as to the secret of successfully preaching the gospel, how important is it that each minister, and each candidate for the ministry examine the matter closely, and endeavor to put himself in possession of this secret of success. A Theological Seminary may recommend a young man, a Presbytery may license him and send him forth to preach the gospel; they may say never so much about his abilities and qualifications, and laud him to the sky, but unless he succeed in pleasing the *people*, (who, after all, are the best judges of good preaching, and are the final arbiters in this matter,) his mission will be a failure and he will ride long before he obtains a settlement.

Earnest men—men full of the Holy Ghost—baptized with it as with fire—clad with zeal as with a cloak—having an *unction* from the Holy One—are such as we need in the ministry, in order that it may be a *real success*. J.A.—*Ban of Covenant*.



THE YOUNG MEN'S SCHEME.

Once more we wish to call the attention of the friends of our church to this scheme. Once again we would beg of them as they value the permanent welfare and prosperity of our venerable Zion, earnestly to consider how they may but further its success. We trust it is unnecessary to dwell further on its importance—to expect the many and great

advantages which this scheme, if properly carried out must necessarily secure to our country and our church. Is it, we ask, in a few words a real advantage to have an abundant supply of gospel ministers, to be able to look around us and see our people supplied with stated pastors after a long and weary period of patient and hopeful waiting? Is it an advantage deserving a vigorous effort to have these younger congregations wishing to rally around our standard, longing for a constant supply of the means of grace, struggling manfully against many disadvantages, and putting forth the most laudable efforts to secure for themselves Ministers of the Gospel, attaining the object of their most laudable ambition? Is it of importance that our Presbyteries should increase—that the boundaries of our Church shall be enlarged—that her usefulness shall be greatly extended—that her position in this Province should be strengthened—in short that she should occupy a more important and distinguished place among the churches of the land than she has ever done in the past? Such surely are real advantages and a consummation devoutly to be wished.

Yet we calmly ask how? by what means can we attain this position and secure this most desirable object? and the answer comes—easily—surely—by supporting the Young Men's Scheme. How long must we be compelled to listen to earnest appeals for aid with a painful consciousness of our inability to succour? How long must we hear our people mourning over silent Sabbaths and unopened sanctuaries—longing for a minister of our own church to point out the heavenward pathway—bravely exerting themselves to secure the services of such a pastor, only to find themselves again and again baffled in the attempt? For our own part we cannot witness such scenes without being deeply moved. Even as members of that Church in which our fathers worshipped and from whom they received a knowledge of those sublime truths, and that pure doctrine which she has always guarded and taught, we cannot help sympathising and that most deeply and heartily with those who desire to have the ordinances of our most holy religion dispensed among them by a minister of their beloved Kirk of Scotland. And as a minister of the Gospel, we still more deeply deplore their destitute condition. We know that golden opportunities for instruction are passing swiftly by—that the aged are swiftly passing out from among us towards "that bourne whence no traveller returns" and that while clinging fondly to our Zion they have no stated pastor to point out the way of peace—to cheer the evening of their existence by directing the eye of faith to Him who is the "bright and the morning star" or encourage them in the last struggles of expiring nature, by pointing to Him who is "the rod and staff" of His people in the passage of the

dark Jordan. We know also that the young in such congregations are not receiving that instruction necessary for their temporal prosperity and eternal happiness. We see them growing up—necessarily to some extent ignorant of a preached gospel—we know that Sabbath Schools and the various other means of instruction engaged under a settled ministry and in properly organized congregations cannot be enjoyed by them, and we tremble for the lambs of the flock. And truly cold must be the heart of that man or minister who can witness unmoved such scenes as that which might be witnessed at the last meeting of the Presbytery of Pictou,—especially in the case of the Barney River and Lochaber congregations. Who could but admire their earnestness in endeavoring to secure to themselves the services of a minister? We know that they exerted themselves to the very utmost, and acted nobly and well. It is true they did not secure their object—yet we would beg of them not to be discouraged. They may rest assured that the Presbytery shall do everything in its power to grant them supplies until they shall have permanently settled among them one who shall break to them the bread of life. That day we trust is not far distant. But the case of this congregation is by no means solitary. Here and there throughout the country, congregations are eagerly looking to us for aid and crying “come over and help us.” And this cry frequently comes from congregations of the most interesting description—from men deeply and ardently attached to our church, and willing to do all they can in support of a Gospel ministry. And perhaps never were we in a more promising or interesting position in the country than at present. Our great want is an abundant supply of ministers—alas that we are at present unable to supply this want. And are we not in a great measure culpable for this want of power? Were the Young Men’s Scheme supported as it ought to have been, were our people year after year to have given it that countenance which it merits, and that support without which it cannot exist, our prospects would have been brighter than they are at present, and our future far more noble and commanding. Then would we see year after year young men returning to their native land as ministers of the Gospel—in a very short time we would see not only our older congregations, long vacant and long praying for ministers, amply supplied, but also those new ones springing into existence, provided with spiritual teachers and competent guides. Then indeed would the walls of our Zion be rebuilt. Then might we soon behold her beautiful and glorious as in the days of old. True it is (and proud indeed are we to notice it) the last few years have by no means been times of total inactivity. Far from it. We have built many splendid churches; we have organized several congregations; our people

have in a measure bestirred themselves—their number has multiplied and their liberality increased. Yet how ought this consideration to affect us? Is it not to make us thank God and take courage, and to redouble our exertions in the future. Can it yet be said of us “we have done all that we could?” Have we not left undone things which we ought to have done, and been very remiss in our duty? When we look around us in the Christian Church we may see many things to stimulate us onwards. We see our brethren in the Canadian Church rising with a mighty enthusiasm in a great cause, and resolving to carry out a magnificent Endowment Scheme. They have our most fervent God-speed! This is truly a movement in the true direction, and with our whole heart we hope and pray they may prosper. I trust the day is not far distant when we too shall be found following in their footsteps, and thus endeavoring to realize something of the idea of an Established Church. We see also the Sister Church in this Province supporting a Foreign Mission, and so aiding in the dissemination of Christian truth and the propagation of the Faith in foreign lands. And are we alone to remain in comparative idleness in the vineyard of our great master? Shall we not make a united effort throughout our Church to support this scheme—an effort not confined to a few places in our Province, but throughout the whole of Nova Scotia, wherever we number adherents? Would it not be a grand object of Christian enterprise for every wealthy congregation in our Church to take upon itself the education of a young man anxious to become an ambassador for Christ? I trust congregations will duly consider this proposal. They would not find this burdensome, as after the first few years, the party thus sent home would require little or no aid, but could support himself by his own personal exertions. In the meantime we wish to turn attention to this scheme. Presently we shall enter upon its details and proper organization.

(To be continued.)

LETTER FROM THE PRESBYTERY OF GLASGOW
TO THE PRESBYTERY OF PICTOU.

It is with no ordinary pleasure and gratification that we lay the following important letter before our readers. When we consider that this is not only the largest Presbytery in the Church, but that it numbers among its members such men as Dr. Caird, Dr. Macduff, Dr. Hill, Dr. Macleod, and others scarcely less eminent, the compliment which has thus been paid the Church of Scotland in Nova Scotia, and the sound and affectionate counsel tendered, will not soon be forgotten or disregarded.

GLASGOW, 6th Feb'y, 1861.

To the Moderator of the
Presbytery of Pictou:

REVEREND SIR,—

We have the honor of addressing you in the name and by appointment of the Presbytery of Glasgow.

We trust that before this time Messrs. Cameron, Grant, Macgregor and Macmillan, who were ordained to the holy ministry at our last meeting on 20th December last, will, under the Divine protection, have safely reached your shores. The Presbytery desire to offer up their best congratulations on that auspicious event.

When, eight years ago, these gentlemen came to Scotland to prosecute their studies at the University of this city, we hailed their arrival as a cheering sign of the vigorous life of the Nova Scotian branch of our beloved Church. We have watched their progress through College with the greatest interest, and have observed with pleasure the distinguished appearance they have made: of the extensive, accurate, and substantial nature of their acquirements in literature, philosophy and Divinity. We have further and fully satisfied ourselves by repeated examination:—privately too, they have been well known to many of the brethren, so that it is not without abundant means of forming an opinion that we now express to you our most favourable estimate of their Christian Character. For all which reasons it was matter of no ordinary gratification to the Presbytery of Glasgow to proceed, under authority of the General Assembly, and at the request of the Colonial Committee to set them apart to an office they have given such good proof that they are highly qualified to fill. We rejoice with you on the accession to those who now labor among your population in word and doctrine of so many able and devoted young men; we commend them to your confidence, and we follow them with our prayers that under the blessing of the Master, and the guidance of his Spirit, they may be able to fulfil the promise of their youth.

We are instructed by the Presbytery, further to say, that, feeling as they do in common with the whole Church of Scotland, the deepest interest in the spiritual welfare of our countrymen and their descendants in the Colonies, they cannot let pass the present opportunity of expressing to you their sense of the wisdom and importance of the idea upon which you have acted in seeking to provide yourselves with natives of your Colony for work within its bounds. They regard it as an omen for good as respects the present condition and the future prospects of our Church in Nova Scotia, that you are thus raising up teachers from within your own body, and who may be expected to address themselves to their duties not only with patriotic zeal, but also with that knowledge of Colonial

feelings, and ways of thinking, which cannot but add greatly to the efficiency of their exertions.

Apart from the special subject of this letter, it is a pleasure to our Presbytery to have occasion to communicate with you. It strengthens and comforts us at home to feel the assurance that the spiritual welfare of our countrymen in the Colonies, is watched over and provided for with so much care by yourselves, and the other Colonial Presbyteries. And we are not without the persuasion, that it may be in some measure strengthening and comforting to you, to be assured of the cordial feelings we, on this side of the Atlantic, cherish towards you all. We affectionately commend you to the favor and blessing of Almighty God, and of our Lord and Saviour Jesus Christ, praying for your prosperity in all things, and that every good and heavenly gift may be bestowed abundantly upon yourselves and all the office-bearers within your bounds, on your people, and the whole Colony. This letter drawn up by a Committee of the Presbytery of Glasgow is now signed by appointment.

(Signed) JOHN ROBERTSON, *Convener*.

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MEETING OF THE PRESBYTERY OF PICTOU.

In St. Andrew's Church, Pictou, April 10th, 1860. Which time and place the Presbytery of Pictou met according to adjournment, and was constituted. Sederunt, &c.

Inter Alia.—The Clerk read a communication from the Presbytery of Glasgow. The Moderator and Clerk were appointed a Committee to prepare a suitable reply, to be submitted at next meeting.

Mr. Grant was appointed to preach at St. Mary's, April 14th; Earltown, April 21st; Cape John and River John, April 28th; River John, May 5th; and to labor under the direction of the Presbytery of P. E. Island until the beginning of June.

Calls in favor of Mr. McMillan from the congregations of Barney's River and Lochaber. Also from the congregations of Earltown and West Branch River John, were laid on the table. Mr. McMillan being present, accepted the call from Earltown and West Branch. The Presbytery appoint to meet in the church at West Branch, on Wednesday the 8th day of May for his induction, Mr. Tallach to preach and preside. Mr. McKay to address minister and people.

Mr. McGregor intimated his acceptance of the call from the congregations of the East and West Branches of the East River, presented to him at the last meeting,—and the Presbytery appoint to meet in the church on Wednesday the 24th current, for his induction. Mr. Herdman to preach and preside. Dr. McGillivray to address minister and people.

The following sums have been received for Missionary Services since last meeting, viz :

Cape John,	£4 11 1
River John Bridge,	3 0 0
West Branch East River,	6 0 0
East Branch East River,	15 0 0
	<hr/>
	£28 11 1

The Presbytery relieved Mr. McMillan from missionary duty for three weeks, on account of bad health. Adjourned to meet in Pictou on the first Wednesday in June, at 11 o'clock in the forenoon.

JAMES CHRISTIE, *Pres. Clerk.*

All Session Records will have to be produced for certification at next meeting of Presbytery, on the first Wednesday in June.

JAMES CHRISTIE, *Pres. Clerk.*

GENERAL INTELLIGENCE.

ITEMS FOR THE "MONTHLY RECORD."

At the last annual meeting of the congregation worshipping in St. Andrew's Church, St. Johns, Newfoundland, steps were taken to build a manse during the ensuing summer. The resolution was unanimously adopted; has since been vigorously acted upon; and it may be expected that toward the fall, the contemplated building will be completed.

It were well if the example set in this, and in many other respects, by the liberal congregation referred to, was more generally imitated. A people more willing, in proportion to their numbers, to contribute to the support of any reasonable undertaking, can nowhere be found. Nor can it be doubted that the safest practical test as to whether or not a church is flourishing, consists in the people's liberality.

At a meeting of the Young Men's Christian Association of St. Johns, Newfoundland, held on the 27th of March, after the termination of the usual religious exercises, the Secretary presented their chairman with a magnificent copy of the Holy Scriptures, inscribed as follows:—

"Presented to the Rev. Donald McRae, by the Young Men of the Christian Association, as a testimonial of their affectionate respect and esteem."

The testimonial was accompanied by an address, expressive of their gratitude to him, for the interest he had manifested in their labors since his residence in St. Johns; and by the warmest wishes for his temporal and spiritual welfare.

The meetings of the Association in question, are of a very pleasing character. The young men assemble weekly, to the number of from twenty to thirty. Once a month, the exercises are devotional, that is to say, after singing and prayer, a member gives a brief practical exposition of some passages of Scripture; and the remainder of the time is occupied by alternately engaging in praises and

supplications. One evening a month is set apart for the consideration of passages proposed as containing difficulties, which have met the young men during the course of their private reading. During the other evenings, a systematic course of study is maintained by the regular perusal of some fixed portion of the sacred volume. The association is quite unsectarian in its character, including among its office-bearers, ministers of several denominations, and among its members, young men from all the Protestant Churches in St. Johns. The gratifying testimonial referred to is a proof that no little interest is felt in the services proper to its institution, and the manner in which those services are conducted.

Our next number will be issued in the monthly form.

We will have much pleasure in adopting the suggestion of a Rev. correspondent from N. B.—to send the *Record* regularly to the quarters indicated. We believe that all the members of the Colonial Committee get a copy, and a good many of the ministers, in Scotland. It is to us a source of both comfort and encouragement, that at home our periodical is spoken of in the highest terms, one of the most distinguished and perhaps the most influential clergyman in our Church having pronounced it the best religious magazine he had seen in Scotland or out of it. Much interest is now taken in the welfare of the Colonial Church in the mother country, and we have little doubt that arrangements might be made whereby our circulation might be considerably increased in that quarter.

THE ELDERS' CHURCH.—The system of bringing sound Christian instruction to bear upon the inhabitants of the wynds and vennels is peculiarly deserving of notice. It has long been a just reproach upon Protestantism that her temples were not as open to the poor as to the rich, and that the ability to listen to the preaching of the Gospel depended upon the possession of a Sunday suit of clothes. With all that ardour mingled with practical common sense distinguishing the Rev. Dr. Norman McLeod, that eminent divine some few years ago began and has carried out with great success a system of preaching to the poor, who are invited to attend in their working dresses. Recently, buildings have been raised for the express purpose, and among others the Elders' Association has built an unpretending but neat and commodious church in one of the lowest and most densely crowded localities in the city, Havannah Street, a narrow lane running off the High Street. On Sunday afternoon, although the presence of those not of the class for whom the church is built is not desired, we had the, we hope not impertinent, curiosity to attend Divine worship therein, and we can testify to the earn-

est attention of the congregation to the service. Many of them had, probably, a few weeks previously not been in a church for years, and there were several little incidents not here to be related of a touching character. On the occasion of our attendance, the service of the diet was conducted by the Rev. William Buchanan, late of Avr, and we were certainly struck with the mingled eloquence and simplicity of his discourse, in which with the remarkable versatility of his powers, he illustrated the purpose of his argument in a manner suited to the level of his auditory, without derogation to the dignity of the pulpit. The attention of his hearers was early arrested and maintained throughout. One especial word of commendation we must pay to the psalmody, which was much above the average of more pretentious congregations. We earnestly desire all success to these new churches, and judging by that raised by the Elders' Association, we hope to see their numbers rapidly increase.

PRESENTATIONS.—The Queen has presented the Rev. Peter Cameron to the church and parish of Knock, in the Presbytery and island of Lewis and county of Ross, vacant by the death of the Rev. Alexander S. Bethune; and the Rev. Donald Mackay to the church and parish of Cross, in the Presbytery and island of Lewis and county of Ross, vacant by the transportation of the Rev. James Bain to the church and parish of Kilfinan.—The Town Council of Queensferry have presented the Rev. Thomas Andrews, of St. Luke's *quoad sacra* Church, Edinburgh, to the church and parish of Queensferry, lately vacant by the translation of the Rev. William Lockhart, A. M., to the parish of Colinton.

THE ROBERTSON MEMORIAL FUND.

An actively benevolent lady in Edinburgh has originated a movement likely to be of great service to the Endowment Scheme, not only in the way of erecting five new parishes, but in awakening throughout the various Presbyteries and parishes of the Church a very powerful influence in favor of the cause to which the piety and genius of Dr. James Robertson were consecrated, and to which it may almost be said that he sacrificed his life.

The ladies of the Church of Scotland are invited to share in the work of erecting a monument to the memory of that great and good man. The plan by which it is proposed that this should be done is so simple and so practicable that we anticipate for it a great success. It is intended that the ladies of the Church shall endeavour to raise, in subscriptions each of the amount of one shilling only (so as not to interfere with the *larger contributions to the Parent Scheme*), a sum sufficient to endow a church within every one of the *free* districts into which, for the better working of the Endowment Scheme, Scotland was divided by the late lamented Convener. Cards are in the course of being cir-

culated by the Secretaries of the Robertson Memorial Fund to all who require them in the districts that are embraced under Group III.—namely, the Lothians, Peebles, Dumfries, Selkirk, Roxburgh, Berwick, and Fife. These cards may be had on application by letter to the Secretaries, at the Schemes' Office, 22 (Queen Street, Edinburgh. *The ladies of the other four divisions, comprehended by the Provincial Endowment Scheme, are earnestly invited to begin a shilling collection in their own districts, for the endowment of a church in the division with which they are connected.*

In the course of a fortnight between, 1300 and 1400 collecting cards for L. I each have been asked for by some of the principal congregations in and near Edinburgh. We understand that the ladies of the town of St. Andrews have been so active in the good work, that they have printed their own cards, and set about collecting at once.

We have reason to believe that, by the time this number of the *Record* is in the hands of our readers, upwards of 2000 cards will have been issued, and that the hope may in that case, be reasonably entertained of more than one church being endowed by the ladies in Group III.

The Church of Christ in its early history, and the first Christian missionaries, were indebted to the kind and practical assistance of Christian women. *Their* department in the vineyard of the Lord is amply recognized in the New Testament. And surely the blessings and the graces that distinguished the Marys, the Salomes, the Lydias of apostolic days; and the charities and piety of Dorcas, Lois, Eunice, and Priscilla, are worthy of being recalled when the mothers and daughters of Scotland desire to have scriptural warrant for entering on a pious and charitable work, like the one in which they are now invited to aid. How much does Scotland already owe to its pious mothers and daughters! How many kindnesses to the sick and dying, to the lonely and sorrowing, to the poor and outcast, have they been the means of rendering, either by their own direct and unaided efforts, or by their influence with fathers, husbands, or brothers! Here is another benevolent plan, in addition to those to which they have already given their attention. May they carry it out most successfully; and may their prayers and their aims in behalf of this and other hallowed objects, come up for a memorial before God!—*Record.*

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THE ST. JOHN "COLONIAL PRESBYTERIAN."

The editor of the above paper has thought fit to make a very ill-natured and coarse attack on what he is pleased to style the "*Pietou Record.*" We have no objection whatever that our opinions and principles should be canvassed by our contemporaries, but we

would prefer that it should be done, if possible, with courtesy, and at least with dignity and a careful regard to fact. He says, speaking of the *Record*, "It is the only denominational periodical in the whole world which seems to rejoice in the success of Mr. Macmillan in prosecuting the Free Church because she will have none of him, &c." This is simple calumny, and altogether at variance with the truth, as we shall prove. In our February No. of 1860, page 48, we said: "The man Macmillan may be a very worthless 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, not 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." Again, in the August No., page 191: "If the charges against Macmillan be proved in fact, he will find neither *solatium* from a jury nor sympathy from the public." Such was and is our opinion of the individual, Macmillan, nor are we aware that anything has appeared in the *Record* jarring with that opinion. But it is a very different matter indeed when we come to look at the *principle* which the case involves. We believe that the jurisdiction which the Free Church claims will not and ought not to be granted to any ecclesiastical body either in Scotland or elsewhere, and if in maintaining this opinion we occupy a *degraded* position, we occupy it in common with such men as Lord President Macnair, and nine-tenths of the press of Scotland of all shades of opinion.

An obscure Free Church preacher, writing of one of the most gifted and highly respected ministers of the Church of Scotland as *one* Dr. Turner, is extremely ridiculous: it reminds us of Waller, who spoke of *one* Milton, a blind man, who wrote a poem called *Paradise Lost*. He tells his readers the *Record* has only a limited circulation in New Brunswick. We are not aware that he has seen our subscription list, nor do we know what he may understand by the term limited, but we are happy to say that the number we send to St. John is, with one or two exceptions, as large as to any congregation in our connection; and altogether, both in payability and numbers, we are fully as well supported in New Brunswick as in Nova Scotia. Even if the statement had been literally true, the spirit in which it is made is paltry in the extreme. We have many warm friends in New Brunswick, and we question if the *Presbyterian* will succeed in cooling any of them.

In conclusion, we have found no fault with the Rev. editor for advocating union; he has a perfect right to do so, and if this *Record* should see fit with all honesty and earnestness to recommend a still closer and more intimate union with the Parent Church, as what we

believe to be the most conducive to her interest and honor, for the *Colonial Presbyterian* to interfere with our action as he has done is a piece of very gratuitous impertinence, and we believe that it will be considered as such by the great majority of our readers in New Brunswick. Against the union between the Free and U. P. Churches we have not written a word—the matter is beyond our province—but we observe that Free Church ministers of mark in Scotland have spoken of Union and Unionists in a style we should consider very naughty and improper. Why does not the *Presbyterian* attack them? they are the real offenders.

ERRATA.

The following errors occurred in the Account handed in by the Treasurer of Lay Association, for the district of Pictou and published in last number.

For £1 12s. 6d., read 12s. 6d.; for £1 5s., read 5s.; for 6s. 7½d., read 5s. 7½d.

The Treasurer of the Pictou Auxiliary Bible Society, acknowledges receipt of £7 12s. 7d., as a free contribution from Gairloch Congregation.

Pictou, April 1861.

MISSIONARY SERVICES.

1861

April 15, Cash from West Branch	
East River Congregation,	£9 0 0
April 10, Cape John Cong'n.,	£4 11 1
River John Cong'n.,	3 0 0
West B. E. River Cong'n.,	6 0 0
East B. E. River Cong'n.,	15 11 1
	£37 11 1

1861

SYNOD FUND.

March, Col. St. Andrew's Ch.,

Pictou,

£8 5 10½

W. GORDON, Treasurer.

Pictou, April 10th. 1861.

MONIES RECEIVED SINCE LAST ISSUE.

John Gray, W. B. E. River, 14s. 4 1-2d.; John Edwards, N. B., 12s. 6d.; D. Ross, W. B. R. John 3s. 1 1-2d.; John McKenzie, do., for 1860 and 61, 5s. 7 1-2d.; Alex. Ross, do.; 3s. 1 1-2d.; Robert Stewart, do., 3s. 1 1-2d.; Alex. Baillie, do., for 1860 and 61, 5s. 7 1-2d.; Walter Ross, do., 3s. 1 1-2d.; George Grant, do., 3s. 1 1-2d.; Kenneth McKenzie, do., 3s. 1 1-2d.; A. K. Doull, Halifax, 6s. 3d.; J. W. Delaney, Amherst. 12s. 6d.; John Mickie, Goose River, 7s. 6d.; Donald Fraser, Esq., Carriboo, 3s. 1 1-2d.

WM. JACK,
Sec'y & Treasurer.

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

Printed and published for the proprietors, on the first and third Saturday of each month, by S. H. HOLMES, Standard Office, Pictou