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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CURNING."—Ps 137, 3, 5.

SERMON,

By Rev. J. Bunting, D. D.

"And he marvelled because of their unbelief."
—Mark vi. 6.

WHEN He, by whom the world was made, condescended to dwell among men, and so was "in the world," the world "knew him not." "He came unto his own, and his own received him not." They "hid as it were their faces from him; he was despised, and they esteemed him not." And by none of our Lord's countrymen was that saying more fully verified, than by the Nazarenes. In Nazareth he appeared as an infant; at Nazareth he was brought up; they had the honor of seeing the first indications of his superior wisdom and piety. It was at Nazareth that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was with him." To Nazareth he returned, after his celebrated conversation with the doctors in the temple; and there he was subject to Mary, his real mother, and to Joseph, his reputed father; while he "increased in wisdom and in stature, and in favour with God and man." It was at Nazareth that he wrought in the occupation of a carpenter, till the time came for his commencing his public ministry. It was at Nazareth, in fine, that he did many of his most wonderful works. His brethren,—that is, his kinsmen,—all lived there; and this, together with other circumstances, would naturally beget in our Savior some particular attachment to a place with which he had been so long connected: it would be his wish, that the companions of his early life should be made partakers of the benefits of his religion.

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Accordingly we find, that at the commencement of his ministry he went to Nazareth; and entered into the synagogue, "*as his custom was*."—I wish parents to notice this, for their encouragement to train their children to early habits of piety;—as his custom was or had been, "on the sabbath day he stood up to read;" and there he delivered a discourse founded on a passage in Isaiah. At the first part of his discourse his countrymen were delighted, and "wondered at the gracious words which proceeded out of his mouth." But when he began to make a proper application of his subject, as it became him to do, their anger was greatly roused; and but for an interference of his miraculous power, his life had paid the forfeit of his fidelity. They "rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he," perhaps rendering himself invisible, or them powerless, "passing through the midst of them, went his way." So ungrateful a reception might well have discouraged him or induced him to abandon them for ever, as persons who judged themselves, passed sentence on themselves, as unworthy of eternal life. But our Savior, rich in mercy, and slow to anger, has taught us to be "patient in tribulation," and to persevere in doing good, though in doing it we suffer only ill. Mark tells us, and we have reason to believe, from comparing other circumstances, that it was only a few months after, that "he came to his own country, and when the sabbath day was come, he began to teach in the synagogue." As on the former occasion, the people were at first struck with

admiration, and confessed that "mighty works were wrought by his hands." But, notwithstanding their conviction of the truth of his teaching, and the dignity of his public ministry, their minds were filled with prejudice; their evil heart of unbelief was not subdued; and they were not prepared to render him that practical homage which was due to the true Messiah. To justify themselves in their infidelity, they pretended to doubt the truth of his mission; and they basely and ungenerously recounted the meanness and obscurity of his parentage, and the deficiency of his education:—"is not this the carpenter, the son of Mary, the brother of James, and Joseph, and of Juda and Simon? and are not his sisters here with us? And they were offended at him." The cause of this was, that their hearts were full of blindness and prejudice, their minds were worldly and carnal, and their reasonings were false and deceitful. And the effects of this were deplorable; for it is said that "he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."—The sin of unbelief is here represented in a two-fold point of view.

1. *As injurious to those who exercise it.* "He could there do no mighty work." They did not believe in his power, and therefore they came not to him for cure; and he could not obtrude his goodness upon them, or force them to receive benefits from him consistently with his plan and determination. "How much," says the excellent Dr. Doddridge, "did these Nazarenes lose, by their obstinate prejudices against Jesus! How many diseased bodies might have been cured, how many lost souls might have been recovered and saved, had they given him a better reception!" And you will, no doubt, join in the pious wish which the doctor adds: "May divine grace deliver us from that unbelief, which does, as it were, disarm Christ himself, and render him a savor of death, rather than of life, to our souls!" But unbelief is here represented.

2. *As exceedingly unreasonable and absurd.* "He marvelled because of their unbelief;"—it excited the surprise of Christ. Unbelief is altogether without reason; it is not to be vindicated. It is contrary to the duty of the situation and circumstances under which men are placed; it is contrary to what might reasonably be expected from such men under such circumstances. It is to this last view of unbelief that we propose now to attend. We shall, *first*, explain what we mean by unbelief; and, *secondly*, justify the sentiment of surprise which existed in the mind of Christ on the occasion before us.

I. LET US EXPLAIN WHAT WE MEAN BY UNBELIEF

Unbelief, in general, is the rejection of God's revealed truth; and, in particular, it implies the neglect and refusal to receive and act on the testimony God has given of his

Son, as the only and all-sufficient Saviour of guilty men.

1. *The unbelief of some is TOTAL.* This implies a rejection of the Messiah—a denial of his Messiahship—a total refusal to admit of his being the way to life and blessedness. Such were the Sadducees—such were many of the ancient Jews—and such are evidently the majority of them to this day. Nor does it apply to Jews alone: the same word which tells us that the doctrine of Christ was "a stumbling-block to the Jews," tells us that, by the wise and philosophic Greeks, it was despised as "foolishness." All men in the present day have not even nominal faith in Christ. I speak not now of the thousands of heathens who are not believers in Christ; their case, whatever it may be, is not unbelief in the gospel;—"How shall they believe in him of whom they have not heard? And, how shall they hear without a preacher?"—their case is rather matter of our compassion than of our surprise. But it is matter of surprise, that in a Christian country, many to whom the gospel is preached, many who have heard the joyful sound of salvation,—that many of these should despise the majesty of the gospel, and refuse to give it that credence which it demands from them.

2. Not only are they unbelievers who reject, but such as mutilate and corrupt *Christianity*. There are many who profess to admire, and even to defend with zeal and learning, its exterior form and structure, who are yet among the very foremost to deprive it of all its beauty, and to rob it of its peculiar excellency. Amongst these, I cannot but include those who, while they admit the Messiahship of Christ, deny his divinity, his atonement, and his dwelling in the hearts of believers by his Holy Spirit. These are such distinguishing points in Christian truth, that he who systematically denies them cannot, with propriety, be called a believer in Christ. He admits the general words of Scripture, but he puts his own sense upon these words,—a sense very different from that which was put upon them by the primitive church—a sense very different from that which is plainly taught by Christ himself, and by his apostles. He builds the fabric of his hopes on a different foundation from that which God has laid in Zion, namely, on Christ, who "gave himself up for us, an offering and a sacrifice to God for a sweet-smelling savor," and by whose blood alone we can be cleansed from sin; and he regards as so enthusiastic the idea of the indwelling of Christ in the hearts of his people by his Holy Spirit, that there is no room in his creed for the dominion of Christ as King in Zion. Thus, though he believes the words of Scripture, he believes them not in their true sense: and as he is not a believer, he is, of course, an unbeliever. This statement is no violation of true candor, for that requires attention to be paid to truth; and that candor which does not render

due homage to the truth, is *sin*. However common and fashionable this spurious candour may be among men, it is an abomination to God, whose truth it, in fact, denies. For those who believe not, we are required to feel the tenderest pity; for them we are to use our best efforts, to offer up our most fervent prayers. Perhaps the passage which will best explain our duty in this respect, is found in the epistle to Timothy;—"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Now this passage, so far from warranting indifference to the truth, represents the truth as a matter of the greatest importance; the very end of our instructions is here stated to be that such persons may be brought to *repentance and acknowledging the truth*; and it is only as they repent and acknowledge the truth, which they before denied, that they can be recovered out of the snare of the devil, and brought to true repentance. That is a false love, a fictitious tenderness, which represents error as not dangerous; and which declares that it matters not what we believe, though God declares that he that believeth not the gospel,—the pure unmutated gospel,—shall be damned. Let us not hide the truth, which we are called by God as a church to exhibit. It is not for the support of light and unimportant truths, that the church is called "the pillar and ground of the truth;" and that the truth is of importance; it is essential to salvation; and men should see in our whole manner that we consider the truth as nothing less than a matter of life and death.

3. *The neglecters of the gospel*, as well as its rejecters and corrupters, are guilty of unbelief, though in a more mitigated form, I grant. These hold the truth, but they hold it in unrighteousness; like a man who holds a torch, only to convince those who behold him that the person who bears it is going sadly out of the way. Our Lord condemns all such; and it is evident they deserve condemnation, because no salutary effects are produced by their profession of faith. Such persons are unbelievers, and it is necessary that the truth should be told them. Faith works by love: the faith of God's elect is not a mere opinion; it implies a belief of the excellency, the suitableness, the efficacy of the gospel; such a conviction of this as will lead men to embrace the Lord Jesus Christ as the chief subject, the substance of the gospel; such a conviction as leads to the use of Christ for the ends for which God has given him, namely, for "wisdom, righteousness, sanctification, and redemption."

Now, if such persons are not believers at all, how awfully prevalent is the sin of unbelief! Among those who call our Savior

Lord, and who, generally speaking, receive his truth, how many are there who do not believe with the heart unto righteousness! They have no clear view of their need of Christ as a Savior; no decided reliance upon him; no clear application of his merits and atonement. They hear and read of Christ: they join in hymns to his praise; they approach him with their lips;—but there is no affectionate trust of the heart. These, then, are unbelievers: God the Judge will not admit that this faith is saving; it is dead faith, and cannot save them.

4. *Even in those who are perfectly renewed by grace*, there are the secret workings of this principle. Though it is in a form more mild, it is yet to be discovered; and, in proportion as it exists, it mars the progress of the work of grace in their souls. I may instance a case or two.

There is the *penitent sinner*, who is seeking, but has not yet found, the pardon of his sins. In such persons there is to be perceived some good thing toward the God of Israel; and much that, if followed up, will lead to good. They are not far from the kingdom of God: they have some knowledge, and some faith. Now, to such, God's word holds out the most gracious promises;—"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "Him that cometh unto me, I will in no wise cast out." And yet, in many cases, from week to week, from month to month, from year to year, the effect of all these kind promises and gracious invitations is baffled by a secret something, which refuses to be comforted when God would comfort; which puts away the mercy which God waits to bestow; which still exclaims, "The mercy of the Lord is clean gone for ever! he will be merciful to others, but not to me! Now, what is this secret something, which keeps the man who is convinced of sin, and who wishes for pardon, and who knows that without it he shall be ruined for ever?—what is it, I say, which keeps him out of the possession of pardoning mercy?—what is it? Satan calls it *humility* and *diffidence*; and he keeps you out of the blessing, by telling you it is not proper for one so sinful and so worthless to lay hold on the blessings of salvation, and that you are only acting the part of a humble man to keep aloof from these blessings. This Satan tells you: but he is a liar and the father of lies. O listen not to that arch fiend, when he pretends to preach *humility*! No: the real name of the principle that keeps you back is *pride*, and not *humility*. Real *humility* will not lead to unbelief; it will rather lead men to cry for mercy, and cause them to flee to the only refuge that is set before them.

And even those who believe, but are not yet made perfect in love, are under the influence of unbelief in part. As unbelief prevents the sinner from entering into God's family; so unbelief, in one who is a child,

prevents him from the enjoyment of the privileges of God's family. Take an example: There are found, in the word of God, "exceeding great and precious promises;" promises of a clean heart, and a right spirit; promises of complete recovery to the image of God; promises of being sanctified wholly, body, soul, and spirit; promises of being preserved blameless to the coming of the day of the Lord. And what hinders the man, who sees the beauty and excellency of holiness, and beholds it so clearly and abundantly promised—what hinders him from entering on the full possession of it? In some cases it may be want of perception of its beauty, and the possibility of attaining it; but, in general, it is want of faith.

Take another case. In some dark and cloudy day a man has yielded to temptation; he has committed sin, and he is filled with misery. But this, his guilt, he acknowledges; he does not attempt to palliate it; and it is the privilege of such a man to come to God as at first he came, and to obtain a renewal of that favor which he has forfeited. And what is it that induces him to postpone the application for ths mercy to a future period? What prevents him approaching the fountain opened? What prompts him to seek to wear his stain away, instead of coming to have it washed away at once? Satan persuades him that the principle which thus keeps him from God his Father, who is waiting to be gracious to him, and receive him back to his favor, is *shame*, holy shame, ingenuous shame;—but it is really unbelief. We ought to be ashamed of having been negligent, of having been unfaithful, of having been sinners; but we ought not to be ashamed of coming to God for forgiveness; we ought to remember that these words belong to us—"These things write I unto you, that ye sin not. *And if any man sin*, we have an advocate with the Father, JESUS CHRIST the righteous; and he is the propitiation for our sins."

And I might observe, that unbelief operates, in a degree, *in believers in Christ*. It is so in cases of affliction, of trial, of difficulty. Believers are sometimes in circumstances in which they are ready to say, "My way is hid from the Lord: my God hath forgotten me!" in opposition to his word, who hath said, "I will never leave thee; I will never forsake thee!" But I cannot dwell longer on this part; and you can easily apply these remarks to other cases. I proceed,

II. TO JUSTIFY THE EXPRESSION OF ASTONISHMENT ON THE PART OF CHRIST.

It is said that "he *marvelled* because of their unbelief."—Unbelief is altogether unreasonable and unbecoming.

1. How unreasonable, for instance, was the *unbelief which our LORD witnessed in the days of his flesh*. The unbelief of these men at Nazareth was marked with great stupidity,

and chargeable with great folly. For, consider *what opportunities they had been favored with of seeing our Lord's early character, and of listening to his propitious doctrines*. The superior sanctity, which marked his childhood, ought to have made strong impressions on their minds; and ought to have led them to investigate carefully, and to receive honestly the convictions of their minds. And unbelief so blind as theirs was surely unreasonable. Consider, also, *their confession of his wisdom and power*. "From whence," exclaimed they, "hath this man these things? and what wisdom is this which is given unto him, that such mighty works are wrought by his hands?" The fact they admitted; the evidences were too strong to be resisted. Why, then, did they not at once proceed to draw the only rational inference, namely, that he was a divine person? Their unbelief was unreasonable. Advert, also, to *the nature of the excuses they presented for it*. They talked of the meanness of his education—of the poverty of his circumstances—of the narrowness of his means. Why, these were the very circumstances that ought to have induced faith. For if natural causes could not produce such surprising effects, how very rational to conclude that they were produced by supernatural causes. Then, *their possession of the ancient Scriptures* left them without excuse. They had the prophecies of Isaiah; and they might have read them if they had not wilfully neglected so to do. His fifty-third chapter would have told them that Christ was to be "as a root out of a dry ground," that he would be destitute of any outward "form, or comeliness, or beauty," which should lead them to "desire him." All this justifies the strong sensation of surprise, on the part of our Savior, at so much insensibility. "He marvelled;" he who well knew what was in man, and how depraved and how very unreasonable man naturally was—even He was surprised; even the Searcher of hearts "*marvelled*, because of the unbelief!" they manifested!

2. *The same unreasonableness attaches to modern as to ancient unbelief*. Let us consider this in reference to the various descriptions of unbelief we noticed in the first part of the discourse.

First. On what do our modern infidels rest their unbelief? Do they plead WANT OF EVIDENCE? How base and ungrounded is their assertion! Let them study our Christianity; let them institute a strict comparison between its various parts; let them look at the long chain of prophecies by which it was introduced; let them consider the miracles by which its verity was attested—its pure salutary truths and doctrines; let them mark the astonishing rapidity of its early progress—its progress in opposition to all obstructions, and to the most determined hostility; and that it came not with any appeal to the passions, or proclaiming any truce to the

vices, but with the force of truth alone, and denouncing all the vices. Let them, I say, consider this body and weight of evidence; which, if considered aright, is more than enough to weigh down all their objections, and which, if rejected, exposes them most justly to the charge of unreasonable unbelief. But our religion, they allege, contains in it *so many MYSTERIES*, and that these ought to lead them to its rejection. But this very circumstance, we say, is an additional argument for faith. If Christianity told us nothing but what the book of nature teaches, it could not be from God. Surely, if God write a book, it must contain something of which the ear hath not heard, which the eye hath not seen, and of which the human heart hath not conceived. As in the earth, while surveying the works of nature, and perceiving their peculiar skill and adaptation, we infer that they are the produce of a Divine hand; so, in what are termed the mysteries of religion, we see abundant proofs of a Divine hand. And besides, if we are to doubt because of what is mysterious, where is scepticism to end? We see mystery all around us; and if we are not to believe till we can comprehend, we shall never believe at all. It is absurd, it is monstrous, to reject the truth of God, because it teaches us something which, but for it, we could not understand! And further *peculiar* criminality and unreasonableness attaches to modern than could attach to ancient infidelity. On us "the ends of the world are come;" to us the system of Christianity is more fully explained, and the glory of God shines forth with greater radiancy, in the person and work of Jesus Christ. The beneficial effects of the system have been illustrated by many striking facts in our days, which were not known to our fathers. The argument for Christianity is stronger; it has grown, and is still growing, with the growth of information. On the infidels of these days, therefore, the benevolent Savior may well look down with mingled emotions of surprise and indignation; he may well be alike grieved for the hardness of their hearts, and surprised at the strength of their infatuation!

Secondly. And what shall I say of the unreasonableness of the next class,—a *disbelief of the principal doctrines of Christianity*? Is not this *unreasonable*? When a man writes a book for his fellow-men, if his object be to instruct philosophers and the learned, he adapts his style to them: but if he be anxious to instruct the mass of men—if he would benefit the unlearned, and those who are incapable of deep and critical enquiry,—then he writes in a plain and popular style, that all who read may at once comprehend its meaning. Now, apply this to the book which God has given. The poor and uneducated form the mass of the people; *their* instruction and benefit must therefore be regarded; and if he be a good and gracious God, then a plain and simple man will be able to collect his mean-

ing from the plain language and letter of his word. Those who reject the great truths of the Bible pretend to say that a great part of the Bible is not to be understood according as the words appear on the surface. They tell us about corruptions; and they explain much of its contents away into Eastern similes. But let any plain, unsophisticated man whose mind is not prejudiced and perverted by tortured criticisms,—let any honest man regard the *corruptions*, as they term them, of the Scriptures, and he will find them to be the very vital and important truths of the system. But there is some reason to think that men are beginning to get tired of this *rational* system; and to see that they must either follow Scripture, *as it is*, or go at once to Deism: they begin now to find that the half-way house, as it has been termed, between Deism and Christianity, is untenable. And let those who attempt to take refuge there, let these half-way-house-men take care lest God should say to them, as he said to ancient Chaldaea—"Thy wisdom and thy knowledge, it hath perverted thee!"

3. But the form of unbelief which is the most extraordinary, is that of the *neglecters of salvation*: those who hold the truth, but hold it in unrighteousness. You will not surely account us your enemies if we tell you the truth. We say that there are many who admit the truth of the gospel, and yet neglect its great salvation. If we speak of such characters, we must speak in the terms which belong to them: we accuse you of conduct which, if it were exemplified in the common affairs of life, would justly expose you to the charge of inconsistency and irrationality. I will endeavor to set out your conduct before you, and I entreat you to let your consciences go with me. *You say* that you believe the gospel to be of God; that "at the first it began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will;" you say that you believe in his Scripture;—and yet—you live in habitual opposition to what you know to be the requirements, and what you know to be the privileges of this gospel! *You say* that you believe in the existence of a God; a God who is present in all places: who is intimately acquainted with all your thoughts, and words, and actions;—and yet—you go on, day after day, in a career which you know he must hate! *You say* that you believe him to be a just God; and that he who is the Maker of all the earth shall be the Judge of all the earth; and that he has prepared the thunderbolts of his wrath, that he may take vengeance on them that know not God, and that obey not his will;—and yet—you continually defy this authority, and expose yourselves to this vengeance! *You say* you believe that you have immortal souls; that when you leave this world you must go

into another state; that this other state must be regulated by your present character and conduct; that there is a state of happiness for the holy, and of misery for the unholy; and yet—you act as if you had no souls; as if there were no future state; as if heaven were a delusion, and hell were a chimera! You say that you believe Jesus Christ came from heaven to earth to seek and to save the lost; that he was delivered for the offences of men, and rose again for their justification, and returned to heaven, that he might intercede for them and send them down all the blessings of his salvation; and you come to hear his truth proclaimed to you Sabbath after Sabbath; and, such is the force of habit, you would be quite uncomfortable did you not listen to these things;—and yet—you are quite content to have no experience of this Savior's pardoning mercy and sanctifying grace! I might pursue this train of remark; but from what has been said, you see how clearly a charge of the most marvellous unbelief and absurdity may be made out against you. You kiss the Savior, like Judas, and like him you betray him for this world's goods. You call him Lord, but you do not the things which he says. You sleep as quietly in your beds, after we have assured you, upon his authority, that you are in danger of eternal perdition, as if you had never heard a word about the matter! and it is more than probable that some of you will do so this very night! And how is this? Is it not marvellous? Well may Christ be grieved and wonder! Is it not marvellous insensibility to what you acknowledge to be so valuable and important? Is it not a proof of marvellous unbelief, to disregard a blessing which you yourselves allow to be attainable? Is it not a marvellous disregard of all the thunders of the divine wrath, which you must confess are hanging over your heads? O that you were willing to follow up the convictions of your own minds! that you would not attempt to get rid of them in an unhallowed way! that you would cherish them by reading the Scriptures and pious books, by meditation, by prayer, by intercourse with Christians, and by the use of all the means which God has appointed to save souls from the wrath to come!

4. I speak to those, also, who, though not loving sin, but truly convinced of their sinfulness and consequent danger, hating sin, and desirous of being freed from it; yet go on for weeks, and months, and even years, without *finding the mercy which God has promised.*

—without obtaining the blessings of pardon, of adoption, of holiness, of consolation, of the Holy Spirit's influence. Come, and let me expostulate with you. There are many such in all our congregations, and in all our societies. It is a fact, that if we have a thousand members, we find at least a hundred, to whose general seriousness we can make no exception, whose conduct is marked by regularity; who yet cannot, with satisfaction to their

ministers and fellow Christians, declare what God has done for their souls. There are, no doubt, therefore, some such present this evening. Now, let me expostulate with you: look at your case. O that I may be assisted to say something which shall lead you this night to lay hold on Christ! something that shall make you ashamed of your unbelief in my Savior and yours! something that shall convince you that, when he opens his arms to receive you, you have *no right* to run away from him; that you have *no right* to close your ears to his inviting voice; that it is *your duty* as well as your interest, to lay hold on his mercy, and to receive the blessings which he has pressed on your acceptance in the exuberance of his kindness! Now, what does he say?—"Come unto me, all ye that are heavy laden, and I will give you rest. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But I need not repeat these promises; what you want is, not the *knowledge* of them,—you have heard them read a hundred times;—no; what you want is, to *believe*, to *embrace* them. These promises point out you—you yourselves—as the very persons who want these good things. And O, consider that these promises are confirmed—confirmed by a solemn oath; "that by two immutable things, in which it was impossible for God to lie, they might have a strong consolation, who have fled for refuge to lay hold on the hope set before them." You have heard God's *promise*.—now hear God's *oath*. O, infinite condescension! You doubt his word—shame on you! but he does not desert you for your sin. Now, hear it, penitent! hear the oath of thy God. We have it on record in his own book: it is written for your comfort. Listen—"As I live, saith the Lord God, I have no plea ure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" God tells you, by his life, that he is ready to save you—to save you *now*. And this promise, and this oath, have been sealed by the blood of Christ; and "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And this promise, and this oath, have been confirmed by the resurrection of Christ. By this we are taught that the sacrifice he presented was accepted—that God is satisfied; and that there is nothing even in his justice to hinder him in pardoning you. Hence the language of the apostle to the Hebrews: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect!" and so on. O, what comfort is contained in these words!

God is "the God of peace!" Why, we might have been charged to tell you that God is "a man of war."—But no; we have to proclaim him to you as "the God of peace." He has a peaceful disposition towards you; and he has proved this by raising up Jesus Christ from the dead.

It is possible that *we* may have erred in telling you that this is your *privilege*, and not dwelling sufficiently upon it as your *duty*. It is your duty to believe; it is a great *crime* you are guilty of in not coming to God for the pardon of your sins, when he has told you so plainly and so repeatedly that he waits to bestow that pardon. You believe the word of your *fellow-men*: to-morrow you will take their word, perhaps, twenty times in the day, in the course of your business; but you will not take the *word of God*; you must behold something extraordinary, you must have some miracle performed, before you believe God! And is it not marvellous, most unreasonable? Will it not be infinitely better to take him at his word, and receive the blessing? Why, *part of his word* you do believe:—you do believe his *threatenings*! when he says that "the wicked man shall surely die," this you firmly believe. But another part of his word,—that very part which is most suited to your case,—you put away from you! You say that you are not ready yet; that you are not worthy yet! O the marvellous absurdity of this unbelief! Men under the influence of this vile principle will absolutely believe all but that which they are required to believe,—that which most of all concerns them to believe,—that "THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION. THAT JESUS CHRIST CAME INTO THE WORLD TO SAVE SINNERS." I now proclaim it to you:—take it home to yourselves:—say,

"Who did for every sinner die,
Hath surely died for me."

For *me* he hath obtained that redemption which is of so much value; that, without which I must for ever have perished! "Sayest thou this?—Then *thou* art the very man for my Savior! *Thou* art the very man on whom he now looks down, on whom he now waits to be gracious!

I have already trespassed so unwarrantably upon your time, that I must leave you to apply this train of thought to other cases of unbelief which will present themselves readily to your mind. We may learn from this subject,

1. *The marvellous corruption of human nature, from whence all this unbelief originates.* If man was as he came out of the hands of his Maker, he would receive with simple, confiding love, all that he has said, and listen implicitly to his assurances. Faith has its seat in the heart; and so has unbelief; hence we read of "an evil heart of unbelief." Man is very far gone from original righteousness. Now, as unbelief took us away from God, so

faith alone can bring us back to God, and prepare us for an ultimate admission into heaven. See also,

2. *The necessity of the agency of the Holy Spirit.* This is necessary, that faith may be inspired, and kept in exercise, and brought to maturity. If unbelief be in the heart by nature, it is not the nicest train of reasoning, it is not all the power of moral suasion, that can produce faith. True faith is *supernatural*; the apostle tells the Philippians that it had been "given them to believe in his name." You must believe: believing is your act; but it is an act of a heart renewed by the grace of the Holy Spirit; by the same almighty and efficacious power by which Christ was raised from the dead. Look at the case of infidels; other means are employed in abundance, but they remain infidels still; while others have been converted from infidelity in the absence of all human means. Look at the case of Saul of Tarsus; he was a most bigoted Pharisee, and a furious and determined persecutor; and he was not made into a sincere and humble Christian, and a zealous and successful preacher, by books, or by human argumentation. The miraculous light, and the voice from heaven, might arouse his attention, but it was by an immediate and direct interference of the Holy Spirit that the change was effected, and true faith was inspired. The conversion of Vanderkemp, also, is a case fully in point; a conversion scarcely less remarkable than that of the apostle Paul. From a German infidel, infidelity, perhaps, of the most specious and dangerous kind, Vanderkemp, without human interference, became a zealous Christian. I do not mean to say that good books, that wise and pious information, are to be despised; but I do mean to say, that the great fault is in men's hearts; and that it is necessary that the heart should be prepared by the operation of the Spirit, to receive the truth in the love of it. And that, though the mind may be prepared in some measure by knowledge, yet that true faith is the immediate effect of a direct influence of the Holy Spirit.

As to all the instances of unbelief we have specified, and as to all others which may occur, *go direct to God*; pray against your unbelief; beseech him to cure you of this dreadful infatuation.

And let the *disciples*—let those who are set to guide souls to Christ, let all the church say, "LORD, INCREASE OUR FAITH!"

Meeting of Synod.

(Concluded)

FOURTH SEDERUNT.

ST. ANDREW'S CHURCH,
New Glasgow, June 28, 1862.

The Synod met after devotional exercises conducted by Mr. McKay, and was constituted. Rev. Simon McGregor, Moderator.

The minutes of yesterday's sederunt were read and sustained.

It was moved, seconded, and unanimously agreed to, that a missionary meeting be held on Monday evening, at half past 7 o'clock, and that a committee, consisting of the Moderator, Messrs. Pollok, Duncan, and John McKay, Esq., be appointed to make the necessary arrangements.

It was moved, seconded, and unanimously agreed to, that Messrs. Herdman and Sinclair be appointed a committee to revise, issue, receive and publish the Statistical Returns for Synodical year ending June 1, 1862; that ministers be enjoined to send in said returns within six weeks from this date. It is also enjoined on Presbyteries to make a Statistical Table from the returns of all congregations and mission stations within the bounds, to be sent in to the committee before the meeting of Synod 1863.

The editor, secretary, and publisher of the *Monthly Record* being present, the Synod proceeded to consider the financial difficulties of the *Record*. It was moved, seconded, and unanimously agreed to, that £20 be paid from the four Schemes of the Church—£5 from each, to make up part of the deficit, and that a committee, consisting of Mr. Sinclair, convener, Messrs. Grant, McKay, and John McKay, Esq., be appointed to communicate immediately with the Synod of New Brunswick, requesting a grant of £20, and to make the necessary arrangements for 1863. It was further moved, seconded, and unanimously agreed to, that the thanks of the Synod be tendered to Mr. Costley for the very able manner in which he has discharged the duties of editor—to William Jack, Esq., for the efficiency with which, under his secretaryship, the business of the *Record* has been managed—and to Mr. Holmes, for the thoroughness with which the work of his Department has been performed.

There was read a communication from the secretary of a committee on the erection of a suitable memorial to the late Dr. McGillivray. It was moved by Mr. Pollok, seconded by Mr. McKay, and unanimously agreed to, that the Synod having learned that it is proposed to erect a monument to the late Dr. McGillivray, express their high satisfaction with this effort, and recommend the matter to the co-operation and support of the ministers, elders and members of the Church.

Mr. Grant was appointed to conduct devotional exercises on Monday morning. The Synod then adjourned to meet in this place on Monday at 10 o'clock, A.M., of which public intimation was given, and this sederunt was closed with prayer.

FIFTH SEDBRUNT.

ST. ANDREW'S CHURCH,
New Glasgow, June 30, 1862.

The Synod met after devotional exercises

conducted by Mr. Grant, and was constituted. The Rev. Simon McGregor, Moderator.

The minutes of Saturday's sederunt were read and sustained as correct.

The committee to examine Presbytery Records—consisting of Mr. Boyd, convener, Messrs. Christie and Grant—having examined the several Records, reported as follows:

"Find the Records of the several Presbyteries carefully and correctly kept, with the exceptions that in the Pictou Presbytery Records, seven minutes are without the Moderator's signature, and there is one instance of the Presbytery's time of meeting not corresponding with the date previously appointed for it. In the Presbytery of P. E. Island Record, the *pro re nata* meeting antecedent the death of Dr. McGillivray is summoned by the Clerk, and it is not stated as being approved of by the Court.

"Respectfully submitted,

"(Signed) GEORGE BOYD, Convener."

It was moved, seconded, and unanimously agreed to, that the Synod having heard the report of the committee, approve of the same, and instruct the Clerk to attest the several Records in the usual way.

There was read the Report of the committee on the Home Mission Scheme, as follows:

The committee on Home Mission Scheme, after due consideration of the claims against the fund, agree to recommend the following: Mr. Murdoch McLeod, catechist,

Cape Breton, for the year ending 31st December, 1862,	£10 0 0
<i>Monthly Record</i> ,	5 0 0

Mr. McCurdy, half-year's allowance ending Dec. 31, 1862,	10 0 0
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Mr. McCurdy's expenses for five Sabbaths in the mission field,	2 10 0
--	--------

Mr. Gunn, for travelling expenses up till next meeting of Synod,	10 0 0
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<i>Records</i> sent to members of Synod,	7 19 4½
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In all, £45 9 4½

It was moved, seconded, and unanimously agreed to, that the Report be adopted, and that the Clerk be empowered to grant orders upon the Treasurer for the several sums chargeable upon the funds of the Scheme.

The committee on Dalhousie College again reported verbally through their convener. It was moved, seconded, and unanimously agreed to, that the diligence of the committee be approved, and that the committee be re-appointed with instructions to report again this evening.

There was read a very interesting communication from John Paton, Esq., Treasurer of the Juvenile Mission, which is as follows:

KINGSTON, CANADA, 4th June, 1862.

To the Reverend the Moderator of the Synod of Nova Scotia in connection with the Church of Scotland:

REVEREND SIR,—

Many Sabbath Schools within the bounds

of the Synod of Nova Scotia having taken a deep interest in the Indian Orphanage and Juvenile Mission, and several respected ministers of the Synod having kindly expressed their approval of the effort, I trust I may be pardoned for venturing to submit a very brief statement of its present position and operations. I am the more anxious to do this, as the committee of the Scottish Ladies' Association for Female Education in India have requested me to become the channel of communication with schools in New Brunswick and Nova Scotia, which duty for the past few months I have been endeavoring, though very imperfectly, to discharge.

The following amounts have been received during the past year, from New Brunswick and Nova Scotia, on account of this scheme :

From the Rev. Mr. Herdman's Sabbath School, Pictou, N. S., for the support of Rhoda,	\$18.00
From St. James' Sabbath School, Charlottetown, P.E.I., for the support of Rachel, and to present her with a Bible,	23.00
From the Sabbath School Missionary Association, St. John, N.B., for the support of Alpee (now Catherine Donald)—and in addition to the half sovereign sent to India to purchase a Bible, &c.,	29.20
From St. Andrew's Church Sabbath School at Fredericton, N. B., for the support of Janet Brooke—also to purchase a Bible,	22.00
From the Sabbath School at Newcastle, Miramichi, for support of Mingie, and to purchase a Bible for her—the name to be changed, and "Henderson" added,	24.00

Total for year ending May, 1862, \$114.20

The total income of the Juvenile Mission since its commencement, has been as follows :

For year ending May, 1856,	\$117.50
“ “ 1857,	392.70
“ “ 1868,	542.00
“ “ 1859,	477.53
“ “ 1860,	427.75
“ “ 1861,	505.22
“ “ 1862,	759.33
Add balance in Treasurer's hands,	184.70

Total, \$3,406.73

The above affords pleasing evidence of the deep root which this scheme has taken in our Sabbath Schools, and of the interest felt in it by our youth. The fact that an orphan has been specially placed under their care, and is dependent upon them for support, at once arrests children's attention, and gives them an object for their missionary exertions. Occasional letters to and from India, reports as to conduct and progress of the little proteges, photographic likenesses, specimens of needlework, &c., all aid to keep up the interest thus formed. And who can properly es-

timate the value of the influences thus brought to bear? In distant India they are felt far beyond the Orphanages, because from there are now being sent forth numbers of christian females, trained for the work of instruction, and most of them imbued with the spirit and principles of the religion of Jesus Christ. As the wives of native catechists, as teachers, as governesses in the families of the wealthier natives, these once neglected orphans are now accomplishing a great work among the people of Hindustan, and especially among the long down-trodden females of that vast country, who have hitherto been shut out from all christian influences.

There are now four Orphanages maintained by the Ladies' Association, under the auspices of the General Assembly's Indian Mission Committee, viz.: at Calcutta, Madras, Bombay, and Sealkote—from all of which, interesting accounts have been received. Many schools being unable to collect the sum of \$20 required for the support of an orphan, and it having sometimes been found that applications for orphans could not be met without delays, a new effort was commenced at Calcutta by opening a native school under the same arrangement as the Orphanages. This has been very successful, there being over 50 children in attendance, and the number could easily be doubled did the funds permit. It has been arranged to divide the school into classes of four or five in each, and to call these classes by appropriate names, selected by the schools or individuals who may undertake their support,—the annual cost of which is fixed at \$10. Three such classes have now been thus taken up, and several more are still unappropriated. In addition to the regular work of teaching, in which he is aided by his wife, the teacher of this school also does valuable missionary work in his own neighbourhood, devoting much of his spare time to this labour of love.

The *Juvenile Presbyterian*, published by John Lovell, publisher, Montreal, and of which the annual cost is only \$1 for five copies, is the regular channel for information respecting the orphans—all reports, letters, &c., being inserted by me in this little paper. To such Sabbath Schools, therefore, as take an interest in the juvenile mission, I beg very strongly to recommend the *Juvenile Presbyterian*.

In conclusion, I have only to add the earnest hope that this humble effort to interest the youth of the Church of Scotland in these Provinces in the cause of missions, may be approved and recommended by the Synod of Nova Scotia. Those who are thus early taught to take an interest in the Redeemer's cause, and to contribute to its advancement, may be expected in future years to be not the least useful or liberal members of our Church.

Should the plan meet with the approval of the Synod, I would very respectfully suggest the expediency of appointing, within its own

bounds, a local treasurer or secretary. With such an office-bearer I would have very great pleasure in corresponding, and he might also write direct to Edinburgh and India. I believe this appointment would add to the interest and efficient working of the scheme.

With much respect,

I remain, Reverend sir,

Your most obt' servant,

JOHN PATON,

Treasurer *Juvenile Mission.*

It was moved, seconded, and unanimously agreed to, that the Synod having heard a very interesting communication from John Paton, Esq., Treasurer of the Indian Orphanage and Juvenile Mission in Canada, detailing operations and the successful results of that scheme, and referring to the warm interest taken therein by many Sabbath Schools in the Lower Provinces—do gladly take this opportunity of further recommending it to all the ministers and congregations within their bounds, and further, that this communication from Canada be published in the *Record*.

There was read the Report of the committee on the Young Men's Scheme, as follows:

"The committee of the Young Men's Scheme have to report that the demands upon this Scheme for the incoming year will be as follows: Mr. John Campbell having been unable to procure teaching, will require the sum of £25. The committee have received no communications from Messrs. McMillan and McQuarrie, but this is probably that a sum nearly equal to that granted last year will be required. The committee are strongly of opinion that the students in Canada should, in accordance with the Canadian practice, be employed as catechists in our vacant field during the summer season. It is also probable that Mr. McDonald will require £25. The whole present demand amounts to £100. Applications have been received from two students of P. E. Island, and one of Halifax, which the committee are desirous of entertaining favorably. The funds, however, not being sufficient to justify the committee in receiving so many applications, it is our opinion that the Synod might correspond with the Colonial Committee with a view to participation in the benefits of a scheme in existence in the mother Church for the assistance of colonial students.

The whole is respectfully submitted by

(Signed)

ALLAN POLLOK,

Convener of Committee.

It was moved seconded and unanimously agreed to, that the Synod having heard the report of the committee on the Young Men's Scheme, re-appoint the committee with the addition of Messrs. Boyd and Herdman, recommend the taking of the three applicants, provided that an application being made to the colonial committee, for a grant of £50 for two years, if necessary, such application is successful, also that the committee be enjoined

to make application to the colonial committee without delay.

There was read the report of the Committee to adjudicate on Synod Fund as follows:

The committee find the funds in hands of Treasurer at date amount to the sum of

	£13	5	11
Collection from St. Matthew's Church, Halifax, - - - - -	6	1	6
Collection from E. and W. Branches, East River, - - - - -	2	0	4
Collection from Earltown and West Branch River John, - - - - -	1	9	9
Collection from St. Andrew's, New Glasgow, - - - - -	2	9	5
Collection from Gairloch and Salt Springs, - - - - -	2	15	0

Making in all at the disposal of the Committee, - - - - - £28 1 7

CLAIMS ALLOWED.

Synod Clerk, for postages, Stationery, &c., - - - - -	£0	12	0
Dr. McGilvray, last half expenses to Canada, - - - - -	8	0	0
<i>Monthly Record</i> , - - - - -	5	0	0
Synod Clerk's salary, - - - - -	16	0	0
Exchanges of <i>Record</i> for last two years, - - - - -	2	16	3

Total of claims allowed, - - - £26 8 3

All of which is respectfully submitted by
(Signed) JAMES CHRISTIE, Convener.

It was moved, seconded, and unanimously agreed to, that the diligence of the committee be approved of—the report adopted, claims allowed, and that in future, the *Records* sent to Members of Synod be discontinued.

There was read a petition from the Managers of the congregation in River John, as follows:

Unto the Reverend the Synod of Nova Scotia and Prince Edward Island—the petition of the congregation of River John humbly sheweth:—

"That your petitioners have for some time past been laboring to form themselves into a separate distinct congregation, by building a church, and otherwise making special arrangements with a view to secure to themselves the undivided services of a Minister of the Gospel. That your petitioners have undertaken liabilities, which to the same extent they would not have incurred, were they not actuated by the hope that the Rev. Mr. Grant would agree to labor among them. That being impossible at present, the congregation beg the Reverend the Synod to take their circumstances into consideration, and to recommend Mr. Grant to give us the benefit of his valuable services for three months, which by the blessing of God, would be the means of furthering the interests of a young and promising congregation.

And your petitioners shall ever pray."

It was moved, seconded, and agreed to, that Mr. Grant be enjoined to labour under the direction of the Presbytery of Pictou, during the months of August and September and that the services of Mr. Grant be confined to the congregation of River John, during said period, and that the Rev. Mr. Duncan be empowered to correspond with the Presbytery of Pictou, to obtain supplies for Georgetown and St. Peter's Road for two Sabbaths.

It was moved by Mr. Christie, seconded by Mr. Knight, and unanimously agreed to, that James Bremner, Esq., Halifax, be requested to act as Treasurer of the Foreign Mission Scheme.

The Committee on Dalhousie College again reported progress. It was moved, seconded, and unanimously agreed to, that the Committee be re-appointed, with the additions of Mr. Sinclair, John McKay, and Donald A. Fraser, Esquires, with instructions to proceed with all diligence in the matter, and empowering them to call upon the Moderator, to convene, if necessary, a special meeting of Synod.

It was moved, seconded, and unanimously agreed to, that the collections from the various congregations for the Schemes of the Church be published in the *Monthly Record*.

It was moved, seconded, and agreed to that collections be made for the Home Mission Scheme on the 1st Sabbath in October, and for the Synod Fund on the 1st Sabbath in March, and that all congregations and mission stations be enjoined punctually to make the above collections.

It was moved by Mr. Martin, seconded by John McKay, Esq., that the Presbytery of Pictou be earnestly recommended to pay particular attention to the spiritual wants of our people in Cape Breton, and that they be enjoined, to send, if possible, a deputation, during the ensuing autumn, and that they make application to the Colonial Committee, for the appointment of a Gaelic Missionary for that island.

The Moderator and Clerk were appointed a committee to revise the minutes of Synod, and prepare them for publication.

The members present having great cause for dissatisfaction at the thinness of attendance at the opening of Synod—the Synod would express the hope that all members would be forward on the first day of meeting punctually.

It was moved, seconded, and unanimously agreed to, that the thanks of the Synod be accorded to the office-bearers and members of St. Andrew's Church, N. Glasgow, for their courtesy and hospitality to members during this Session of Synod.

The Moderator then declared the business of this session to be concluded, and in the name of the Lord Jesus Christ, the alone King and Head of the Church, appointed the next Synod to meet in St. James' Church, Charlottetown, P. E. Island, on the last Wed-

nesday in June, 1863, of which public intimation was given, and this session was closed with prayer.

JAMES CHRISTIE, *Synod Clerk*.

FOR THE MONTHLY RECORD.

A Summer Day.

Earth lifts her eyelids from the quiet night,
And like a smile upon an infant's face,
The eager dawn unrolls its coloured light,
And dimples all the sky with rosy grace.
A cool, fresh perfume lies upon the land,
Soft wreaths of mist hang over lake and moor,
The dew distilled by night's refreshing hand.
Glistens like tears upon earth's emerald floor,
Silence is round, yet nature has a voice,
For bird and breeze, and stream and flower rejoice.

The dawn has faded in the glorious flood
Of the rich sunlight climbing up the skies,
Light breaks and fills and crowns the solitude.
Light poured on earth in beauty's peerless dyed,
Tree-top and hill-side catch the golden shower,
The blue sea laughs to wear its crown again,
The dew-drops nestling closer to the flower,
Feel the sun's kiss, and die in such sweet pain.
While curling smoke and open lattice tell
That busy earth has answered to the spell.

Noon lovely in its glowing strength is here,
Soft-floating clouds melt dreamily away.
The languid lilies droop within their sphere,
The blue lake wows with cool, entrancing ray,
The lazy breezes linger in the shade,
The green leaves thrill in exquisite delight,
Young flowers look upward from the sultry glade.
And tuncful birds rest in their idle flight,
The glorious summer wears its loveliest crown.
And earth, the vassal, at its feet lies down.

A lovelier hour—a cooler, sweeter phase,
Fills the bright circle of this summer day,
Through rosy clouds and wreaths of purple haze,
The golden sun in glory melts away,
Piled up in fleecy grandeur round the sky,
Soft alabaster clouds of snow repose,
The perfumed dew is straining silently,
Still in the dying light creation glows,
From forest aisles, from stream and sea and sod.
Wide nature chants an evening hymn to God.

And night, not darkness, now enfolds the globe.
Night, the sweet mother of this lovely eve,
The fragrant freshness of her balmy robe,
Revives old beauty, brings new charms to birth.
Star upon star walks through that mighty hall,
That blue, majestic wilderness of space,
While the pale moonlight like a silver pall,
Lends a new charm to nature's lovely face.
So calm and holy Night brings heaven so near.
God's footsteps, and God's still small voice we hear.

HALIFAX, AUGUST 4th, 1863.

M. J. K.

The Roots of Slavery—Gen. ix, 25.

LONG ago, in an eastern land, a son jeered at his father and cast foul shame on the gray hairs of "the preacher of righteousness."

The father had given way to weakness, for the greatest saint may fall; but it was not the son's place presumptuously to mock. The old man awoke, and no longer the stupid drunkard but an inspired seer, uttered—it may be with a heavy heart—the prophetic denunciation: “Cursed be Canaan; a servant of servants shall he be.” Was this an arbitrary case—the decreeing of an irrevocable sentence—an unavoidable fate? No, not any more than the curse upon Adam's posterity. In both cases, it is not mere vengeful punishment; it is rather a *necessary result* that is declared. Is not slavery the natural consequence of Ham's irreverent, unfilial spirit? And hence the curse is laid not directly upon the actual offender, but upon Canaan his son; for as Ham had sinned against his father, his own son will naturally follow the example, and so he will be punished, not in his own person, but in his son; yea, in that son who it seems is most decidedly following the example of his father's rebellion and wickedness. Not by an arbitrary decree, but by a moral necessity, is the guilt of the fathers visited upon the children. And whither does this finally tend? How, I ask, will the third generation reverence their fathers, if they never saw any light of love and duty binding them to their forebears? And in the succeeding ages the cup of this iniquity gets full. And when a people has no faith in their ancestors—in the men of the past, will they have faith in one another? And when all righteousness comes to be sneered at, and the common creed is scepticism in all truth and honor, in all faith and social probity, what next? What out the uncontrolled reign of the sensual appetites; then anarchy; then slavery;—for all principles have been unrooted, and all moral cohesion has been lost.

Do we explain away Noah's language? No, but we explain it. Scripture and history and conscience confirm the interpretations. How did Canaan become “a servant of servants?” in himself or in his posterity? When, I ask, were the Canaanites enslaved? Not for centuries after Canaan. And why? Because, answers God, “their iniquity is not yet full.” Gen. xv. 16. It did not take many generations, however, to leave them so utterly abominable, that, in the emphatic language of scripture, the land spued them out. Read the eighteenth chapter of Leviticus, and parallel passages, if you wish to obtain a glimpse of the moral and social state of the nations of Canaan four generations after Abraham. Similar are the testimonies of old heathen writers respecting the corruption of the Phœnicians and the Carthaginians; Sodom and Gomorrah indeed ripened soonest; but foul, horribly foul, sensual, devilish, were they all. Earth, hell has swallowed them up.

Take a wider historical sweep. As a matter of fact, are we not compelled to acknowledge that the nations descended from Shem have been the blessings of the world?—that

the Japhetic race have richly shared in their inheritance?—and that the offspring of Ham has ever lagged far behind in the race of intellectual effort and moral advance, drudges to their brethren, serfs, and worthy only of serfdom? And the roots of this are to be traced back to Ham's unfilial character and conduct just as certainly as the roots of our original sin lie in Adam's first transgression, and in the alienation of heart from God, out of which the transgression flowed. And should we and the Shemites, then, attribute solely to our great forefathers, Japheth and Shem, our nobler character and higher position? No; for when the blessing is pronounced, the source is declared to be in God: “Blessed be the Lord God of Shem;” but when the curse is launched forth, the root is declared to be in man's own evil nature and sin: “Cursed be Canaan.” The good is from God; the evil is in man.

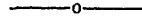
Is, then, Noah's curse an excuse to the slaveholder? No more than the original curse entitles the devil to hold humanity in his bondage. Slavery, spiritual or physical, is ever a sad fact to be lessened, abraded, demolished, by all wise means; never to be vindicated, excused, or referred to God. And here and there in scripture and in christian history, bright gleams are thrown athwart the dark cloud that lies upon Canaan, teaching that he is bound not by the remorseless adamant of fate, but by a moral disease for which there is a remedy. The Gibeonites are received into the congregation of the Lord; so David received the remnant of the Jebusites; and Christ sends not empty away the Syro-phenician woman; and at this moment, many a dusky African is singing out of the joy of a ransomed soul, praise to Him who made of one blood all nations of men to dwell upon the face of the earth. G.

Two Views of Human Life

“GODLINESS is profitable unto all things, having promise of the life which now is, and that which is to come.” Binney has written a book, called, *How to make the best of both worlds*, very popular in its day, but which I remember nothing of, except its title. I think, however, that he must have taken as his text, the verses which I have quoted from Paul's first pastoral letter to Timothy. And a noble text it is, though sometimes much misunderstood. The common impression it makes upon men, I think, is that a godly man will generally have more of the good things, even of this life than the ungodly man. And that is a fact which I am not disposed to deny, for godliness naturally brings in its train other virtues, such as industry, patience, temperance, and the possessor of those will as a general rule, attain worldly prosperity. Still, however true this may be, I do not believe

lieve that this is exactly the promise referred to in the text, that godliness makes to a man. For if such a promise be made, it is not always kept; and we would expect godliness to be a faithful promise-keeper to all. Notice, what is promised is, not the good things of life, but life itself: and neither in this world, nor in the next, does a man's life consist "in the abundance of the things he possesseth. Godliness offers this life and the next; and it never breaks its word. It follows then that the ungodly have not even this life. No, they have not, however loudly they may talk of "seeing life," "knowing what life is," "living fast," and such like. By denying God they leave the riddle of existence unread and insoluble; by denying immortality, they take away all meaning and purpose from this life. A man has only the brute life, if he has not a real faith in the living God. "And so we live, or else we have no life." To understand this, read the two following views of the world and human life, the one taken by an infidel, proud, rich, and the companion of princes; the other taken by a sore-suffering Christian:—"Who can without horror consider the whole world as the empire of destruction! It abounds with wonders, it abounds with victims. It is a vast field of carnage and contagion. Every species is without pity, pursued and torn to pieces through the air and earth, and water. In man there is more wretchedness than in all other animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative. Other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating and being cheated, in robbing and being robbed; in serving that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcases than men. I tremble at the review of this dreadful picture, and I find that it contains a complaint against Providence itself. *I wish I had never been born.*" Thus speaks Voltaire. "I shall shortly get a very different sight of God from what I ever had, and I shall be made meet to praise him forever and ever. O, the thoughts of an incarnate Deity are sweet and ravishing. O how I wonder at myself that I do not love him more, and that I do not adore him more. What a wonder that I enjoy such composure under all my bodily pains, and in view of death itself. What mercy that, having the use of my reason, I can declare his goodness to my soul. I long for his salvation. I bless his name that I have found him, and I die rejoicing in him. O, blessed be God that I was born! O, that I was where he is! I have a father and mother, ten brothers and sisters in

heaven, and I shall be the eleventh. O, there is a telling in this Providence, and I shall be telling it forever. If there be such a glory in his conduct towards me now, what will it be to see the lamb in the midst of the throne? *Blessed be God that I was born,*"—are the words of dying Haliburton. (r.)

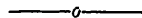


The mischief of Rival Sects.

AN ILLUSTRATION.

A BRIG was on the sands within three miles of the shore at Yarmouth, in that tremendous hurricane which will make the 28th of May, 1860, memorable in the register of storms. The life-boat was got out with sufficient promptness, but the beachmen whose appointed turn it was to man her, and the coxswain appointed to take permanent charge of her, disputed on his right to command the boat. The men would not go with that coxswain, that coxswain would not quit the boat; and a precious hour was lost in contention, which ended in the beachmen quitting the boat, and the coxswain remaining without a crew, until a lieutenant and some of the coast-guard and a few volunteers found him, and then they put to sea. But it was now too late. The brig had drifted too far into the breakers to be followed. The boat could only approach the distressed ship at a certain distance, and from the situation of both the brig and the life-boat, they could see no persons on board. On the beach, however, the crew on board the brig could be seen climbing the rigging and imploringly gesticulate for help. At length the vessel broke up, and all on board perished.

All agreed that but for the delay those men might have been saved. And what occasioned that unseemly delay? Rival pretensions, and choosing the most inopportune time to settle them. Here men were perishing, and yet the ruling desire was not—in the case of those men who then disputed—to save human life, which was their bounden duty, but to win reward and to have a name.—*Times*, 1860. B.



The force of early Habit.

AN ILLUSTRATION.

THE force of early habits is well known, but frequently forgotten. Great care is required in after life to prevent its recurrence where the habit is evil. The following is a remarkable instance of its enthralling power.

"In North America, a tribe of Indians attacked a white settlement and murdered the few inhabitants. A woman of the tribe, however, carried away a very young infant, and reared it as her own. The child grew up

with the Indian children, different in complexion, but like them in everything else. To scalp the greatest possible number of enemies was, in his view, the most happy and glorious thing in the world. While he was still a youth, he was seen by some white traders, and by them conducted back to civilized life. He shewed great relish for his new life, and especially a strong desire for knowledge and a sense of reverence, which took the direction of religion, so that he desired to become a clergyman. He went through his college course with credit, and was ordained. He fulfilled his functions well and appeared happy and satisfied. After a few years he went to serve in a settlement somewhere near the seat of war which was then going on between Britain and the United States. Before long, there was fighting not far off. One day he went forth in his usual dress—black coat and neat white shirt and neckcloth. When he returned he was met by an acquaintance who was at once struck by an extraordinary change in the expression of his face, and the fire of his eye, and the flush on his cheek. His manner, too, seemed unusually hurried, confused and shy. After some conversation, the acquaintance could learn that he had been very near to the scene of hostilities that were going on. Blood was seen, too, on the bosom of his shirt. "You are wounded," said the acquaintance. "No, not wounded," said the young minister, at the same time crossing his hands firmly upon his breast. His friend, supposing that he wished to conceal a wound which might require prompt attention, pulled open his shirt, and saw between the shirt and breast a *bloody scalp*! The poor victim of early habits, lifting up his hands in despair, exclaimed in agonizing voice: "I could not help it." He fled to the Indian settlements, and was no more seen by the whites."

B.

The late Rev. J. Livingston, Dundee.

A MONUMENT has been erected to the memory of the late Rev. John Livingston, by his fondly attached and spirited congregation, Dundee, Canada. The design and epitaph have been sent by them to his mourning, widowed mother, Mrs. Livingston of Upper Settlement, West River, Pictou county. It may be instructive to know that his mother is daughter of the well known, eminently pious, the late Robert Bailey of the West River. The monument consists of a basement of three equine steps. The foundation is of sandstone, and the other two of marble, with a spiral square pyramid, also of marble, placed thereon. The steps and spire are together over eleven feet in height. Near the top of the spire there is the figure of a hand pointing upwards to the words, "Gone home." Below this is the inscription:—

" IN MEMORY OF
THE

REV. JOHN LIVINGSTON, "

with the date and place of birth (Upper Settlement, West River), and date of death, the time and place inducted. Below this are the lines:

"I know that my Redeemer liveth."

"He was a burning and a shining light"

The whole appears to have been designed with great taste and in excellent symmetry, and is no doubt well executed. It surely reflects much credit on his devoted flock. Indeed their whole conduct towards him in life, as well as in death, was most generous, and is deserving of all commendation. Although he was not spared quite nine months after his settlement, and was absent, during weeks of this time, in ill health, they generously presented him with a horse and other valuable gifts; and since his death they have most honorably transmitted to his mother considerably more than the full salary that would have been due him from his induction until some time after his death. In his last illness they watched over him with the fondness of spiritual children. They have erected this monument as a visible tribute of their attachment, and we are assured that their lives a warmer and more enduring monument "in their hearts." Such a people were surely worthy of such a minister; and such manifestations of ardent devotedness ought to be a lesson and an incentive to ministers and people everywhere.

We may readily believe that there should be a natural desire with many who have heard this excellent and soul-stirring young minister, whom it hath pleased the great Shepherd to receive so early to the reward of his labours, to know more of his career and early life; and both pleasure and profit might be anticipated in transcribing his history, had there been materials available for the work. He was, however, of a reserved, retiring turn of mind, and very scrupulous in passing his judgment on others; and if possible, this mental characteristic rendered him still more careful in speaking of or recording the minor history of his own spiritual experience. It is nearly equally difficult to give a detailed account of his outward history, as he had, from circumstances, to remove from one locality to another, and also from one country to another, to provide means and prosecute his studies. But it is well known that very early in years he earnestly sought an interest in his Saviour, and became sincerely and deeply pious. Very early, too, it would appear that his thoughts were directed to the holy ministry, and the reigning passion of his soul, and the unswerving purpose of his life, became absorbed in the attainment of this grand, and (to his mind) the most dignified and exalted object. He acquired his knowledge of the classics, preparatory to his entering college, almost entirely from his own private efforts:

while he was at the same time employed providing means for his support in college. And when it is known that for this purpose he had to teach or be otherwise actively engaged during his collegiate course, and that he was licensed to preach six years after entering college—nearly two years earlier than is usually done by our Church in Scotland, it may readily be conceived with what intensity and untiring diligence he must have been engaged in his preparatory work for that high office which he so ably and honorably filled. And it may reasonably be supposed that the ardour with which he prosecuted his duties, while necessitated at the same time to labour for his own support and for the benefit of others, must have helped to undermine his constitution, and hasten him to an early grave. And let our people learn this unavoidable inference from the loss of so valuable a minister of the gospel: to take more personal interest in those who are so laudably and laboriously preparing for the holy ministry, and to give cheerfully and liberally for their support.

Two slips of paper are left in his own handwriting and subscribed with his hand, which, in the absence of a more extensive diary, may serve to illustrate his sentiments better than any detailed account of ours. And while his devotedness to his studies with the little time at his own disposal, not less than his reserved cast of mind, prevented him from leaving means of obtaining a full account of his brief history, let us endeavor to profit by what has been left. The first of these small slips appears to have been written after he had the full prospect of being settled in Dundee; and we the more readily insert it, as it gives his sentiments regarding that congregation:—

“How grateful ought I to be! Now, through the goodness of God, I have completed my studies, and I am about to enter on a sphere of usefulness. I am, to all appearance, to settle among a people who are sincerely kind and attached, and, I trust, pious also. O God! give me grace to act dutifully among them. May I have more of that charity which hopeth all things. May I have *love, hope and charity*. This, as a minister of the gospel, I much need. God be pleased to grant it. May I be more frequently and fervently at the throne of grace! May God make His grace sufficient for me! May He make His strength perfect in my weakness!”

The other has reference to the manner he desired to conduct himself among his people, and appears to have been written after he entered on his charge:

1.—“Visiting the sick. Be serious; and be to the point in conversation and questions asked as to their bodily and spiritual welfare. Read a chapter or part of one; conclude with prayer, and then depart.”

2.—“General intercourse in society. Try

to be cheerful, courteous, and yet maintain a spirit of independence becoming my station. No frivolous conversation. When opportunity offers, and approves of it, offer some practical hint in regard to temporal and spiritual matters; but in this use caution.”

He arranges his work as follows: 1. “Visiting on Monday. 2. From Tuesday till Friday, preparing for the pulpit. 3. On Saturday, revising, meditating, and getting into a proper tone and devotional spirit for Sabbath.”

He has also left an Essay, which he appears to have delivered to his fellow-students before leaving college, “on the dignity and usefulness of the minister of the gospel,” that serves to show how lofty were the views he entertained of the ministerial office. We shall give the Essay, in substance, not only to illustrate his own sentiments, but also to stimulate others to follow his example.

Dalhousie College.

We observe that the proposed resuscitation of the institution known as Dalhousie College, is commanding some attention among our brethren of the press—both secular and ecclesiastical. A good many of our readers are anxious to know something about Dalhousie College, and what is proposed to be done with it, so far as the Church of Scotland is connected with the matter. We may premise that its history is a singularly unfortunate one, but we are not aware that in this respect it differs very widely from several provincial seats of learning of a similar character. It was founded in 1813, we think, by the distinguished nobleman whose name it bears, who was at the time Governor of Nova Scotia. At that time, the only institution of any standing in the province was Windsor College, which was then more exclusive or more strictly denominational than it has since become. Lord Dalhousie was a Scotchman, and a sincere and firm Presbyterian—being a member of the Church of Scotland. Anxious that the means of a Collegiate education might be opened to his countrymen in Nova Scotia, he took advantage of the existence of a sort of pecuniary windfall coming within the reach of his influence, to make application to the Imperial Government that it might be set apart for the purpose of establishing a College on the model of the University of Edinburgh, for the benefit of his Presbyterian brethren and any body else who should

think proper to avail himself of its advantages.

The money was called *Castine*—a term which we are not prepared to explain at the present moment. One thing, however, is certain: it was not provincial money—nor had the province the remotest claim to it—as one of our contemporaries somewhat erroneously supposes. The application was successful, and the appropriation was made. Considerable progress had been effected when it was discovered that the funds would be insufficient. At this juncture the House of Assembly consented to a loan of £5000, to be repaid when asked for. This sum has ever since been a lien upon the building—though neither principal nor interest has been ever demanded. Thus far, however, and no farther, may the institution be considered provincial property. It is scarcely worth while following it through the various phases it has assumed in its chequered career. Our business is with its present and possible future. The buildings are handsome and substantial, and the revenue at present, is, we understand, £000 per annum. Surely it is matter of regret that such resources should remain idle, when they might have been employed to good purpose. The proposal to resuscitate “Dalhousie” in the form of a Provincial University is once more before the public. The part proposed to be taken by the Church of Scotland, may, we think, be explained in a very few words. They are willing—perhaps we might use a rather stronger term—to take advantage of this present *caput mortuum* of a College, and do their part in giving it life and usefulness by endeavoring to endow one chair, and make common cause with any body who may think fit to join them and take advantage of an institution which has funds enough of its own to endow three chairs respectably, as provincial Professors are generally paid. We understand that our Presbyterian brethren are willing to endow two, by transferring, we suppose, both the men and funds at present in Truro to form a portion of this Collegiate experiment. So far, all this is very plain and simple, and yet there seems to lurk some suspicion that the Presbyterians in this matter are working a little in the dark, and endeavoring to steal a march upon their brethren of other denominations, by arranging the whole thing privately for their own especial

benefit. This is a great mistake, and would, on their part, be a proceeding as foolish as it would be wrong. Unless we misunderstand the spirit and intentions of those of our people who have moved in this matter, they will only enter upon it on the condition that they have the hearty support of the representatives of *both* of the great parties into which the Province is perhaps unfortunately divided. We are warranted—we are fully convinced in saying—that were the Conservative party in power to-morrow, and expressed their willingness to hand over the College and its funds for the behoof of their plan, they would decline the offer unless it should be endorsed from the other side, and *vice versa*. And it would be the merest folly to entertain the idea on any other terms, for what would be built up to-day by one might be pulled down to-morrow by another. Our brethren may therefore make themselves easy on this point. Nothing will be done in a corner. We understand the proposed constitution of the College will be embodied in the form of a bill, which will be made as broad and fair as possible to all parties. It will be before the House and the country for consideration and deliberation. Should it become law, with the sanction and approval of a majority on *both* sides of the House of Assembly, we believe that the Kirk of Scotland will accept and act upon it gladly; Should it unhappily assume a party complexion—even though that party should be strong enough to carry it—unless, as we said before, we entirely mistake the feelings and opinions of the applicants, they will withdraw from the concern and fall back upon their “Young Men’s Scheme.” We confess we see a good many difficulties, advantages and disadvantages,—and in order to reach a satisfactory platform, there will be need of wisdom and forbearance, and also a good deal of generous and real christian feeling. We are quite aware that a little intrigue, nursed by suspicion and jealousy, may, to use an Irishism, tumble over the whole fabric before it is built—so that if success is to crown the effort, it must be by sincerity and honesty on all sides. We advance no argument in favor of the scheme. We simply state it. When it has assumed a tangible shape, and is in possession of the public, we will take the liberty of expressing our opinions thereon.

THE CHURCH IN NOVA SCOTIA.

Induction at Roger's Hill.

THE REV. MR. SINCLAIR, who for the last three years has been laboring in the Presbytery of Pictou, and principally among the congregations of Roger's Hill and Cape John, with remarkable success and acceptance, having accepted a united call from the people of these churches, was inducted in Roger's Hill Church, on the 2nd of July last. It is scarcely necessary to state that the call was cordial and unanimous, it was also attended with circumstances deeply interesting and affecting. Mr. Sinclair, we believe, had fully made up his mind to return to his native country at the termination of the three years, but the distress manifested by his attached flock was so great when the time of separation came, that throwing aside all personal feelings, he gave up his intention, and cast in his lot with them. His acceptance of the call, was on this account, a source of peculiar gratification and prayerful thankfulness, by a people among whom he had labored with so much acceptance, and by whom he is so universally beloved.

The induction sermon was preached by the Rev. Mr. McKay, of Salt Springs and Gairloch, from 1st Corinthians xv. 13, 14. The large congregation, which included not only the people of Roger's Hill, but many from neighboring congregations, listened with deep attention and interest to the earnest words—the wise and judicious counsel of the preacher. The discourse was able and appropriate, and we trust will long be remembered and acted on by those who heard it. After the service of the morning, the usual questions were asked and answered, and the Rev. John Sinclair was, in the name of the Great Head of the Church, admitted to the pastorate of the congregation, after which the members of Presbytery present, the members of Session, and the Superintendent of Missions, extended the right hand of fellowship.

The minister was then addressed on his various duties by the Rev. Mr. Herdman, of Pictou, and the people by the Rev. Mr. McKay. At the conclusion of the service, the people welcomed their minister, every one of the congregation, young and old, shaking hands with him at the door. It was a pleasing and touching sight. Every face beamed with animation and delight. To them it was a day long to be remembered, and we trust and pray that pastor and people will be long spared to be a blessing and comfort to each other, bearing each other's burdens, and cheering and assisting each other by the way.

[The above notice should have appeared in last No., but by some strange accident was neglected.—ED. REC.]

Correspondence.

To the Editor of the Monthly Record.

MY DEAR SIR,—

Having been for two Sabbaths over in P. E. Island, allow me to inform your readers of the state of our Church in some parts of that "Garden of the Gulf."

We upon the mainland are too apt to think that all the effort and success of the Church are confined to our own side, but I beg to assure you that an acquaintance with the work on the Island will dissipate that notion. In Charlottetown, our Church is in an excellent condition, her pastor beloved, and her work progressing satisfactorily. Bible Classes, Sabbath Schools, Prayer Meetings, all are in an efficient state. The minister there does not rest on a bed of sloth. Not unfrequently thrice preaching of a Sabbath, week-day work in great variety, Churches planted in the country, and stations visited—these show his indefatigable exertions. As for the missionary there, his praise is in all the Churches. I took one of his days to learn what his work was. First, at 10, comes the Sabbath School, then a forenoon diet of worship, Bible Class at 3, and evening preaching at 6. That evening, because of previous arrangement, I crossed the Hillsboro, and preached in one of Mr. McDonald's Chapels, and after returning and arriving at my destination at rather a late hour, I confess to over-fatigue and exhaustion.

But this was only the Sabbath day—Mr. Grant labors on week days and from house to house; and in such excellent trim are his people, that when he is unavoidably absent, they meet for prayer, and the elders read a sermon, and thus is the sacred time redeemed and edification produced. How much better this than the too frequent spectacle of silent Sabbaths and closed Churches in the vacancies on our side! It is the perfection of management to interest office-bearers and members in the work of their Church, as is being done in Bible Classes and congregations in the Island meeting without their pastor. I should mention that a Church, capable of holding between 200 and 300 persons, has been put up on St. Peter's road—a gem of its kind, and now free of debt! and another is in course of erection at Brackley Point, with the fruit of our people's united exertions; and had we only additional missionaries there, our Church would again revive, and become the Church of the thousands the census represents her as being. And did your readers only know the whole, they would be satisfied that Mr. Grant is at his post on the Island, and be no party to withdraw him from the work in which he is so actively engaged, and which his own hands have, to a certain extent, reared; but, on the contrary, their prayer be that he and the other labourers there may be strengthened and encouraged, and that the Lord of the harvest would quickly send forth

additional labourers to that beautiful portion of the vineyard.

Meanwhile, excuse these cursory remarks. Some other day I may have something to say of some other portion of the vineyard. Just now, adieu.

A. W. H.

Monument to the late Dr. McGillivray

It is pleasing to observe how general the desire prevails among the adherents of our Church, to provide means to raise some suitable tribute to the memory of the late Rev. Dr. McGillivray, who laboured so long and so laboriously in supplying the destitution of the Church in this colony. And considering his claims on the good-will of our people, and those who initiated the project, as appears in the *Record*, we may reasonably expect that considerable funds may be obtained to perpetuate his memory. But were the manner of doing so in some suitable and beneficial manner to be arranged and explained, might we not expect more liberal and cheerful giving for that object? The ordinary idea entertained of a monument, is an erection of stone, more or less grand and imposing, should it be erected over his remains in McLennan's Mountain, or near by any of the Churches where his voice had been so often heard; and we, in common with others, think that there can be no real good served to any concerned by raising an imposing inanimate structure, even for such a laudable purpose. Would it not be more beneficial, and better calculated to perpetuate his memory,—in a way, too, that would keep his name more prominently before the minds of posterity,—to have the funds devoted, after, of course, erecting a neat and tasteful marble monument over his grave, to the forming of a McGillivray Bursary—say of ten, fifteen, or twenty pounds, annually, and that this bursary be given for the benefit of one of his family while they would desire to avail themselves of the use of it, and that it be given as one of the first bursaries in connection with Dalhousie College and University. Might I suggest to the active originators and managers of the contemplated monument, to have a meeting at an early day, of which due intimation should be given to all who might be disposed to take an interest in the monument, to meet in order to deliberate and determine what should be the nature of this monument, and what sum ought to be expected for the purpose. When we know what is required to be done, we think that should be accomplished with spirit and hearty good-will.

K.

[We think the idea of our correspondent, an excellent one, and trust his suggestions will at once be taken up and acted on by the whole Church.—ED. REC.]

We have not received any account of the Bazaar at Charlottetown, but understand it

was quite successful, having realized about £150.

We have been requested by the Synod Clerk to correct an omission which by some accident happened. In making up the roll of Synod, the name of the Rev. Donald Macrae of Newfoundland was omitted. It ought to have been inserted in the list as belonging to the Presbytery of Halifax.

MISCELLANEOUS ITEMS.

Letter from Dr. Livingston.

THE following interesting letter from David Livingstone, LL. D., D. C. L., &c., the great African explorer—having just been received during the Summer recess of the Society—is published through your journal (*New York Tribune*) for the benefit of the members of the Society, and the public in general.

WM. COVENTRY H. WADDELL.

Rec. Sec. and Foreign C. S. *ad interim*.
American Geographical and Statistical Society, New York, July 17, 1862.

RIVER SHIRE, Jan. 6, 1862.

Having lately returned from the exploration of about 200 miles of Lake Nyassa, a few notes respecting this part of the Lake region of inter-tropical Africa may not be unacceptable to my fellow-members of the American Geographical and Statistical Society:

We carried a boat past the Murchison* cataracts of this river, in August last, a distance of 35 or 40 miles. In that space we have five considerable cataracts of 100 to 150 feet each; but the intermediate spaces are very rapid, too, as may be inferred by the total descent being 1200 feet. When we launched the boat on the Upper Shire we were virtually on the lake though 60 miles distant, for that part of the river partakes much of the character of a lake. It spreads out in one spot to a lakelet, 10 or 12 miles long, and 5 or 6 broad.

On the 2d of September we sailed into Lake Nyassa, and found it to be very deep. Our means of sounding were very imperfect, we had brought a lead of thirty-five fathoms; failing to reach the bottom at a mile from the shore we employed a fishing line and found bottom in a bay at one hundred fathoms, or six hundred feet; but a mile outside of the bay we felt none with one hundred and sixteen fathoms, or six hundred and ninety six feet. The water is cool in consequence of its large volume, and alligators (which well fed on fish seldom molest men) allowed us to bath in its waters whenever we chose. This great luxu-

* So named after Sir Roderick Murchison, President of the Royal Geographical Society of London.

ry can be enjoyed in but few African rivers, and palisades are often made by the natives to protect women in drawing water against these dangerous reptiles. The shape of the lake is, with the help perhaps of a little imagination, some-what like Italy on the map. The ankle of the boot is in the narrowest part about eighteen or twenty miles; that is if we exclude the arms of its southern end. One of these, thirty miles long and ten or twelve broad, is prolonged into the Shire. The other, about the same breadth, is eighteen miles long, and if we reject the boot shape, we may say that the southern end has a forked appearance. It expands up toward the north to fifty or sixty miles; the length is over two hundred miles, probably two hundred and twenty-five, but we failed to reach above the two hundred. It begins in latitude fourteen degrees twenty-five minutes south and extends into the Southern borders of the tenth degree of south latitude. It lies between the 35th and 36th degrees east longitude, and is very nearly straight. We sailed along the western shore and found it to be a succession of bays all open to the East. We were there during the prevalence of equinoctial gales, and found that furious storms came down with great suddenness from the mountains and high lands with which Lake Nyassa is surrounded. Heavy seas in which no open boat could live often get up in fifteen or twenty minutes. There are several small rounded rocky islands covered with forests, which are uninhabited. These would afford no shelter to a ship, for many rocks put out from deep water near them; an anchorage is to be found only near the shore. Five rivers of fifteen to thirty yards flow into it from the West; possibly another of larger size flows in from the North, but we did not see. The lake rises and falls about three feet between the wet and dry seasons; the water is fresh but somewhat earthy tasted and hard. The population on its shores is prodigiously large; all engage in catching fish by nets, hooks, creels, torches or poison. Slavery is the only trade they know. An Arab vessel called a dhow had lately been built on the lake to carry slaves across, and we daily expect a steamer (in parts) out from England to be carried past the cataracts, and launched on its waters for a very different purpose. The natives had never seen Europeans before, and we had to bear to be stared at to any amount. They were upon the whole civil: no fines were levied or dues demanded. We were, however, robbed in the sphere of the slaves' operations; the first time we had suffered loss by thieves in Africa. The people are much less honest where slaving goes on than elsewhere, and there they place but little value on human life. We went up to show a missionary (sent out by the Oxford and Cambridge Universities) a healthy locality on the Islands south of Mount Zomba, and in trying to induce a tribe called Ajawa to desist from slave hunting,

were attacked with poisoned arrows and guns and but for recourse to fire-arms in self-defense would soon have been made food for the vultures; they were the first who had attacked us in Africa, and seemed maddened by continued success in clever forays against their fellow countrymen.

Africa is a continent of the Future. It is impossible to recite its capabilities. It is pre-eminently a cotton country for here the plant is perennial, and requires little of that heart-breaking toil necessary where it is an exotic; no frosts endanger the crops, and the best qualities yield largely. Slave-hunting is the greatest drawback known—it depopulates the country so much that labor becomes dead in proportion to its prevalence. The Portuguese possessions on the Zambesi are valueless, because all the labor is departed to Bourbon, the subjects of his Most Frightful Majesty of Lisbon having performed the part of the boy of the Goose with the Golden Egg.

In addition to the missions of the English Universities two other missions in this region are contemplated. Healthy localities can be secured on the highlands, which arise on our East to a height of some 7000 or 8000 feet above the sea.

I am, etc.,
DAVID LIVINGSTONE.

The Christianity of India becoming Self-Supporting.

THE *Khair Khwah i Hind* says:—

All who feel a true spiritual interest in the spread of Christianity among the millions of India look with earnest prayerfulness for an indigenous ministry, and self-supporting churches. Even if foreign lands and churches could supply all the men and money needed for carrying on Christ's work, signs of real progress would be wanting if the sons and daughters of the land did not support the ordinances of the Gospel, and dedicate themselves and their children to the Lord's work. Constantly is the question put by Christians of other countries to those labouring in this, "How many *native* ministers and assistants have you, and how much do the *native* Christians contribute towards their support?" From this fact our brethren in the various Indian churches will perceive that those who contribute towards and pray for their growth in grace, and in the knowledge of the truth, look for these results as the fruit of Christian growth. Hitherto those who have labored for India's evangelization have not been able to speak of much success, so far as that success is indicated by self-supporting churches, and men of God separated by them from amongst themselves for the work of the ministry; but still they have to thank God that he has not altogether left them without witness that their labors have been owned and blessed by him. The *Khair Khwah i Hind* has always had pleasure in recording any in-

dications of progress towards the points we have touched upon, and it is therefore a matter of gratification that we are enabled to bring before our readers another example of the mode in which some Christian brethren are striving to place their church on the foundation of self support. One fact is taken from a "Report of the Financial affairs of the congregation of the Free Mission Church, Cornwallis Square, Calcutta, by the Deacon's Court for the year 1861," which has fallen into our hands. The Free Mission Church is now regularly organized, according to the order of Church Government adopted by the Free Church of Scotland, and has as its minister the Rev. Lal Bihari De, with other native brethren as ruling elders and deacons. It had its origin in God's blessing on the labors of the missionaries connected with the Free Church of Scotland, and was for several years under the spiritual supervision of the late Dr. Ewart, and, during his absence from Calcutta, of Dr. Duff. As it was found impossible for the European missionaries to devote themselves to their evangelistic labours, and at the same time give that attention to the infant church which it needed, it was, the report says, "thought desirable to have a regular pastor, a countryman of their own, who, unembarrassed by other duties, would devote his whole time to the benefit of the congregation." As those who had been brought to Christ through the Bengal Free Church Mission were in the Providence of God scattered through India, and as those settled in Calcutta were not in a position to pay all the salary necessary for the support of their pastor, the Committee of the Foreign Missions of the Free Church of Scotland at Edinburgh most generously came forward and offered to pay a moiety of the pastor's salary, so long as the congregation was not able to pay the whole. After due inquiry the congregation found itself in a position to take advantage of this generous offer, and proceeded to give a call to their present ministers, who was inducted on the 18th of March 1861. During the seven months which the report embraces, Rs. 1,333-1-9 have been collected for various objects connected with the prosperity of the congregation, so that the deacons not only announce that they are able to pay half their minister's salary, but that they also intend asking the Foreign Mission Committee to reduce the sum so generously paid towards their pastor's support, as they find themselves in a position to pay more than half. The present number of subscribers is 50, and these brethren seem to give as the Lord hath prospered them, for we find the deacons rendering an account of monthly subscriptions varying from four annas to ten rupees. All our readers will, we are sure, wish the members of the congregation God speed, when they express the hope that, "with the blessing of God, at no distant period, they will not only become a self-sustaining church, but be able to act

aggressively on the dark mass of heathenism with which they are encompassed." We trust the example set by them will not be in vain, but that many more Indian Churches will set themselves prayerfully to consider whether they are as they ought to be, when they are dependent altogether upon foreign aid both for their pastors and the support received by them. A careful perusal of the Acts of the Apostles, and of the Epistles, will show how the primitive churches, guided by the inspired Apostles, acted in this matter, and how the Spirit teaches the will of the Great Head of the Church to those who through grace are rescued from the world and banded together in Christian fellowship.

MANSION-NOOK CONGREGATION, SCOTLAND
On the evening of Thursday last week, a general meeting of this congregation was held in their chapel, for the purpose of coming to some resolution relative to getting into connection with some other Christian body, when it was unanimously resolved—both by minister and people—to join the Established Church, and a committee of elders, managers, and others, formed to carry out the spirit of the resolution, and which is expected will be forthcoming in some shape at the first ordinary meeting of the Perth Presbytery. At the time of the Disruption, Methven was looked upon as a stronghold of Moderatism, and it does not appear that there is much tendency to lose anything in that respect even at the present day, as the Established Church has more members than all the rest put together; and should this junction take place, it will also embrace the next largest congregation in point of membership. The movement is causing considerable talk throughout this locality.

MONUMENT TO CALVIN.—The third centennial anniversary of the death of the reformer John Calvin will occur May 24, 1864. At the last meeting of the Evangelical Alliance it was proposed to erect a monument to him, to be inaugurated on that day. After mature reflection, the committee appointed for the purpose have concluded to erect a large building in Geneva, Switzerland, to be called THE HALL OF THE REFORMATION. The building is to contain in the lower part school-rooms for children adults, workmen, etc., with a large hall above for religious meetings, similar to Exeter Hall. It will also contain galleries of religious books, and other things relative to the Reformation, and the names of the principal reformers of Germany, Switzerland, England, and Scotland, with some of their characteristic remarks, are to be inscribed on the walls.

COLLEGE FOR DAUGHTERS OF MINISTERS.
—On the last day of May, a meeting of the elders and lay members of the Church of Scotland was held in Edinburgh, in connexion with the proposed college for Daughters of

Ministers of the Church of Scotland. The secretary reported that he had received £1111 16s. in subscriptions; £931 from a bazaar in Edinburgh; and the large sum of £5950 as the proceeds of a bazaar in Glasgow. Encouraged by this success, the promoters of this undertaking are about to erect a large house on the south side of Edinburgh, capable of accommodating between fifty and sixty pupils. It is expected that this institution will be opened by the end of next year.

PROTESTANTISM IN SOUTH AMERICA.—Light is beginning to break from different points in nearly every country of this great continent. In British and Dutch Guiana, the London Missionary Society, the Wesleyans, Baptists, and Moravians have missionaries with flourishing churches. In Brazil, though Romanism is the established religion, toleration is enjoyed, and pure Christianity has more than a foothold. The Presbyterian Board has three missionaries at Rio, and at several other points there are Christian pastors. Within five years the British and American Bible Societies have circulated over 20,000 copies of the Bible, through colporteurs in Brazil. In Paraguay, there are no Protestant agencies. In Uruguay there is an interesting colony of Vaudois, and English, German, Lutheran, and American Methodist ministers. Buenos Ayres is without doubt the least bigoted and most promising part of South America. There are several chaplains for the foreign population, the Bible has had a large circulation, and the Protestant schools, which are the best in the country, in which the Bible is a text-book, attract many native children and youth. In Patagonia and the Falkland islands, are a few laborers from the Patagonian Missionary Society of England. In Chili, the most priest-ridden country of the continent, the foreigners have some agencies, and Rev. Mr. Trumbull a flourishing church. In Peru, there is a British chaplain at Lima, and at Callao, two from the Seamen's Friend Society. In Bolivia and Ecuador, Rome is supreme. In Granada and Venezuela there have for many years been bloody civil wars based upon the question of freedom of conscience and worship, in which it is to be hoped that those who have boldly resisted ecclesiastical tyranny may ultimately triumph. The Presbyterian Board and the Christian Union have missionaries in New Granada. On the whole continent of South America there are about sixty ordained Protestant ministers, who are endeavoring to introduce a pure Christianity where Rome has held an almost undisputed sway.

RELIGIOUS READING IN FRANCE.—The two French Bible Societies have, during the past year circulated more than 15,000 Bibles and about 91,000 New Testaments. During 18 years, three million copies of the Scriptures have been disseminated in France. This

large circulation has caused a great change in the sentiments of the higher and educated classes, so many of whom were bigoted Romanists or scoffing Infidels. Now eminent Roman-catholic writers recommend the daily reading of the Bible, and influential Pantheists and Deists acknowledge the sublimity of its doctrines. The increase of Protestant literature has also been astonishing. The Paris Religious Tract Society has issued 1,105,000 copies of its little works; 200,000 of its religious almanacs have been sold; and its monthly for the young has nearly 10,000 subscribers. Sabbath-schools are multiplying in France, and the colporteurs of the two societies for evangelization are so successful, that the Romanists unable to induce the government to prohibit the sale of Protestant tracts, have been compelled to form a Roman-catholic Tract Society to counteract their influence.

A MOURNER GIVING CONSOLATION.—The rector of the church at Osborne, England, on visiting an aged parishioner, saw a lady in deep mourning sitting by the bedside of the invalid, reading the word of God. He was about to retire, but she bade him stay, saying that she did not wish the invalid to lose the comfort a clergyman might give her. She then left, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick, from which passages had been read by the lady in black, who was the widowed Queen of England.

TWO YOUNG LADIES IN A LIFELESS CHURCH.—For many years not a soul had been added to the Church in A——. Minister after minister came, labored a while, and growing discouraged, left the barren field to, as they hoped, some more successful husbandman. Among the members were two young ladies between whom great intimacy existed. Often had they sorrowed over the lifeless state of the church. At last they concluded to go secretly to God's own house, and there beseech of him the blessing he had so long denied. Through all that spring and summer daydawn found these two young girls earnestly praying before the altar, not discouraged that as yet there came no answer to their prayers. Now mark the result. Much to the surprise of the pastor, one after another of the young of his congregation came enquiring the way to be saved, and the love of Christ was rekindled in many hearts where it had once burned brightly, but the world creeping in had nearly extinguished it. That winter the number of the church was doubled; and though years have since passed, it has never relapsed into its former state of coldness. Only a few knew of the "fervent, effectual" prayers of these two girls, one of whom was early called to heaven, the other has but just gone there.

A BAKED BIBLE.—A Mr. Schebold, a na-

tive Bohemian, now residing near Maumee City, Ohio, has a Bible printed one hundred and fifty years ago, which was the property of his grandfather, who was a faithful Protestant Christian. During one of the cruel persecutions in Bohemia, the peasants were required by law to deliver up every Bible to be destroyed. Among the expedients resorted to by the Protestants to preserve the book they prized, Mrs. Schebold placed hers in the centre of a batch of dough ready for the oven, and baked it. The house was carefully searched, but no Bible was found. It was taken uninjured from the loaf, where it had been safely concealed.

FATHER CHINIQUY.—The *Archives du Christianisme* says:—A long and unpleasant task is saved us by the following article in the *Kankakee Gazette* of the 12th June last, which has just reached us:—

“The following considerations and resolutions have been unanimously voted by the Presbytery of Chicago, at its session on the 24th June, with an order that they should be inserted in the religious and political journals.

“Considering that the Rev. Charles Chiniquy has been called to trial before the Presbytery, having been accused by public rumour of crimes which seriously compromise his character as a christian pastor:

“Considering that, although duly summoned, he has failed to present himself to the Presbytery to answer these accusations:

“Considering that the Presbytery has been informed, through trustworthy channels, that he quitted the country a few days ago, with intent to repair to Canada, or perhaps to Europe, without the Presbytery having received from him any communication relative to his departure, or to the reasons by which it had been prompted:

“It is resolved that this Presbytery declare that the interests of religion peremptorily require that the Rev. Charles Chiniquy be suspended from exercising the functions of a minister of the gospel; and this Presbytery therefore suspends him from the exercise of those functions until such time as his cause shall have been formally tried.

“P. S.—The Presbytery will meet at Kanka on the 18th June to pronounce a definitive judgment.”

Such is the present position of this unfortunate affair, which affords one more evidence with how much prudent reserve we ought to receive the conversions of Romish priests to the gospel. The definitive judgment cannot be long reaching us, and we will communicate it to our readers.

The facts in this case speak loud enough to make it useless for us to add anything. We will merely remark that the acts of the Presbytery are worthy of all credit, as well because it is a body composed, as to both the pastors and the elders, of respectable and respected Christians; and because it evidently does not

allow itself to be carried away by any passionate impulse. A'out a year ago Chiniquy was accused before this tribunal, and acquitted by a majority of one only. Afterwards came the declaration relating to the imaginary thirty-six young evangelists. Afterwards, and lastly, came the resolution that the reader has just seen, which was acceded to unanimously.

In connexion with this subject, we read in the *Home and Foreign Record of the Canada Presbyterian Church*:—

“An event in connexion with the meeting of Synod, not the least interesting, was the application of Mr. Chiniquy. His papers having been laid before the business committee, it was recommended by them that this case should be submitted to the Synod. Accordingly, at the morning sederunt of Tuesday, 10th, he was introduced to the Synod and gave a lengthened address with reference to the position of things at St. Anne's and concluded with the expression of a most earnest desire on the part of himself and congregation (having resolved to leave their present connexion) to be received into connexion with this church. The address was listened to with deep interest, and a committee was appointed to consider the application of Mr. Chiniquy, to confer with him, and to report at a future sederunt. This committee at a subsequent sederunt presented a report embracing statistical statements with relation to the condition of the mission to St. Anne's at an early date, to make full enquiry, and in the way of their finding the way clear, to the care of the Presbytery of London, to be by them brought before next meeting of Synod in due form. The Synod adopted the report and appointed as the committee Messrs. Kemp, Caven, and Scott, of London.

We give these statements, not being in a position yet to form a definite judgment.

MUNIFICENT GIFT BY SIR JOHN MAXWELL OF POLLOC.—At a meeting of the heritors of the parish of Eastwood, held on Thursday last, a communication was received from Sir John Maxwell, Bart., of Polloc, stating that he intended to present to the parish, at his own expense, a new parish church, in accordance with plans and specifications prepared by Messrs. Charles Wilson and David Thompson, architects. The plans, which were laid upon the table, exhibit a beautiful structure in the Gothic style, seated for upwards of a thousand persons, with a spire 128 feet high. The meeting agreed to accept the munificent gift; and unanimously passed a very cordial vote of thanks to Sir John Maxwell for his liberality, and for his anxiety to promote the cause of religion.

BANKFOOT.—In consequence of the translation of the Rev. D. Landale to the parish of Applegarth, the church of Auchtergaven became vacant, and—the parish being a Crown

patronage—the parishioners took steps to get a minister of their own choice, and petitioned Sir George Grey, the Home Secretary, to grant them the man whom they might choose—which request he very graciously acceded to. After hearing many able and promising preachers, the parishioners met on Monday last, and unanimously resolved to memorialise Sir George Grey to present the vacant charge of Auchtergaven to the Rev. Mr. Wight, of Chapelshade, Dundee. It is a matter of congratulation that the congregation throughout all the proceedings in connection with the great and important object they had in view, conducted themselves with moderation and cordiality. His Grace the Duke of Athole has acted in the most handsome manner towards the congregation all along, very kindly forwarding their views to the proper quarter, and assisting them with his counsel and advice. The thanks of the congregation were awarded to his Grace at the close of the proceedings for his kindness.

THE ATLANTIC CABLE.—During the past spring, Mr. Cyrus W. Field visited England in regard to renewing the attempt to connect the two continents with the telegraph wire. The friends of the enterprise are greatly encouraged by the results of his conference with the British government, capitalists, and men of science. Since the last attempt, many improvements have been made in the manufacture and working of submarine cables. Within eight years, 25 submarine cables have been laid, whose length is nearly 4,000 miles, all but two of which are working successfully. In 1860, one was laid from France to Algiers, a distance of 520 miles, in some parts of which the water is as deep as it is between Ireland and Newfoundland. Last year one was laid from Malta to Alexandria, a distance of 1,545 miles, or only 105 less than from Trinity Bay to Valencia.

ERRATA IN LAST NO., PAGE 171.—In the first line of the last paragraph in the first column, for *there* read *then*. In the second column, at the twelfth prose line, for *ruins* read *revives*; and in the last line but one, for *throw* read *know*.

THE STATISTICAL RETURNS will probably appear in our next number.

Review of the Past Month.

THE all-engrossing subject continues to be the civil war in the States. It is now no longer questioned that the battles before Richmond were a series of dreadful reverses to the North. Perhaps nothing has done more to alienate all sympathy and respect for the Federals, than the systematic official falsehoods which have been given to the public

concerning the progress of the war. It is probable that McClellan's losses by sickness have been thrice or four times greater than from fighting. It is certain that of the magnificent army that advanced three months ago from Manassas—numbering at least 200,000 men—not more than 70,000 made good their retreat the other day from Harrison's Landing. Fortune for some time past has turned entirely against the North. They have been worsted at Vicksburg, repulsed at James' Island, obliged to evacuate Fort Donelson. The Border States are literally overrun with Guerilla bands cutting up and cutting off Federal detachments everywhere. Tennessee, Missouri, Kentucky, and Northern Virginia, are at least as much Confederate as Federal, and in every one of them the former are rapidly gaining ground. The last battle fought was on the banks of the Rapidan, in which Pope, the Federal General, appears to have been severely punished by the terrible "Stonewall" Jackson. Great apprehensions exist in the Northern mind as to their ability to crush the rebellion. It is calculated that 700,000 men have already taken the field, 300,000 more have been called for by the President—but after waiting six weeks, not more than a fifth of the number can be found. Drafting has been ordered, and the most stringent measures adopted to enforce it. The wildest excitement prevails all over the North, and another serious defeat will likely put an end to all public confidence and break down the authority of the Government. The condition and prospects of our brethren in the States are indeed sad to contemplate. With an expenditure of at least £200,000,000 a-year—a prohibitory tariff—unheard-of taxation—a waning confidence in public securities and public men—a most unfortunate campaign;—their sky is dark enough. The evils flowing from this miserable contest, whether we consider their extent or intensity, can scarcely be conceived. In the States themselves, thousands—nay, tens of thousands of families are mourning the loss of dear ones whose bones are bleaching on a hundred battle-fields, with no apparent result—as the future looms darker than ever. The sufferings of the South we are not permitted to see. There, it would seem, nearly every man is a soldier, while women and slaves stay at home and cultivate the fields. The expectation of Cotton coming forth after the capture of New Orleans has proved a perfect delusion. Nothing of the kind has happened, and the consequent suffering in the manufacturing districts of Britain is very great. Upwards of 300,000 are said to be out of employment in Lancashire alone, and it is but, as it were, beginning. Subscriptions, many and generous, have poured in, but spread over so large a surface they will be almost as nothing. The bearing of the sufferers is said to be beyond all praise; still, they must be relieved, cost what it may—and we fear the problem will be

a hard one in more than one sense. The English Government repudiates intervention as likely rather to aggravate than modify the evil. France is still said to be willing to try her hand in that direction, but does not like to do so alone.

GREAT dissatisfaction has been expressed in the British Parliament at the conduct of Canada in reference to a militia force. It is evident that England is under the impression that the Canadians wish to leave the responsibility and expense of defending them upon Imperial shoulders, and she is naturally indignant at the supposition. English statesmen and English public opinion have spoken out very plainly, and if Canada values or desires to retain British connection, she must both speak out and act. She now numbers nearly 3,000,000, and contributes nothing to her military protection, while the army costs the mother country 20 millions sterling. John Bull is generous to a fault, but it is evident he suspects that in this particular, his Colonial children are seeking to take advantage of his purse somewhat too largely. Let Canada look to her best interests in time, and show her spirit as well as her affection. The same remark is quite as applicable to ourselves.

VOLUNTEER shooting seems to be quite the rage just now, both here and in the mother country. It would appear to be the very life and being of the Volunteer movement. At present, New Brunswick stands first, P. E. Island second, and Nova Scotia third, though the shooting of all is said to be excellent.

It is said that another Colonial deputation is to be sent from this Province about the Inter-colonial Railroad. We would like to see the road, the difficulty is the wherewithal to build it.

WE regret to observe the death of a distinguished colonist, Sir Allan McNab, in his 65th year. His services during the rebellion of 1836 secured him the honor of knighthood. Sir Allan was a man of high character, and considerable abilities. It is said, with what truth we will not vouch, that during his last illness he was received into the Catholic Church. His perversion is denied by friends but maintained by his family, some of whom belong to that faith.

THERE is not much to chronicle with regard to ecclesiastical matters in Canada. We observe that the Canada *Presbyterian* has been all at once smitten with a strong Union *prechant*, and after remaining dumb while the subject was one of public discussion, can scarcely find enough to say about it now, notwithstanding that the Synod has declared the matter as closed, and dismissed it as impracticable. The effect of this new agitation cannot fail to be extremely mischievous, and if persisted in, may produce results not at present contemplated. We would recommend the friends of the Church of Scotland in Ca-

nada, to give the Union party the field entirely to themselves. The discussion of this subject can lead, as it has hitherto led, to nothing but bitterness. Surely it is an unseemly thing to see the reputed organ of our Church in Canada, acting in the very teeth of the spirit, and the decision of the Synod of 1861. In this matter the *Presbyterian* is the exponent only of a party, and that party a small minority of the Church, if we are to judge by the result of the vote taken on the question, by her highest court little more than a year ago. We can assure our contemporary he has grieved and disappointed his readers here.

A DECISION has been pronounced on the Cardross Case, in favor of the Free Church, on a technical point, the General Assembly as an ecclesiastical body, not being considered actionable in point of law, but the individuals comprising the Assembly. McMillan, it is said, is preparing to begin *de novo*, and for this purpose is soliciting subscriptions.

THE Archbishop of Armagh is dead. His living was worth £15,000 per annum, which he held for nearly 40 years.

SINCE the rising of the General Assembly of the Church of Scotland, 8 new parishes have been added to its number, and applications for 8 more are before the Court of Teinds.

THE Endowment Scheme continues to make very satisfactory progress.

IN England, considerable discussion continues on the relative merits of fortifications, iron-plated ships, and Armstrong guns—and all of them are swallowing up vast sums of money.

FRANCE is sending out a large additional expedition against Mexico, under General Forey.

GARIBALDI has undertaken a wild scheme against Rome, which is condemned by every sane person. Both France and Sardinia have declared against him, and his many friends in England deplore the mad step he has taken.

THE number daily visiting the Great Exhibition is about 60,000—not so many as that of '51.

ENGLAND threatens to have another war in China, but this time with the *Taepings*—who appear to be mere robbers and organized assassins.

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

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

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