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# THE RECORD

OF THE

## CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

VOL. VII.

MARCH 2, 1861.

No. 5.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—Ps. 137, v. 3.

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### Sermon,

#### THOUGHTS ON THE PARABLE OF THE PHARISEE AND THE PUBLICAN.

By the late Rev. Walter Carrick of St. Clement's, Aberdeen.—Text, Luke xviii. 9—14.

The great object of this parable is to guard against spiritual pride, and to recommend humility,—humility both towards God and towards man. Humility is one of the first lessons which we must of necessity learn, preparatory to entering into the kingdom of Christ. "Whosoever shall not receive the kingdom of God as a little child, shall in nowise enter therein." We fell by pride, and if ever we rise, we must do so by humility,—“by abhorring ourselves, and repenting in dust and ashes.” Christ often preached on humility, and He himself led a life corresponding to His doctrine. “Though He was in the form of God, and thought it not robbery to be equal with God, He made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.” He even washed the feet of His disciples, “giving them an example, that they should do as He had done to them.” Yea, His whole life was one continued proclamation,—“Take my yoke upon you, and learn of me; for I am meek and lowly in

heart: and ye shall find rest unto your souls.”

Verse 9.—“And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others.”—Here the Evangelist gives an outline of the contents of the whole parable. It was spoken for the instruction of those who trusted not in the mercy of God, but in their own good deeds; who exalted themselves, and set their brethren at naught. Their besetting sin was that of self-righteousness. Vainly imagining that their own right arm had gotten them the victory, they were ignorant of their true relation both towards God and towards their fellows. While they regarded the Almighty with irreverence, they despised those around them. They did not love the Lord their God with all their heart; for they knew not that it is He who brings His people “out of the house of bondage.” They loved not their neighbors as themselves, being ignorant that Christ is our elder brother, and “all we are brethren.” The love of God and the love of man go sweetly hand in hand; and where the one is not present, the other must be absent. “If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he

hath not seen? And this commandment love we from Him, That he who loveth God, love his brother also."

*Verses 10.*—"Two men went up into the temple to pray; the one a Pharisee, and the other a Publican."—We have here brought before us two individuals, the representatives of two different classes. The one was a Pharisee. His sect plumed themselves on their superior sanctity, and their special favor in the sight of Heaven. Their creed was long and punctilious; their ritual ostentatious and burdensome; their lives severe and morose. The other was a Publican. The party to whom he belonged were distinguished, not by any religious, but by a civil peculiarity—that of being the tax-gatherers of the Romans. They were regarded as having no right to the honor claimed by the Pharisees. Being the collectors of the tribute imposed by a foreign yoke, they were treated with contempt, and classed with the very dregs of the people. Yet the judgment passed upon them seems to have been not a little harsh and unwarranted. Zaccheus, who was one of their number, "gave the half of his goods to the poor; and if he had taken any thing from any man by false accusation, he restored him four-fold." Here, too, in our text, we find one of them repairing to Mount Zion, to present himself as a suppliant before the Lord. And now that he and the Pharisee have gone up to the same holy hill, to worship in the same holy temple, to pray to the same God, surely they will lay aside all party and individual differences! surely they will come with brotherly and loving hearts, to present themselves as children of a common Father, as believers in common promises, as heirs of a common salvation! Though divided in the city, they are surely one, at least, in the house of God! Though formerly estranged, now that they meet before the Lord, surely, like Jacob and Esau, they fall upon each others neck and kiss one another, and lift up their voices and weep! Surely they seek to be "comforted together by their mutual faith," and to "provoke one another unto love!" But no!

*Verses 11 and 12.*—"The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week; I give tithes of all that I possess."—The Pharisee "stood" while he prayed. There was nothing wrong in this. It was the custom of the country thus to pray, and several of the saints are recorded to have prayed in this manner when in the house of God. Thus, at the dedication of the first Temple, "Solomon stood before the altar of the Lord, in the presence of the congregation of Israel, and spread forth his hands towards heaven." The Saviour, himself, too, when discoursing to His disciples concerning prayer, recognized the posture of *standing* as suitable and

becoming:—"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them; and when ye stand praying, forgive, if ye have ought against any; that your Father also, which is in heaven, may forgive you your trespasses." Had the Pharisee humbled his heart, the condition of his body could have mattered but little. Yea, the very posture in which he prayed might have symbolized to him, as it did to the early believers, the necessity of the Christian soldier standing ever to his arms, in readiness to repel the assaults of the wicked one; and reminded him, that though he had fallen, yet Christ had come to raise the bowed down; that He had come "to bring them up out of an horrible pit, out of the miry clay, to set their feet upon a rock, and establish their goings." The Pharisee is said to have "prayed thus with himself." The mode of expression here used, is in accordance with the Hebrew idiom. It signifies simply, that he prayed thus in his heart, or that this was the burden of his prayer—if prayer indeed it can be called, which contains not one profession, or one request. If his empty boasting can be named prayer at all, it can be so called only either in that sense in which every address made by the creature to the Creator is designated prayer; or in that sense in which a substance or shadow is spoken of as being that which it pretends to be. The Pharisee begins with "thanking" God. So far, his prayer bids fair. Had he gone on to thank God for all the blessings which he continually received at His hand—to thank him for the good gifts of His Providence—to thank Him for the revelation of His Word—to thank Him that He had enabled him to see his own lost state by nature—to thank Him that He had sent His Son to save him from destruction—to thank Him that He had given His Holy Spirit to enlighten, to sanctify, and to comfort him—had he thus thanked his Maker and Redeemer, he would, at least, have made use of *one* of the parts of prayer, and have found the blessing of Heaven in so doing. But, alas! the self-blinded Pharisee proceeds in a far different strain: "I thank thee that I am not as other men are, extortioners, unjust, adulterers." Such is the *negative* part of his self-righteousness. He has not done what other men have done. He is not an "extortioner;" he has not wronged others by violence or force. He is not "unjust;" he has not wronged others by deceit or fraud. Thus he supposes that he has done his duty to his fellow men; that he has not wronged them in any way; and that, consequently, he is faultless in the great division of duty towards his neighbor. But, further, he is not an "adulterer;" he has not wronged his own being. He, therefore, supposes himself spotless also in reference to the great division of duty towards himself. The standard, however, whereby he tests himself, is not the

standard of Heaven. He compares himself with his fellow-men, in place of trying himself by the law of Jehovah. Even granting that he was not "an extortioner," or "unjust,"—did he "love his enemies?" Did he "bless them that cursed him?" Did he "pray for them who despitefully used and persecuted him?" Did he do this with all his heart and soul? Did he do it constantly? "I trow not." And granting, also, that he was not "an adulterer," was there no impurity that lurked within him? Was he "a temple of God?" Did "the Spirit of God dwell in him?" Did he "glorify God with his body and his spirit, which were God's?" But not content with this flattering comparison of himself with the wicked, he now casts around his eye upon those who had come to the house of prayer, and adds with yet still greater complacency, "or even as this Publican." The very fact that he places the Publican in contrast with "extortioners, and unjust, and adulterers," clearly shews that he did not reckon the Publican guilty of such sins as others were chargeable with. He singles himself out from among the ungodly rascals, that he may vauntingly compare himself even with him. Having used the character of gross offenders as the dark ground whereon to exhibit his own shining qualities, he now, for a still more exulting display of himself, fixes upon one who is not only free from the gross offences of others, but who ever pours out his heart in supplication before his God. How, then, is it that he surpasses the Publican? How is it that he can place himself in the light, and the poor tax-gatherer in shadow? "I fast," says he, "twice in the week; I give tithes of all that I possess." The Mosaic law had enjoined only one fast during the year,—that which took place on the great day of atonement; but the Pharisee, through a voluntary self-righteousness, fasted twice every week. He fasted every Monday and every Thursday,—every third day, Sabbath excepted. These fasts he kept in commemoration of these three things in rotation,—the destruction of the temple, the burning of the law, and the profanation of the name of God,—things not altogether unworthy, indeed, of being kept in remembrance, as they might have reminded the Jews of their great sinfulness whereby those events had been brought about; but the mere self-denial practised in the voluntary celebration of which, could never constitute any true ground of dependence. But the Pharisee further "gave tithes of all that he possessed," or rather, "of all that he acquired." Though the law commanded to tithe only the fruits of the field, and of the trees, and the produce of the cattle, he tithed mint, and anise, and cummin, and every other little trifles whereby he made gain. Thus he reckoned himself not only *negatively* better than the ungodly, but also *positively* better than the upright Publican. He therefore sought to justify

himself before the Lord. Poor man! How difficult it is for us to know ourselves! Verily the Grecian sage was right, who said, that self-knowledge was the most difficult of all things. The Pharisee, with much labor, and at great expense,

"Built his soul a lordly pleasure-house,  
Wherein at ease for aye to dwell;"

but the fabric which he reared at so great cost, and of which he boasted so loudly, suddenly fell upon him, and crushed him in its ruins. Had he never read among the sayings of the wise man, "He that trusteth in his own heart is a fool; but he that trusteth in the Lord shall be made fat?" Had he never heard out of the book of the Prophets, that the Lord had spoken these words, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man who trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Woe is unto thee, thou poor, blind Pharisee! Thou knowest not "the blessedness of that man unto whom God imputeth righteousness without works, whose iniquities are forgiven, whose sins are covered." When thou shouldst have confessed, thou didst boast; when thou shouldst have accused thyself, thou didst accuse thy brethren, and despise thy fellow-worshipper.

Verse 13.—"And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful unto me, a sinner."—Oh! blessed Publican, thou didst pray indeed! Thou didst come with that offering which God will never despise,—"a broken and a contrite heart." Though thou wast a tax-gatherer, thou didst come unto the Most High, knowing that those who are unable to pay, are freely forgiven. Though thou didst stand at a distance, thy heart was not far from God. Though thou didst not dare to lift up thine eyes, yet thou didst lift up thy spirit unto the Lord. Thou didst smite upon thy breast, but it was because thou knewest that the evil was there. Thou didst call for mercy, because thou knewest that no one shall ever stand without mercy. Thou didst confess thyself a sinner, knowing that "if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thy petition was short, but full of meaning,—"God be merciful to me, a sinner." Thou didst not seek to justify thyself, but to acknowledge thy transgressions. When thou appearedst in the presence-cham-

ber of the Great Physician, thou didst not seek, like the Pharisee, to conceal thy wounds, holding forth only the limb that was whole. Thou didst confess, that "the whole head was sick, and the whole heart faint," believing that the Lord was both able and willing to apply unto thee the sovereign balm of Gilead.

*Verse 14.*—"I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—The Publican came empty-handed, but he went away full; the Pharisee came to unfold his riches, but went down to his house "wretched, and miserable, and poor, and blind, and naked." "The Lord filleth the hungry with good things, and the rich He sendeth empty away." "God resisteth the proud, but giveth grace unto the humble." "Though the Lord be high, yet hath he respect unto the lowly; but the proud He knoweth afar off." While those who imagine that they have already got possession, "perish for want," those, who sell all that they have, receive in exchange "the pearl of great price." While the self-righteous boasting of the Pharisee was driven back like smoke into his eyes, the humble position of the Publican ascended like sweet-smelling incense to the heavens. "Blessed are the meek; for they shall inherit the earth. Blessed are the poor in spirit; for theirs is the kingdom of heaven."

#### THE DIGNITY OF LABOR.

"Idleness, says Petrarch, is generally placed among the beatitudes of Heaven, but I think it ought rather to be placed among the torments of Hell." Labor is a duty from which no rank is exempt. It is the price which must be paid for success or distinction in every course of life. What is the history of every great man that ever lived? Simply that he labored with all his might. It is a very superficial mistake to suppose that greatness means immunity from labor. On the other hand, toil is the rugged path by which it is reached; it is the hard condition on which it can be retained. Natural ability may smooth the journey, but it never can and never will supersede the necessity of work. Idleness has corroded and eaten away many a noble intellect, robbing its possessor and the world of its capabilities and legitimate fruits. He who wishes to live a life satisfactory to himself or useful to mankind, must be content to labor. Read the biographies of the great ones of the earth; turn your eyes even upon the men of local eminence around you, and you will discover without a single exception that they have been all men of toil.—Cæsar labored; so did Napoleon, and Wellington, and Washington. The amount of work performed by these men is almost incredible, yet if we stop to inquire we will

find that it was the condition, the secret of their success. It would be an easy task to cite instances enough to fill a volume, in every phase of the human character. It has raised the lowliest to the loftiest station. It has placed rank and wealth in the temple of fame, making mortal names household words for all time. We can conceive no line of thought, no species of narration, more interesting and beneficial, especially to the young, than that of labor lifting obscurity out of darkness and placing it on the pinnacle of fame, a beacon and a blessing to the world. At present the Church is lamenting the loss of one of her greatest, her most distinguished ornaments, the Rev. Dr. James Robertson, Professor of Church History in the University of Edinburgh. He has passed away in the midst of his labors, while his hands were full and his heart was eager. He has left a mark behind him, a memorial for all time, the fruit of incessant and devoted labor. We question if the death of any clergyman, since that of Dr. Chalmers, has produced such wide-spread and profound regret as that of Dr. Robertson. His history is well calculated to teach us an instructive and encouraging lesson. We all know how universally beloved and honored he lived. We know the extent of his labors, and their beneficent fruits, that noble Endowment Fund which secured for the Church of Scotland £400,000, and the permanent endowment of 150 parish churches throughout the most destitute portions of his native land. How came this man to gain so much influence, to command so large, we might almost say so unparalleled a measure of success. He entered the arena of life under no advantages of a social character. The son of a farmer, he lived while a student by studying during winter and working with his father during summer. In departments differing so widely he labored with all the energy of a resolute will. During winter, the night was consumed far into the morning poring over books and manuscripts; during summer he was out of bed and in the field every morning at four o'clock, taking his full share of the heaviest labor. Possessing, fortunately, an iron constitution, he came safely through the ordeal which has been fatal to many a noble intellect. By well directed labor he conquered a proud position, and by continuance of labor improved it to the end. While minister of Ellon, the solidity of his knowledge, the ripeness of his judgment, his zeal, attracted the attention of the Earl of Aberdeen, and secured for him the entire confidence of that excellent nobleman and distinguished statesman. How well he improved this opportunity for the benefit of the Church is known to all. But it is not by his labors in this direction he will be chiefly known. He, in common with many others, saw the spiritual destitution of many of the poorer districts in different parts of Scotland, like a second Chalmers, he resolved on

working out not a temporary but a permanent remedy for this great evil. He resolved that for some hundreds of thousands of his poor countrymen the gospel of Christ should be preached from generation to generation without money and without price. The scheme was at the time looked upon as chimerical, and all but impossible of attainment. He was destined to show what an iron will and an earnest purpose can effect. Without the consuming eloquence of Chalmers, destitute of many of those easy accomplishments which win popular applause, he set to his work with a mind fully made up to desist only with the successful attainment of his purpose. There is, he said, much goodness in man, and if we can convince the judgment we may bring it out. For some time his labors appeared to be in vain. But his want of success only increased his earnestness, and at last it had its reward. Every county in Scotland answered his appeals. Every meeting at which he spoke was attended by the whole of the rank, wealth and character of the district. He had convinced his countrymen not only of the necessity but of the possibility of his scheme. Noblemen gave their thousands, the landed gentry willingly gave their hundreds, the mechanic gladly gave his mite. The end was in view, the glorious work was nearly accomplished, and by a wise and mysterious Providence the master-workman was taken away. Yet not till his heart was satisfied; till, like Moses, he had a Pisgah view of the great object for which he had lived and labored so long. Now the value of the man was seen, and the full value of the work appreciated. He died with the full confidence and the glorious satisfaction that what he had begun would be completed amid the benisons of a grateful country.

Surely the lessons which this great and good man's life are so well fitted to teach us here in this remote quarter of our Lord's vineyard may not be entirely lost. Is it impossible that our Church in these Lower Provinces can be placed upon a more secure and satisfactory footing. Is there no one amongst us who, like Dr. Robertson, making labor the handmaid of his purposes will imitate so high an example, and earn a reward purer, better and more enduring than any other, the consciousness of having done a great and good act, and having won the gratitude of a whole people. Our organization both in N. Brunswick and N. Scotia is imperfect and unsatisfactory. Is there no mind among us with energy and earnestness enough to bring out the goodness that really exists in so many warm hearts, by convincing their judgments. We are weak, not so much in numbers, as in reality of aim and consolidation of purpose. There are among us wealth and piety and sincerity, the materials for placing our Church on an enduring footing by some such scheme as the Endowment Fund of Dr. Robertson. It seems to be the only way of carrying out Established

Church principles in these colonies, by doing ourselves for the Church what at home has been done by the state. By the purely voluntary system the gospel can be preached only to those who are able and willing to pay for it. By the endowment scheme it may be preached to all, if necessary, without money and without price. This important truth is already being acted on by our brethren in Canada, who are working on it with great spirit and energy a supplementary endowment fund to that which they already possess. The Church of England in Nova Scotia has for some time been zealously at work, having resolved to raise the sum of £40,000 as a permanent endowment in aid of their Churches. We are told that they have before them every prospect of success, the city of Halifax alone having contributed the munificent proportion of £13,000. Surely this is better than building magnificent churches. There is much wealth attached to our Church in the same city! How much of it might be devoted to so good a purpose! At all events, we see the example before us, at home and abroad, which tells us plainly and distinctly enough, "go thou and do likewise."

(For the "Record"  
WINTER.

It is earth's regal time, [robu.  
Nature hath donned her grand and glistering  
Festoons of glory drape her ice-bound globe,  
Brodered with frosty rime.

Quiet and cold as death,  
In cereaments whiter than the vestal's lawn,  
Valley and hillside slumber in the dawa  
Of morning's crystal breath.

The branches flackel with snow,  
In graceful shadows wearily recline, [shine,  
Like feathered plumes tinte l with rica stua-  
On the white d-aw below;

The fingers of the night [stain,  
Have traced, with pencil dipped in silvery  
Exquisite etchings on the window pane—  
Castles with domes of light.

The rosy gates of morn,  
Thrown open by a key of living gold,  
Flash out in splendor, like a rainbowed fold  
Over the landscape borne.

The icicles droop down,  
Long slender shafts of gleaming crystal spar,  
Each in the sunlight like a jewelled star  
Gemming the winter's crown.

Earth's harp no more can thrill,  
Its strings no longer Nature's music claim,  
The stream's swift arteries coursing through  
her frame  
In icy chains are still.

But when the rosy west  
Blushes with sunset's ever changeful dyes,  
How gleams the lake's white cheek beneath  
those skies,  
Kissing her then to rest.

Up in the blue of heaven night,  
The calm moon wanders through the silent  
And bathes the globe in floods of paly light  
From silver fountains given.

The faithful stars shine on,  
Silvering the icy spangles of the earth,  
Which shine and sparkle in fantastic mirth,  
As gems from darkness won.

Beauty contends with power  
Nature's wide empire to adorn and reach;  
And lying glorious in the glance of each,  
This is her regal hour.

Halifax, February, 1861.

M. J. K.

—o—

#### UNION WITH OTHER CHURCHES.

*Mr. Editor*.—The Synod of Nova Scotia in connection with the Church of Scotland is to meet at Halifax in the latter end of June next, and as I believe the question of Union with other Presbyterian bodies is likely to come before it, I trust you will allow me to make a few observations on that important but difficult question through the pages of the *Monthly Record*.

There are, I conceive, two ways in which the matter may be dealt with by our Synod; either to dismiss it at once, or else to appoint a committee of correspondence. But before either alternative be adopted, I apprehend there is a primary question which should first of all be settled—that question is, Whether our Synod can unite with other Presbyterian bodies, and still maintain intact its connection with the Church of Scotland as now existing?

I take it for granted that no one of our clergymen, old or young, but who would at once repudiate the terms of any union which would affect his position in relation to the church in which he has been ordained, and to which he solemnly promised ecclesiastical submission and allegiance. If this be so, the question of union as far as our Synod is concerned is within a narrow compass—namely, the possibility of uniting with the other Presbyterian Churches, and still holding our connection with the Church of Scotland unimpaired.

Now without touching the doctrinal points on which we differ but adverting only to the strong Voluntarism of the U. P. Section, and the claims of "Spiritual Independence" put forth by the Free Church party; is there any reasonable grounds to expect that either of them will yield their long cherished prejudices on these points, and submit their favo-

rite theories at discretion to us, who are the weaker party? Or is there the remotest prospect, that the "Presbyterian Church of the Lower Provinces" will come so far to meet us, as to agree to a basis of union in which they shall acknowledge themselves as part and parcel of the church now established by law in Scotland? And if there be no reasonable prospect of their doing this, surely it were no symptom of wisdom in our church to entertain the question at all. The bare agitation of questions of this sort when there is no reasonable prospect of prosecuting them to a successful issue, is sure to work mischief.

Since the union *mania* has seized upon the churches, we are often told that there exists no material difference of opinions between the Presbyterian Churches; at all events that these differences are on "non-essentials, such as should not keep them separate." If this be true, then great sin lies alike at the doors of the Free and Secession Churches—the sons of Schism and Dissent. If there is no essential difference, how are they to justify their intemperate tirades, both against the Church of Scotland and her ministers which we have been often pained to listen to? But there do exist very material differences; though now kept in the back grounds, they may be seen marked in lines of sharp relief on the creeds of the respective parties. It is therefore self-evident that before a union can be effected between parties differing so widely, one of three things must be.—One of the parties must *yield* his peculiar views, or there must be a *compromise*, or he may be permitted to retain them by *sufferance*—all which are ugly terms that should not find admittance into the vocabularies of Christian communities.

The only argument worthy consideration I ever heard advanced in favor of union of the Presbyterian Churches in this country is, the means it would afford of establishing a respectable Seminary for educating young men for the ministry and other learned professions. No doubt, a respectable *literary* institution is much wanted; but a denominational one would not meet the demand. A central institution supported by the united energies of the Province at large, such as Dalhousie College was intended by its noble founder to be, is what the wants of the country require; and what Dalhousie College would and ought to have been had not the enlarged views of the nobleman who founded it been frustrated by denominational jealousies and political intrigues. With our Church however, as far at least as the training of young men for the ministry is in question, the want of such an institution is of small importance, as we can get our young men better and cheaper educated in the Universities of the old country. The efficient working out of the "Young Mens Scheme" for our Church would enable us to keep from

eight to twelve in college at a time; quite a sufficient number to supply our wants. Besides, our scheme, by the strict examination to which our young men are subjected, and the selections made before they leave this country, affords us a guarantee that no block-heads shall be sent. Perhaps it would be deemed invidious to speak of the four young men who have just returned to us, ready, and fully equipped for their Master's service; but I may be pardoned, when I express the opinion, that for literary acquirements, ministerial gifts, and personal appearance they would do honor to any country; and we have the pleasing intelligence, that those young men from here, now studying for the ministry in Scotland, are all lads of great promise.

I have taken it for granted, that the ministers of our church will repudiate any offer to union, that will have the effect of changing their relation with the church of their fathers; and I trust this is true of one and all of them—nevertheless there can be no harm in telling them, that the eyes of their people are in this matter fixed upon them. I know the kirk people are as strongly and as affectionately attached to their pastors as any others in the land; but strongly and affectionately as is their attachment to their ministers, their affection and attachment to the church of their forefathers are still stronger. They believe the Church of Scotland is still "one of the fairest daughters of the Reformation." They believe she still preaches the doctrine taught by Christ and his Apostles in all their breadth and pureness. They believe her practice and discipline are now the same they were for the last three centuries. They remember her kindness, and her fostering care over themselves in the years that are past, and the thoughts of her are "if I forget thee, oh Jerusalem! let my right hand forget its cunning!" And because of these things, the affection which binds us to the Parent Church is only strengthened by time, which no efforts from any quarter can lessen, though they be productive of that confusion and bad feeling we all deprecate.

Had the Free Church Laity bestirred themselves in time, there would not be so many sore hearts among them to-day—a timely assertion of what was their undoubted right, with a judicious tightening of the purse strings, would have prevented a union which thousands of them now lament. Our people have been taught a wholesome lesson at their experience. We will try to avoid the breakers upon which our brethren of the Free Church made shipwreck.

N————, Feb. 14, 1861.

My Dear Mr. Editor,—

Your spirited and praiseworthy endeavors to improve our Church *Record*, and extend its influence and circulation, have won my little endeavor to support and aid you.

Highly as I have prized the fruits of your labors in this respect in the year that is past, I must acknowledge that the excellent step of issuing your periodical twice a month, thus doubling its visits to us, has greatly increased my delight and admiration.

Your second issue has presented to your readers a very cheering exhibition of things done and doing for our venerable and beloved Church. Very cheering is it, indeed, to read of the erection of the new church at Maclean's Mountain, of the excellence of the former and present pastors there, and of the great liberality of the people. Very cheering also is it to read of the number of new churches which have been erected by your congregations in Nova Scotia; but far more cheering it truly is to contemplate the interesting proceedings in Glasgow Presbytery, regarding your four talented and accomplished missionaries whom you have now in the midst of your Gaelic congregations. After a career at college most honorable to them all, they there had the highest testimonies publicly borne to their private deportment and worth. Many who have come for a time from our native land as missionaries to the adherents of the Church of Scotland in the Provinces have been influenced to return to the land of their birth, and have been appointed to fields of labor there. But if there be any expectation that may be warrantably formed of the amiable missionaries you have just received, it is this, that their hearts will be bounding with Christian joy at the thought of having been brought, by their Father in Heaven, in safety to their native land again, well furnished for the work of the ministry, into fields of usefulness far more needy, more extensive, and more righteously and urgently claimant upon them than any they can find elsewhere. The hope of our Church in the colonies must naturally be, the supplying of the congregations with pastors, who, with affectionate regard to the best interests of their native land, will feel deeply for the Christian wants of their friends and brethren there; and, being abundantly grateful for the aid afforded them, when aid was needed, in their preparation for their ministerial duties, will rejoice and labor to be blessed and be a blessing in the land which gave them birth.

We read of memorable times in the history of civil and Christian enterprise. No such blessing has for many years, if ever, descended upon the Gaelic congregations of your Church, as that of the highly accomplished and devoted preachers of the gospel to go in and out among them with the words of eternal life. May this, a time of great joy among you all, be a time long remembered for the blessing which you have received. And while many praise the Lord with devout gratitude for all his goodness to the missionaries they have welcomed among them again, may there be a spirit created, of grateful for-



wardness to send forth others for a like honorable preparation, and a like abundant usefulness in the most needy part of the vineyard. Sent forth with much expectations and many prayers, watched over earnestly, looked for with almost impatient eagerness, and now returned with much honor and promise, may your missionaries be led forth in the love of their God and Saviour, and in the power of his most Holy Spirit, and be ever graciously enabled to give full and most acceptable proof of their ministry, and spend lives among you of holy teaching and example in all their ways.

I am, &c.,  
N. S. B.

#### BOTANICAL SOCIETY OF CANADA.

We learn with much pleasure, that a Botanical Society has been organized in Kingston, chiefly through the exertions of Professor Lawson of Queen's College. The preliminary meeting was a most promising and successful one; appropriate and able addresses having been delivered by Principal Leitch, Professor Lawson and other gentlemen. The speech of Dr. Lawson is a most important and valuable one, replete not only with information on the interesting subject of Botany, but with the large practical experience, strong sense and enthusiasm which have long gained for him a distinguished position as a botanist. We have little doubt that the influence of his name and the energy of his character, will give the society a good start as well as maintain for it a high rank amidst kindred associations on this side the Atlantic. The field is large and much of it untouched. If the flora of Canada has been but imperfectly investigated, that of Nova Scotia, in a scientific sense can scarcely be said to be touched. Titus Smith did something to classify what have been called the wild flowers of Nova Scotia, but though the results of the labors of the philosopher of the Dutch village were most encouraging he has found no successor. Natural history is a subject all but unknown in our schools, and scarcely recognized in our colleges, and we trust, that the Botanical Society of Canada will do much to turn the attention of the student of nature to this charming and elegant study. We only wish we were near enough to enable us to hear its papers and entitle us to membership. The state of ignorance on this and kindred subjects is not creditable to us as a people. It is not so in other countries. We recollect once asking a common laborer, a Scotchman, who was working in our garden, the name of a particular flower, pointing to it, when he told us the botanical name was *Sanguisorba Medea*. We had the curiosity to ask this russet naturalist where he acquired his scientific information, and he told us that he worked a summer in the garden of the

Rev. Dr. S.— in Scotland, and his lady taught him the botanical name both genus and species of every plant in the garden. It is thus that knowledge among the higher or educated classes finds its way downward, and indeed in every direction, refines and elevates the mind, giving us new and undreamed of pleasures. We wish every success to this young institution.

#### UNION OF PRESBYTERIANS IN CANADA.

We observe from the Presbyterian and the Ecclesiastical Record, that the meeting of the Committee of the three Presbyterian Bodies on union, took place at Toronto. Nothing was done beyond a friendly conversation on the subject. Opinions were freely interchanged, difficulties discussed, hopes expressed, all in a friendly and brotherly spirit. The Record, the organ of the Free Church, anticipates the greatest stumbling block will be the Clergy Reserve Fund of the Kirk of Scotland, but trusts that in time even that will be got over. For our own part, we fear there are other and greater difficulties—essential difficulties of principle—but it is most gratifying at least to find the Christian and affectionate spirit which seems to animate the leading men of all the three bodies towards each other. This is in itself a great and desirable object to be gained. We observe that the Duke of Argyle in a touching and manly letter referring to the loss and the labors of that true Christian hero, Dr. Robertson, alludes to the prospect of a re-union of all Presbyterian bodies—but not by a submerging of principles, which could only produce confusion, but by practicing and imitating the large hearted and unwearied Christian benevolence, the broad and deep affection, the undoubting faith, and unswerving and disinterested labors of this great and good man. A union in name is nothing, but such a union as the noble Duke contemplates would be one of the greatest Christian triumphs of the nineteenth century. Many of the causes which drove conscientious men from the pale of the Church of Scotland no longer exist—the remnants of the principal one—patronage are all but gone; men like Dr. Robertson, are spreading themselves over her fair surface—and by their lofty character, their illustrious names, and devoted labors inviting the descendants of her strayed children as to a fold which is pure and lovely—and altogether honorable. Oh what a memorable day this would be in the Christian world, were three thousand churches in Scotland once more to acknowledge one bond and one brotherhood, with as many churches founded and endowed by the Christian exertions of many Robertsons and the Christian liberality of a lovinn and warm-hearted people. This is the union for which we long and pray—but how unlike that to which we are invited here, which merely asks us to join, every one holding Establishment or voluntary principles—main-

taining or denying the power of the civil magistrate as the case may be. Asking union with a Church in one breath and taunting it as Erastian, or bond, or dead, in another. What fruit but disappointment can such inconsistency produce?

We are glad to observe that our excellent friend the Rev. Mr. Nicol, late of St. John's, Newfoundland, is building up a flourishing congregation in London, Canada. We see from the Presbyterian that he has collected nearly £500 towards the erection of a new church, exclusive of a very handsome sum raised in Scotland. The new church was to have been opened last month.

The Rev. A. Stewart, late of Chatham, N. B., has been inducted to the pastoral charge of Hornby, in the Presbytery of Toronto.

The Rev. J. A. Murray, of Annapolis, a minister of the Presbyterian or late U. P. Church, has joined the Church of Scotland, and accepted a call from Bathurst, New Brunswick.

We hear from every quarter that our new missionaries have been laboring in their respective spheres with great assiduity and success. We hope in an early number to have a report of their labors, and give our readers some definite information with regard to the prospects and intentions of the many vacant congregations among which they are preaching the word of life.

We beg to thank our agents for the efforts they have made to keep up and extend our circulation. To many of the congregations in New Brunswick we are particularly indebted in this respect. As we expected, our prepayment system, has, we hope, only temporarily, affected our circulation. But the truth is, we could not afford to give away one-third of our circulation gratis, more especially as it is published at a price which barely pays the printer. We thank those ministers who have taken an interest in the success of their Church's periodical. They will find, we hope, that they have thus been benefiting their congregations, and therefore themselves. There are, we regret to say, ministers who, so far as we know, have never been the means of securing for us a single subscriber. We would appeal to these clergymen whether by acting thus, they are acting fairly towards their congregations, or doing their duty towards their Church. Indeed, our subscription list, if we mistake not, would exhibit a very tolerable thermometer of the vitality of the Churches in Nova Scotia, New Brunswick and Prince Edward's Island. The ratio of the circulation of the *Record*, and the liberality of the particular church would, in most instances, be pretty nearly equal. We ask no reason to take the *Record*, as if con-

fering a favor on us. We are the favoring party. We give the Church no small portion of our time and labor, and we ask earnestly all to accept of the result, believing that they will profit thereby. Once more we respectfully and very urgently request ministers and missionaries, and elders, to recommend the circulation of the *Record*, while they may be making their rounds of visitation, or at any other convenient season. Surely our request is a reasonable and an unselfish one. By this means our circulation might be trebled in three or four months.

One word with regard to the new form. We ourselves have heard, and the Secretary informs us, that complaints innumerable have reached him with regard to the change, all regretting and strongly deprecating it. We have simply to say, that if there is a general desire to return to the monthly form, it will, without hesitation, be complied with. We therefore invite agents and subscribers to make known their opinions on the subject, and by these we will be guided. If it is the wish of our readers, we will go back to the form of last year on the first of next month. The only advantage the present is to us personally, is that it involves a considerable increase of labor. Any notice on this subject may be addressed to Mr. Jack, Secretary.

## RELIGIOUS INTELLIGENCE

### SALONICA.

The letters recently received from this station represent most of the brethren as still suffering from ague and fever, yet prosecuting their work according to their ability; and having the satisfaction to report that in the midst of their weakness the blessing of the Lord is not altogether withheld from them. May he bless all their agencies yet more abundantly, and overrule the afflictions with which He has visited them for their own spiritual good and prosperity of their work. The following extract from a letter of Mr. Scilling, of date 22nd October, gives the most recent intelligence respecting the state of the Mission:—

"I had to prolong the vacation for some weeks more than I intended, but now I have been able to commence work again. Though the Lord has been pleased thus to afflict me, yet has He not allowed my school to fall off. Several of my former pupils have indeed been withdrawn, some by death and some by removal elsewhere, but there have entered instead 8 Jews, 5 Catholics and 5 Greeks, so that the school is as large as ever. A Jewish rabbi has induced 6 children of wealthier parents to enter, and these, as well as others in similar circumstances, I hope to make pay for the instruction they receive.

It appears I had made a mistake in my last letter. I intended to write "Mrs. Crosbie

gives the English lesson," but it seems I had written, "Mr. Crosbie." Her assistance is a great relief to me. The Sabbath scholars who have contributed to the support of Penelope Garafalo will be glad to know that her Bible class (Greek) is as large as the Judeo-Spanish one taught by myself. My wife teaches the Bible to the French pupils, and the numbers in her class have increased too.

When Mr. Crosbie and I visited Cassandra, we found Messrs. Raendli and Stober both very ill and reduced. I ascribe their fever principally to the want of wholesome food, and other privations they have had to endure, as described in their own letter. We hoped that cooler weather would soon set in, and that under its invigorating influence they would soon recover; but, as the fever continued for several weeks unabated, we invited both to come to Salonica, where they have accordingly been for 6 weeks past, and are now recovering slowly.

The Jesuit missionaries at Cassandra have suffered from the same causes as our brethren; and, induced partly by this and partly by the desertion of their proselytes, who have returned to the Greek Church even in greater haste than they left, have quitted the place and come to Salonica."

#### CONSTANTINOPLE.

Mr. Scott reports that his school in Haaskiu continues to be attended by the children of a number of the Scotch residents and by 3 or 4 Greeks. He has not yet succeeded in securing the attendance of Jewish children, but he continues to labor in hope that some of them may also by-and-by be induced to attend. Mr. Marcussohn has received permission to remove to another quarter of the city, in which several English as well as Jewish families reside, and where he and Mrs. M. hope to be able to open a school with success. The following is his most recent report on the other department of his work:

"Last Sunday I had a very interesting service on board the Liverpool steamer 'Thesalia,' where also I met a young Greek, who frequently comes on board the ships to attend divine service. He likes to hear the word preached, which he misses in his own church, and he seems every way favorably disposed toward the pure Gospel. As there are now several lines of merchant steamers to Constantinople, I generally preach in one or other of them every Lord's day. I could indeed do much more good if I had a Bethel-ship at my own disposal, and I would be truly thankful if Mr. M.—could be induced to transfer his hulk to Constantinople, for then I would have a convenient and fixed place of meeting and a more regular attendance than I can expect while obliged to remove from vessel to vessel."

**THE DRUSES IN THE LEBANON.**—*Beirut*, December 31.—The trials of the Druse sheiks who directed the outrages in Lebanon last

June, and of the Turkish pashas and officials who instigated the Druse sheiks, are over at last. The chief sheiks are mostly if not all condemned to death, whilst the Turkish authorities—Koorchid Pasha, Tir Pasha, and about twenty minor officials—escape with comparatively slight punishment; that is they are ordered to be exiled, which in Turkey means a few months of quiet life in country retirement, then leave to reside on the Bosphorus, and final reinstatement in some new, perhaps a better, appointment.

**CLERICAL PRESENTATION.**—The Earl of Kinnoul has presented the Rev. Mr. Wilson of Forgandenny to the church and parish of Dunning, vacant by the death of the Rev. Dr. Russell. The Rev. Mr. Wilson has accepted the presentation.

**AN INQUIRING PRINCE.**—The Rajah Kapurthala, who invited Rev. Mr. Woodside, a missionary of the Presbyterian Board in Northern India, to labor in his capital, is building him a very comfortable residence near his own palace, pays his salary and all incidental expenses, and gives him every assistance to prosecute his missionary labors among his people. He has also invited Dr. Newton to labor in his capital as a medical missionary, paying his salary. He is married to a Christian lady, has thrown away all the trammels of caste, reads the Bible, and maintains family worship, attends public worship on the Sabbath, investigates the doctrines of Christianity, and abandons such practices as he knows to be wrong.

**PROGRESS OF THE TRUTH IN ITALY.**—An English minister in Florence writes that "no one in England can have any conception of the way in which pastors and flocks of Romanists are eagerly seizing the word of God to read it. They feel the chains are off, and during Victor Emmanuel's progress they have been doing what they can to procure the Bible." He says that some of the best hymns, such as "Rock of Ages," "There is a fountain filled with blood," "Come, Holy Spirit," have been translated into Italian, and that every Sunday evening their large room, fifty-four feet by thirty-one, is filled with Italians, each with his Bible, who listen attentively to the preaching of the word.

**CARRYING THE GOSPEL TO THE PEOPLE.**—The Bishop of London, who has evinced great readiness to preach to the poor and neglected classes, during a recent visit to Derby, was invited by the employees of a railway turning-shop to address them. He did so, and a congregation of more than a thousand clerks, engineers, boiler-makers, drivers, and porters, and the wives of many were present, to whom he preached, a temporary desk being formed upon the brass rail around a locomotive.

**CLERICAL PRESENTATION.**—We under-

stand that Captain Macdonald of Sandside, has presented the Rev. Robert Wright, assistant to the Rev. Mr. Robertson, of New Greyfriars, to the church and parish of Dairsie, vacant by the death of the Rev. George Scott.—*Scoteman*.

**QUARTERLY DISPENSATION OF THE SACRAMENT.**—The Sacrament was dispensed on Sabbath in a number of the City churches, in accordance with a new arrangement, whereby there will be in future a quarterly dispensation of the Sacrament. The Saturday afternoon services only were observed as at the half-yearly sacramental occasions.

**ST. COLUMBA'S CHURCH.**—A communication was read from the congregation of St. Columba's Church, to the effect that the Rev. Duncan Stewart, Inverness, and Rev. Norman McLeod Morren, had been nominated candidates to the office of helper and successor to the present incumbent, and praying the Presbytery to proceed in terms of the constitution of the Church. A memorial from certain members of the church was also read complaining of irregular and improper conduct on the part of the managers in conducting the nomination of assistant, no person having been allowed to vote who had not been at the preceding sacrament, and no mandatories being allowed in the vote. The memorial prayed that the Presbytery would inquire into the proceedings connected with the nomination.

After some conversation, the memorial was placed in the hands of a committee appointed to co-operate with the minister of the church, with the view of preserving the peace and harmony of the congregation. The Presbytery appointed Mr. Stewart to preach in St. Columba's Church on Sabbath, the 17th and Mr. McLeod on Sabbath, the 24th, both in English and Gaelic.

**EDINBURGH UNIVERSITY.**—Dr. Stevenson of South Leith, has been appointed to the Chair of Ecclesiastical History, in the University of Edinburgh, in the room of the late Dr. Robertson.

#### SCRIPTURE READER TO THE 71ST.

To the Editor of the Glasgow Courier.

DEAR SIR,—I have just received the following letter from the Rev. Mr. Ferguson, Army Chaplain:—

20th Dec., Camp, 71st,  
Kotter, One March from Gwalior.

"My dear Doctor,—A Glasgow paper, of 27th Oct., has just come to hand; it has rejoiced my heart, and—(why should I be ashamed to say it?)—has made me weep. I can bear without expressed emotion, painful and trying circumstances, when a single warm grasp of the hand, of genuine sympathy and help in the hour of need, will open the fountain of my tears. Thank you, thank you, thank you, old true friend and brother! Many prayers will ascend for this from the

Church of Christ in the 71st, and such a welcome we will give to our Scripture Reader from Glasgow! I felt sure that I had only to mention our need to you, and through you to the benevolent citizens of Glasgow, in order to insure ready and speedy assistance. Your appeal, I feel confident, will go with irresistible force to the hearts of thousands. Were it necessary the 71st would guarantee £200, and, in the name of the regiment, I offer it now in whole or in part, though I feel somehow as if this were almost an insult to such a city as Glasgow, when coming forward to assist its own regiment. We made our first march this morning towards Sealcote, where we shall probably be stationed for the next three years. Our daily prayer meetings continue over the line of march. The chapel tent is pitched daily. At our last communion, on the first Sabbath of this month, a considerable number of young soldiers joined us, and things look very hopeful. A Scripture Reader will be an immense boon. He will go about among the men in a manner which I cannot possibly do, with my Sabbath duties, the hospitals, &c., always on my hands. Again I thank you, and the people of Glasgow."

I feel assured that the above letter will be gratifying to those who have assisted in this good work, and stimulating others to put forth that small measure of exertion to complete the subscription.

NORMAN MACLEOD.

#### REVIEW OF THE PAST MONTH.

Our Provincial Parliament has been opened, but beyond some close personal skirmishing, nothing has been done. Mr. Howe proposes to build ten miles of the trunk line of the railroad, to incline afterwards to Pictou or Cumberland, according to the action of the other provinces.

The fugitive slave case in Canada has been brought to an end on a technical objection, and Anderson has been set free. This case excited an amount of sympathy and interest in Great Britain, even greater than in Canada, the opinions of the Canadian judges being loudly condemned both by the press and in Westminster Hall.

Seven States have now formally seceded, and a President has been appointed for the Southern Confederacy. Contrary to the opinion of every one, no collision has yet taken place, for the simple reason that the Secessionists have been allowed to do as they please, seize forts, magazines, munitions of war, and appropriate at their own discretion the revenues, arms and public property of the United States. It is scarcely possible to conceive greater imbecility in a government, unless, indeed, they intend to recognize the right of the South to separate on their own responsibility. The new President will b-

inaugurated on the fourth of the present month, when the crisis can scarcely be longer averted, nor the declaration of the line of policy to be pursued much longer delayed. The present state of matters is looked upon with interest almost amounting to alarm, by the English in consequence of their dependence upon the Southern States for cotton. Nine millions bales were consumed last year in England, of which seven were supplied by America. It will probably lead to greatly increased cultivation in India, Australia and Africa, conducing in the end to the increase of the wealth of these important portions of the globe.

Public attention continues to be directed to the Grand Trunk Railway of Canada, which seems to possess the power of absorbing money in the same ratio almost that a bank of sand absorbs water. We are just told that it will require three millions to discharge existing liabilities. In the meantime the traffic is increasing enormously, being some \$11,000 a week greater than last year, but there must surely be something rotten at the bottom of the management.

The siege of Gaeta continues, and the deposed King of Naples has expressed his determination of resisting to the last. The country continues in a state of anarchy, and fearful cruelties are inflicted on both sides, as is always the case in civil war. The appearance and position of Europe are still warlike, and the speech of the Emperor of the French has done nothing to re-assure it of his peaceful purposes. Every nation is armed to the teeth, and France especially seems to be directing her principal aim to increasing her powers of destruction. We hear of her arming her soldiers, in addition to the arms of precision, with the revolver, of the increase of steel-clad frigates, &c., which betoken no peaceful purpose. The worst of it is she compels England to imitate her in this respect, at immense cost to her people, and it is questionable whether a war which would probably annihilate the vaunted navy of France in a couple of months would be more expensive. France compels her neighbor to spend on armaments ten millions a year more than she would otherwise do, which would build 1000 miles of railway a year. The very thought is an intolerable outrage.

England, too, is building and launching her steel-clad frigates. The Warrior and Black Prince, each some 6000 tons, have been launched, and will possess powers of destruction unknown in ancient or modern times.

We see from the papers that a series of fresh massacres have been perpetrated by the Druses in Syria, notwithstanding the French army of occupation. It is difficult to say what ought to be done with this unhappy country. One thing is certain, that were it in possession of England, France or Russia, such things could not take place. But who

is to have it? That is the question. At all events, whatever may happen, they will not and ought not to suffer the wholesale murder of Christian people in that part of the world, by cruel and ferocious fanatics.

General Bosquet, the distinguished French General, who so gallantly rushed to the succour of the English at Inkermann is dead.

A scheme for a transatlantic Telegraph, starting from the North of Scotland, touching the Shetland and Faroe Isles, Iceland, Greenland and Labrador, is enthusiastically spoken of, and is very likely to be successfully accomplished.

Prince Alfred, the sailor son of Her Gracious Majesty, has left England in the St. George for the West India and North American Station, and will visit us in course of the summer.

The Cardross Case is being agitated throughout Scotland on the principle on which O'Connell agitated for Repeal. Meetings are being held all over the country, inflammatory speeches delivered, attacks made on the judges, and persecution generally invited. The object in view is not very clear. Public feeling, if the press of all parties is any index of it is almost entirely against them. They seem to be pretty much in the case of the agent who instructed his counsel, "that they had no case, abuse the opposite party." These indignation meetings may produce excitement, but will do nothing whatever to help the Free Church out of her present difficulty.

The Scoonie Case has again been before the Presbytery of Kircaldy, and Mr. Blackwood the presentee was sustained by a majority of one. The case was appealed to the Synod and will probably go before the General Assembly.

#### MONIES RECEIVED.

Rev. Thomas Sedgewick, Tatamagouche, 3s. 1d. 1-2; Adam Murray, Charlottetown, £3; George Gordon, Roger's Hill, for 1860, 2s. 6d.; Wm. Gordon, Esq., Pictou, 11s. 10d. 1-2; A. K. Doull, Halifax, £1 1s. 3d.; H. McLean, Woodstock, N. B., 15s. 7d. 1-2; Wm. McDonald, River John, 3s. 1d. 1-2; Colin Fraser, Upper Settlement West River, £1 15s.; D. McQuarry, S. H., 3s. 1d. 1-2; Kenneth McDonald, W. River, 3s. 1d. 1-2; A. Matheson, F. Point, for 1860, 2s. 6d.

WM. JACK,  
Sec'y & Treasurer.

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.

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