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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

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

### SERMON,

By the Rev. John Allison, M. A., Bonhill,  
Dunbartonshire.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.—Matthew xvi. 24.

In entering on any line of life, it is of very great importance to know, what is to be the general character: what of good it promises, and what price of labor and sacrifice you must pay. For the records of failure and disappointment tell us, how often these result from men yielding to a first impulse of feeling, without having taken a calm view of the amount of difficulty or perseverance implied in carrying it out. A choice is made, a decision is come to with an imperfect knowledge of facts. The young man perhaps in choosing his profession, does so because of some trivial thing that pleases his young fancy, but when he has entered the portal, and learns the continuance of study, of self-denial, of hard work it implies, he is disappointed, and falls back, to select and resolve on some other course on grounds perhaps as insufficient as before.

The man dissatisfied at home, resolves to leave his country for another, where he may live under less stringent laws, where labour shall bring richer return, where he shall forget he was once a struggling, poor man. But when he has crossed the main, when the enchantment of distance has been dispelled, when he finds himself confronting a life of hardship, of few comforts, of few friends, when his luxurious golden dream has left him, and the hard realities of a world in which the will is, that

he who would live must work, his heart faints within him, and he sits down to sigh after the land and luxuries he has left.

Such cases tell us how important it is in things temporal that wherever we go, or whatever we propose to do, we should enter on it with a clear understanding of what it is to be. We are then prepared to meet success calmly and to grapple with difficulties for which anticipation has braced us.

And this which is true of our common undertakings in life, is equally true of our religious profession. While first love may prompt us to enter on the Christian life, we should endeavor to prepare for the time when the impulse of feeling shall have passed, so that the change may be to the calmness of matured purpose; that when we are finding ourselves among the sober realities of Christian work, we may not "become weary in well-doing, but hold on, believing in the greatness of our cause, and that in due season, we shall reap, if we faint not.

Nothing can be further removed from that fanaticism and enthusiasm that resolves and acts without consideration, than the mind our Lord evidently deemed should be in his disciples. He does not lure them from their homes, from their crafts, from their nets, by any vague picturing of a life of ease and honor. He sets before them the plain facts, and from these bids them resolve. He does tell them of thrones awaiting them, of rewards in store for all who have followed him, but he as plainly forewarns them of the conditions. And better he says, not to commence to build a tower, than not having counted the cost, to leave it unfinished. Better not to enter on

the war at all, than to do so ignorant of your own strength, and the strength of the enemy. And better in religion not to vow, than to vow and not perform.

And therefore when he calls on all men to follow him, when he holds forth the crowns and the thrones, in store for them that love him. When he tells of the cup filled with blessing for any one who will come to him, and drink, he tells as well of the stern conditions; that to be worthy of receiving the cup in Heaven, we must drink first of that bitter one of which he himself drank; that to wear the crowns of glory and victory, we must prepare to suffer from a crown of thorns; that to sit beside him on thrones prepared for us, we must reach them as he gained his, through warfare, self-denial, cross-bearing.

This is what we are taught in this text, the hearings of which I propose now to lay before you. If any man will come after me, let him deny himself, and take up his cross and follow me."

The two things our Lord here prepares us for in the Christian life are *self-denial* and *cross-bearing*. To some degree the one is implied in the other but I shall treat of them separately and in succession. *That* then of *self-denial*. "If any man will come after me let him deny himself." I would have you remark this *general truth*. *That self-denial is a condition necessary to the attaining of anything worthy.*

There is no summit of greatness in this world but presupposes a course of self-denial. No prize of genuine worth, but self-denial is part of what we must pay for it. Whatever the path, whatever the field of science, of art, of morals, whoever the master spirit we follow, this one condition of our success remains. *Self-denial*. Is it the profession of the *soldier*? Is there no self-denial implied there? Yea at every step he must exercise it, from the hour when at first leave taking the old home and familiar faces plead with him to stay, till when once more in old age, he buckles on his armour. That bitter giving up of much dear to him, that hard life, those bloody battles. Is it not one continued series of self-denials?

Is it the prize of the *student*? He gains it but only after days and nights of wearing work. When the bright sunshine and the singing of birds, and the merry game invited him out, when every instinct of the young heart bade him give rein to pleasure. *Self-denial* said *No*. *Work* is for me *now*. *Rest* for me *hereafter*.

Is it the eminence of the *successful tradesman or merchant*? He has attained to much honor, wealth and influence. But how? Was it by some royal road, some pleasant path along which fortune has pulled him? No. In some few cases it may have been so, but the rule is, that who would reach such an eminence must fulfil the God-appointed con-

dition, and give himself to plodding, self-denying work.

That in which the character of a great man in general differs from the commonplace men around him, is very much this, his power of denying himself to everything save the one purpose he is resolved to carry out.

Just as yon tree has shot up so high and strong, because by lopping off its lower boughs, its latent forces have been directed upwards to the maturing of the one stem. So by denying yourself to every little minor impulse, you cause the latent energies of your soul to be concentrated on some one design truly great.

If you would follow the great masters to the perfection they have shown in the in the studio, the laboratory, the workshop, to the rewards of the bar, the senate, the pulpit, you must be prepared to fulfil the condition in much patient self-denial.

And this which is so manifestly true of these common attainments of greatness, is equally so of that which is of all greatness the most worthy, the greatness of being good. This which was the summary of all excellence in Christ's character, was attained and is attainable only on the same condition. "Even Christ, we are told, pleased not himself." Many things there were, constraining him to give up his life-long struggle. But no; he had come *not* to live a life of ease, of indolence, of self seeking, he had come *not* to do his own will, but the will of him that sent him, *not* to gratify every wayward impulse, but to finish the work given him to do.

And this which he underwent, he prescribes to every follower. He offers a like reward, but requires the same condition. Far above the little eminences of earth—far above the highest height to which the master spirits of this world have ever risen—far above the thrones on which fame has set the laurelled great, Christ sits in the glory of a crown, such as may rest on the head of the lowliest on earth, and through the clamor of struggling worldliness, faith can hear him calling still, "If any man will come after me, let him deny himself."

But let us define particularly what this Christian self-denial is, and to that end, you may remark first *what it is not*. It is not an indiscriminate denying of oneself to everything good or bad, pleasant or unpleasant. It does not mean that we are to practise an austere asceticism for its own sake, shutting ourselves in from all the world, refusing to receive its general influences, closing our eyes against the things of beauty around us, closing our ears to the minstrelsy of nature, the innocent laugh and song, the pure gaiety of life. It does not mean that asceticism practised thus for its own sake is acceptable to God, and good for the soul.

The self-denial the fast God delights in, is not the mortifying of the body for the sins of the soul. "Not for a man to bow down his head as a bulrush, and to spread sackcloth and

ashes under him." The self-denial of Christ was not in the austerities of John the Baptist, living apart from the world, neither eating nor drinking as other men, and wearing a rude garment of camel's hair.

He lived, dressed, ate and spoke as other men, conformed to the ordinary customs of common life, went to the festive meeting, as well as to the sick-bed, and house of mourning. Spent one night at a marriage-feast, and another at solitary prayer on a mountain side. And yet the Spirit of self-denial was being exercised in him, in both alike, yet he was restraining, disciplining himself to a degree far greater than John the Baptist, far greater than the most wretched ascetic that ever crouched in monkish cell, yet he was practising incessantly that self-denial it is for us to understand and to follow.

What then is implied in Christian self-denial? This first of all. A denying ourselves to everything *in itself sinful*.

"Let every one that nameth the name of Christ be careful to depart from iniquity." From that and a multitude of other texts we learn that there are certain things inherently bad, certain phases of thought and feeling, certain forthputtings of desire, of passion, of volition, God has branded as iniquity. And the first absolute demand made on entering on the Christian life is that we resolutely set ourselves against these. That we not only refrain from the outward act and expression, but that we endeavor as well, to overcome the latent cause, as Scripture expresses it, "putting off the old man," mortifying our members," "crucifying the flesh."

Self-denial then, you can see, will vary in its special character with the character of the man. Every man has his peculiar besetting sins. What would imply much restraint in one, is done without effort by another. The passion that rules in one is scarce felt in another. The *desire* that holds the will enslaved in your neighbour is weak or dormant in you, and therefore the self-denial he must practise, must thus far differ from yours.

There is a tendency amongst us to conclude that the things to which we are to deny ourselves are those we see ruling in other people, instead of those we find ruling in ourselves. And thus our self-denial becomes easy when we refrain only from those things to which we have no bearing. This is not the self-denial Christ looks for. He speaks to the *drunkard*, to the *sensualist*, and he says: In these appetites of yours is your besetting sin, against these it is your duty to struggle. He speaks to the *avaricious* man, and his word is: If you will come after me, you must curb that incessant craving for more, more of what cannot satisfy and supplant me in your heart.

It matters not so much what sins in others are not in us, as what sins *once* in us are *not* in us *now*. It matters not perhaps, that the *avaricious* man is not a drunkard, since avar-

rice may be his only besetting sin. It matters not in measuring the self-denial of the *passionate* man, that he is unspotted in character, without guile, without covetousness, since he has set no restraint upon his *temper*. He has not denied himself till he can check in his heart the rising storm, till feeling the angry word on his tongue, he can close his lips ere it be spoken.

We are to deny ourselves, to the evils that are in ourselves. And more, we are to deny ourselves to them when they are *strong*. It is not enough for a man to resolve to be honest and sober and virtuous, and shew no outbursts of temper, after circumstances have changed, and after years perhaps have seen his desires and passions naturally dying out. It's one thing for a propensity to disappear by a natural fading of the fire. It's another thing, that it be restrained in the day of its power.

No thanks to you *man* who has become *old in sin*, and prematurely old *by sin*, that he does not now run not in iniquity, not self-denial, but age has tamed down his un sanctified craving. No thanks to you *worn-out devotee of pleasure*, that he joins not now in licentious revels, that he turns a languid, listless eye, and an uninterested ear to what once delighted him. Not self-denial has taken the fire from out his eye, not the restraint of vice and principle, keeps him from the haunts of sin: 'tis that passion's indulged appetites yielded to the unhallowed fire in him fed and fanned for years, has burnt out, eating away the very desires themselves.

Do you then, in the day of health and vigor of strong cravings and outward opportunities, to you when self-denial means a struggling against the strongest sinful leanings of the soul, to you when sin is possible and pleasant, Christ is still saying, "If any man will come after me, let him deny himself."

But further, Christian self denial has regard as well to what may not be in itself forbidden. It prescribes a restraint even on the man of honesty, of sobriety, of blameless character. I may express the idea comprehensively by saying that it implies *a complete subordination of our will and pleasure to the will and pleasure of God in Christ*.

"Christ died for all, that we which live, should not henceforth live unto ourselves, but unto him who died for us and rose again." The Christian life requires thus a complete forgetting of self. There is a very prevalent notion, that a man's chief motive should be, how to secure the greatest amount of happiness for himself. How to get through the world with the greatest ease and pleasure.

That's the motive of the *man of the world*, whatever he does, he has an eye to the return. If he invests, it's for the profit it will bring him. If he goes out of his way to help a neighbor, he is thinking of a day when he may be requiring the like. That's the motive of the *pleasure-seeker*. He is so engross-

ed with schemes by which to make his contemptible little life easy and pleasant, he has no thought for the pleasure of others, no unselfish thinking of his neighbor, much less of God. And let me add, that's the motive of not a few even in their striving for Heaven. There are men seeking thrones on the right and left of Christ, in his kingdom, who like Zebedee's sons, are just as far from obeying this precept, as the man whose highest motive is to get a fortune with which to retire to some fine spot to rest and enjoy. For what is the religion of many but just a bargaining for so much in eternity, for a certain price of sacrifices and observances in time, a denying themselves to a variety of things they would otherwise indulge in, in consideration that it will be repaid to the full hereafter. They deny themselves, but not for Christ's sake, simply for their own sake. They choose to be religious because it's a prudent thing, not very difficult now, and promising an eternity of ease and enjoyment. I care not what austerities such men practise, I care not what religious name they wear, *self* is still everything. They are not practising that self-denial Christ asks and approves.

The great change that takes place on a man's heart when the Spirit of God has wrought on it and brought him to Christ, is that he becomes thoroughly *unselfish*. He feels that he cannot live for himself, that he is not his own but bought with a price, that God has a claim on him, that he is bound by constraint of love, to make himself over with all he is and has, to Jesus Christ. That he is not here for the purpose of seeking the greatest measure of happiness, but that he may grow to the highest possibility of manhood, and do the greatest possible amount of work for Christ's sake. This is his unselfish motive, and while he acts on it, *he is happy*. Every Christian has opportunities of practising this self-denial; times when that which is lawful may not be expedient; times when your inquiry must be *not*, will this or that be the more easy and agreeable, but which of them, this or that is consistent with what I owe to my God and Saviour, and for his sake to my fellow-men. Yea every purpose we form, be it great or small, should be based on this, that the will of God, not our own will, should be our will, and the glory of God, not our own pleasures, the end of all we do.

Would that all might realise and act upon this principle; would that this were the permeating spirit of our Churches, instead of that self-seeking, that miserable littleness of soul that appears in so many forms. 'Tis this is causing envy and dissension among professing Christians. 'Tis this is hindering the diffusion of the Gospel among the heathen. 'Tis this, the lack of the self-forgetting spirit of Christ, explains your apathy in religious work. The foundation of the great spiritual temple was laid by him who subordinated his own

will to his Father's will, his own feelings to the finishing of the work given him to do. And not till the workers in raising that temple shall have learned how likewise to deny themselves, will they speed on the great consummation.

The leader in the Christian warfare is He whom no selfish gain could divert from his Divine purpose. His great, unselfish soul appeared the more, the nearer he came to the cross and victory. Self-denial was in every hour of his life. Self-denial was in every labor and sorrow. Self-denial was in every restraint of feeling, in every forgiving prayer. Self-denial was consummated when he submitted to the death of a common criminal, that thereby the world might be blessed. From all these, the experiences of his life, he is saying to his followers, with the power of a living example, "If any man will come after me let him deny himself."

This brings me now to speak more briefly of the further duty required of every follower of Christ, *cross-bearing*. The cross is used as a figure to express the trials men have to meet in life. The cross of the Christian is thus, *his* burden of trouble. I shall look on it in two lights successively, and show what in each of these respects is implied in a man's taking up his cross and following Christ. I take the cross as representing: *First, the troubles, or powerful experiences, common to all men.*

"Man is born unto trouble as the sparks fly upward." 'Twere in vain to attempt to enumerate all the phases of human ill, the various forms the cross assumes. It would lead me to speak of misfortunes in *business*, of *family* cares, of *personal* sorrows. It would include every wound in the flesh, and every sorer wound in the spirit. It would comprehend the causes of every cry I hear, from those of childhood to those of frail old age. It would be the sad record of innumerable lives, in which every one has its own bitter drop. I shall not attempt to enumerate for the text tells us that we are to take up, *not* the cross of *every* man, not the cross of *any other* man, but every man *his own* cross and bearing it, to follow Christ. Every man knows his own sorrows best, yea he alone can know the most bitter of them, for the law of nature, as of grace, is "that every man shall bear his own burden." Observe the text *does not* mean that you may or may not carry *this* cross. It cannot mean that you may or may not as you choose have care and pain. It comes whether you will or not. Every man has a cross made for him, and every man, sooner or later, shall have it laid on him. The text prescribes the *Spirit* in which it should be submitted to or undertaken.

We are to *take it up*. To do so unmurmuringly, and to bear it cheerfully. When we are exposed to affliction of any kind, we are to look on it as meant for us, and good

for us if we use it aright. When we are chastened, we are to take it as the chastening of our Father. When we tread on any thorn or thistle in this world, while natural feelings may prompt a cry of pain, and cause some warm pure tears to flow, Christian principle must dry those tears, and forget to murmur.

Or to return to the figure in the text, *The Cross of Christ*, the wooden one that stood on Calvary was carried by two different men, in two different spirits. The one was *Simon the Cyrenian*, the other was *Jesus Christ*. The one bore it as a mere slave. He happened to be in the crowd, when he was singled out and compelled to bear it after Jesus had sunk under the weight. There was no dignity, no self-sacrifice, no victory in the work. As far as appears he was the reluctant, stolid instrument of an arbitrary command, compelled to a menial service by an insolent and overbearing police. The other bore it, so long as his strength allowed, with the firmness, the nobility, the heroism of a great soul. He conquered even when he was crushed. He bore it with the meek resignation that came from knowing it was laid on him by his Father.

In the spirits of these two, we have the types of the different spirits in which the common crosses of life are borne. Some there are who meet their trials like the Cyrenian, if not with open murmuring, with a concealed discontent. They submit, because they must. They feel that the cross is laid on them, that they can't throw it off, and therefore sullenly they bear it, a heavy load on an impatient spirit.

But there are others, who can glory even in tribulation, who can take joyfully the spoiling of their goods, who can be happy even while they weep, who can be meek and patient and hopeful even in their afflictions, knowing them to be the correctings of Divine love, and that the pain which is but for a moment, may work for them a far more exceeding, even an eternal weight of glory.

Oh, that ye could gather the lessons of such lives, for I have learnt from them, in the homes of poverty, of disease, of death, and of living sorrows, worse than death, as I could not have learned from the wisest expositor, how amid the trials of common life, 'tis possible to obey this precept. I have learned, how ennobling it is for a man in however lowly station, how strengthening under whatever burden of sorrow, to take up his cross in the spirit of Christ, and follow him.

Finally, there is a cross peculiar to the Christian. "All they who live godly in Christ must suffer persecution."

The self-denial of which I spoke is in itself a cross. Every time when a man subordinates his will to God's will, he is taking up his cross, and that too one peculiar to the Christian. But that of which I speak now, is the one laid on Christians by an unchristian world. It's the trials he has to bear at the

hands of others, because of his Christian profession. It is the one Paul had to bear, and of which he says he was not ashamed. He had been imprisoned, scourged, stoned, shipwrecked. He had suffered the loss of all things, because of his faith and zeal, and yet he says "God forbid that I should glory save in the cross of the Lord Jesus Christ." It's the cross that has been borne by the noble army of the martyrs, the cross once carried by every saint in Heaven. The cross, the same in kind, you must carry when you are out in the world. Not the cross of Paul, or Stephen, or John. Not the cross perhaps of the worthies of our own land, whose worth came out in troublous times. Not perhaps resisting unto blood, but your own cross—the one made for you, and laid on you, by the men of your own time and your own sphere. The cross made up of the infidel sneerings, the sceptical questionings of the enemies of religion, and the cold indifference of those who from their profession ought to be your friends.

Every man knows his own difficulties of this kind best, but there are few spheres in which there are not some who make light of the Bible, of Churches, of religious work. Who delight in nothing more than the ribald jest that provokes a laugh at the expense of a religious companion, who, if they have not driven the nails into the Saviour's hands and feet, nor pierced him with the spear nor crowned him with thorns, have joined with the crew who shouted, away with him, crucify him.

These are the men you have to face, my Christian brother, men you can surely afford to despise. I know well how hard 'tis, for a young man especially to bear such attacks. I know how the young spirit that loves to be praised and encouraged and needs help, shrinks under the withering influence of sneering and opposition. Still, why should you fear the laugh of a profane coward, when the Lord is on your side. "Who is he that will harm you, if you be followers of that which is good?"

And if ye wish an example, look to Christ. He was mocked, buffeted, spit upon, but through it all he went with a calm dignity. "As a sheep before the shearers is dumb, so he opened not his mouth." "When he was reviled, he reviled not again, when he suffered he threatened not, but committed himself to Him who judgeth righteously." From him, you may learn how "when ye do well and suffer for it, you may take it patiently."

Take up your cross and follow him, for as he was perfected through his sufferings, so in that same school may ye too be matured. For as the storms rock the tree, and cause it to strike its roots deeper so do persecutions give depth and strength to Christian faith.

And oh, what is it, that ye gain an infidel's smile, if thereby you have alienated God. And what is it on the other hand, that ye have

denied yourself to a few false, or at the best short-lived pleasures, and borne your cross for a time, if thereby ye gain the present joy the Christian only knows, if ye have that peace that lies like an unfathomed, untroubled deep under the surface waves of life, and have besides the assurance of being with Christ hereafter. For from the sacred joys of his life, of self-denial, from the peace that sustained him even on the cross, from the glory to which now he is exalted. From these as well as from his sorrows, the Saviour is calling on you to-day to deny yourself, to take up your cross, and follow him. Amen.

FOR THE MONTHLY RECORD.

Another home is darkened,  
For death has entered in,  
Another guest has harkened,  
"Come up thy rest to win."  
On earth a silent dwelling,  
Where waves of sorrow stir,  
In heaven an anthem swelling,  
A welcome home for her.

A child and husband keeping  
Their mournful vigil where  
A mother's heart is weeping  
Its grief away in prayer.  
The grasp to-day is tightened,  
Whose touch felt long ago,  
Her silver hair has whitened  
By sorrows' veil of snow.

There is darkness with the living,  
Wet eyes and drooping head,  
Love in its fulness giving,  
Sweet memories to the dead.  
There is joy where angels gather  
Around the rainbowed throne,  
In the household of the Father,  
For the child whose rest is won.

Where darkness never shadows,  
Where tears are wiped away,  
Where on the green, still meadows,  
The living waters play.  
No more a suppliant chieftant,  
She stands a victor there,  
Hers is the glorious raiment,  
Which ransomed spirits wear.

While here she did not cumber,  
No loiterer in the shade,  
Foremost among the number,  
On whom the yoke was laid.  
The Master held the guerdon,  
Who by his people stands,  
She bore the noon-day burden,  
And worked with willing hands.

Through all earth's weary ~~winding~~  
Above the toil and strife,  
Though sometimes tears were blinding,  
She saw the crown of life.  
So worked with meek endeavour,  
And now where angels wait,  
It hinds her brow forever,  
Within the golden gate.

Why weep that she has entered,  
A little while before,  
There—where her love was centred,  
She rests forevermore.

Waiting for those who scrow,  
While it is called to-day,  
Knowing that God's to-morrow  
Will meet them on the way.

Up while your hearts are yearning  
Over this silent dust,  
With lamps all trimmed and burning,  
With full and patient trest,  
Watch till the light grow clearer,  
The midnight hour is past,  
The bridegroom's step draws nearer,  
And ye shall meet at last.

HALIFAX, 1862.

M. J. K.

Missions in the Nineteenth Century.

BY DR. NORMAN MCLEOD.

At the commencement of this century, the whole Protestant missionary staff throughout the world amounted to ten societies only. Of these, however, two only had really entered the mission-field with any degree of vigour,—viz., the Society for the Propagation of the Gospel in Foreign parts; and, above all, the Society of the Moravian Brethren. The Wesleyan, Baptist, London, and Church Missionary Societies, though nominally in existence, had hardly commenced their operations. There were, besides the above, two small societies on the Continent; two in Scotland; and not one in all America! How stands the case now? The Protestant Church instead of ten, has fifty-one societies; the great majority of which have each more labourers, and a greater income, than all the societies together of the Protestant Church previous to 1800!

If the last sixty years be divided into three equal periods, nine societies belong to the first, fifteen to the second, and twenty-four to the third.

The following facts, collected from statistics of the great missionary societies up to 1861, will afford—as far as mere dry figures can do—a general idea of the present strength of the mission army of the Protestant Church, with some of its results:—

There are now 22 missionary societies in Great Britain; 14 in North America; and 15 on the Continent of Europe; in all, 51. These employ, in round numbers, 12,000 agents, including ordained missionaries, (probably 2000) teachers, catechists, etc.; occupy 1269 stations; have 335,000 communicants from heathendom, 252,000 scholars; 460 students training for the ministry; and are supported by an income of £860,000 per annum.

The greatest results have been attained by England. Connected with her great societies there are nearly 7000 agents, 630 stations, 210,000 communicants, 208,000 scholars, with an annual income of £510,000.

But in order to enable our readers still more clearly to realize the advances which the

Church has made during the last half century. Let us consider the progress of one of those societies, and take as an illustration the Church Missionary Society. It was founded a few months before 1800. Its income in 1802, was £356. It now amounts to £104,273. In 1804, it had one station abroad, two ordained European missionaries, but no native assistants. It has now 148 stations, 258 ordained clergymen (many of whom have studied in the English Universities), a large staff of native clergy, with 2034 other agents most of whom are natives. In 1810, it had 35 male, and 13 female scholars in its schools; it has now 31,000 scholars. In 1816, the good Mr. Bickersteth had the privilege of receiving its first converts, amounting to six only, into the communion of the Church. Its communicants now number about 21,000.

Let us, however, examine the missionary labours of the Protestant Church during this century, from another point of view. Take the map of the world, look over its continents and islands, and contrast their condition, as to the means of grace, in 1800 1862.

In 1800, the only missions east of the Cape of Good Hope were in India. These were confined to the Baptist Mission, protected in the Danish settlement of Serampore: and the missions in Tanjore, in southern Italy. The former was begun by Carey and Thomas (in 1793), who were joined by a few brethren in 1799. The first convert they made was in 1800. The latter mission had existed since 1705, and numbered about nine labourers at the commencement of the century.

Of the East India Company's chaplains, Claudius Buchanan alone had the courage to advocate in India the missionary cause; and his sermon preached upon the subject in 1800 in Calcutta, was then generally deemed a bold and daring step. Hindustan was closed by the East India Company against the missionaries of the Christian Church. China, too, seemed hermetically sealed against the gospel. The Jesuit mission had failed. Christianity was proscribed by an imperial edict. Protestant missions had not commenced. The language of the nation, like its walls, seemed to forbid all access to the missionary. In Africa there were but few missionaries, and these had lately arrived at the Cape. In the black midnight which brooded over that miserable land, the cry of tortured slaves alone was heard. New Zealand, Australia, and the scattered islands of the Southern Seas, had not yet been visited by one herald of the gospel. A solitary beacon gleaming on the ocean from the missionary ship, "Buff," had indeed been seen, but not yet welcomed by the savages of Tahiti. The mission was abandoned in 1809, and not a convert left behind! No Protestant missionary had preached to those Indian tribes beyond the Colonies, who wandered over the interminable plains which stretch from Behring's Straits to Cape Horn. Mahometan states were all shut

against the gospel; and to forsake the Cross, was to die. In this thick darkness which covered heathendom, the only light to be seen—except in India—was in the far north, shed by the self-denying Moravians,—a light which streamed like a beautiful aurora over the wintry snow and icebound coasts of Greenland. To this gloomy picture we must add the indifference of the Protestant Church to God's ancient people. No society then existed for their conversion; and of them it might indeed be said, "This is Israel whom no man seeketh after!"

How changed is the aspect of the world now! There is hardly a spot upon earth, (if we except those enslaved by Popery—where the Protestant missionary may not preach the gospel without the fear of persecution. The door of the world has been thrown open, and the world's Lord and Master commands and invites his servants to enter, and, in his name to take possession of the nations. Since 1812, India, chiefly through the exertions of Mr. Wilberforce, has been made accessible to the missionaries of every Church. Christian schools and chapels have been multiplied; colleges have been instituted; thousands have been converted to Christ; and tens of thousands instructed in Christianity. The cruelties of heathenism have been immensely lessened; infanticide prohibited; Sutteeism abolished; all Government support withdrawn from idolatry; and the Hindu law of inheritance has been altered to protect the native convert; while a new era seems to be heralded by the fact that a native Christian Rajah has himself established a mission among his people.

All the islands in the Eastern Archipelago are now accessible to the missionary; most of them have been visited. Ceylon has flourishing congregations and schools; Madagascar has had her martyrs, and has still her indomitable confessors.

China, with its teeming millions, has also been opened to the gospel. The way had been marvellously prepared by Dr. Morrison, who as early as 1807 had commenced the study of the language which he lived to master. Accordingly, when the conquests of Britain had obtained admission for, and secured protection to the missionaries as well as to the merchants of all nations, the previous indefatigable labours of Morrison had provided, for the immediate use of the Church of Christ, a dictionary of the language, and a translation of the Word of God. The Christian religion is tolerated by law since 1844, and may be professed freely by the natives! The gospel is now advancing in that thickly-peopled land of patience and industry and native preachers are already proclaiming to their countrymen the tidings of salvation.

Africa has witnessed changes still more wonderful. The abolition of the British slave trade in 1807, and of slavery in the British dominions in 1834, have removed immense



barriers in the way of the gospel. The whole coasts of Africa are being girdled with the light of truth. It has penetrated throughout the south, where the French and German Protestant Churches labour side by side with those of Britain to civilize the degraded Bushman, the low Hottentot, and warlike Kaffir. The chapel in Sierra Leone, built from the planks of condemned slavers, and containing 1000 worshippers, is a type of the blessings brought through Christianity to injured Africa.

Abyssinia has also been visited with every prospect of success.

And how glorious has been the triumph of the gospel throughout the whole Pacific! In 1837, Williams was able to address royalty in these noble words—"It must impart joy to every benevolent mind to know, that by the efforts of British Christians upwards of three hundred thousand of deplorably ignorant and savage barbarians, inhaling the beautiful islands of the Pacific, have been delivered from a dark, debasing, and sanguinary idolatry, and are now enjoying the civilizing influence, the domestic happiness, and the spiritual blessings which Christianity imparts. In the island of Raratonga, which I discovered in 1823, there are upwards of 3000 children under Christian instruction; not a vestige of idolatry remains; their language has been reduced to a system, and the Scriptures, with other books, have been translated. But this is only one of nearly a hundred islands to which similar blessings have been conveyed." Tens of thousands of souls more have been added to this number since these words were written! In no part of heathendom has the gospel produced, in so short a time, such wonderful fruit as in Polynesia. The labours and sacrifices of the converted natives are more striking than in any other missions. Many islands have been converted solely by means of a native agency, and are superintended by native preachers only. Let us take the Sandwich Islands as illustrating what has been accomplished for the natives, and by them. The American Mission was commenced in 1824. These islands have been converted long ago to Christianity, so that not a vestige of idolatry remains, and not only do they support their own clergy and schools, but have their own Bible and Foreign Missionary Society. They raise for these objects about £4000 per annum, and support six missionaries to the heathen islands around them. The communicants in the islands amount to upwards of 25,000, and the children who attend the common schools to a still greater number.

If we turn our eye to the great Western Continent, we see the gospel preached to its wandering Indian tribes; while the condition of Mexico and of California affords every prospect of the rapid extension of truth through kingdoms long benighted.

Mahometan countries have also been open-

ed to the missionary. Through the influence of Lord Aberdeen and Sir Stratford Canning the Sultan was induced in 1844 to give religious toleration to his subjects; so that now, for the first time, a Mussulman may change his faith without incurring punishment. Several societies labour in Algiers, Egypt, Palestine, Asia Minor, Greece, and Constantinople. The Euphrates is being dried up. The Mahometan power is tottering, and ready to fall! When it dies and is buried, who will wear mourning at its funeral?

And how strange is the meeting between the distant East and West, the distant past and near present, visible in the fact, that it is missionaries from America who now unveil to the dwellers in the land of the Chaldees, and to the wanderers among the mountains which shadow the birth-place of the human race, that blessed faith and hope which dwelt in Abraham, as he journeyed at the dawn of history from that old land, and which has returned thither again in Christian men imbued with Abraham's faith, after having accompanied civilisation around the globe? God's blessing has signally attended the American mission among the Nestorians. The revival of religion in their schools and churches has been great and glorious.

To all these facts we must add the labours of the Church during the last sixty years in the salvation of *Israel*. Much, very much, has been accomplished, in spite of immense difficulties, by upwards of twenty-six societies and it has been computed that no fewer than 8000 have, during the above period, been added to the Church of Christ.

May we not exclaim, What hath God wrought! Yet how can any statistics carry to our hearts a sense of what has been done for immortal souls by the gospel during this eventful period? What homes have been made happy by it; what families united in the bonds of love; what sick-beds soothed; what dying beds cheered; what minds illumined, and what hearts filled with joy unspeakable, and full of glory!

The British and Foreign Bible Society may be adduced as forming the most remarkable illustration of the progress made during the present century, in leavening the world with the Word of God. Previous to its formation in 1804, there was not one society in existence whose sole object was the distribution of the Bible in all lands. There are now upwards of 50 principal and 9000 auxiliary Bible Societies. In 1804, the Bible was accessible to only 200 millions of men. Now it exists in tongues spoken by 600 millions. The London Bible Society alone sends forth annually upwards of 1,787,000 copies. During the last sixty years it has issued 39,315,226 Bibles, in 163 different languages, and in 143 translations never before printed. Its receipts for 1862 amount to £168,443.

It surely cannot fail to fill the heart of every Christian with deepest thankfulness, to

contemplate the glorious achievements of the last sixty years, in circulating the Word of God. The Church, like the angel seen in prophetic vision, has been flying with the everlasting gospel to every nation, and kindred, and tongue, and people. It has given the Bible to the inhabitants of the old lands of Egypt, Ethiopia, Arabia, Palestine, Asia Minor, and Persia; to the indomitable Circassian; the mountaineers of Afghanistan; to tribes of India speaking thirty-two different languages or dialects; to the inhabitants of Burmah, Assam, and Siam; to the islanders of Madagascar and Ceylon; to the Malays and Javanese of the eastern seas; to the millions of China, and the wandering Kalmuck beyond her great wall; to the brave New Zealander; to the teeming inhabitants of the island groups which are scattered over the Southern Pacific; to the African races, from the Cape to Sierra Leone; to the Esquimaux and Greenlander, within the Arctic circle; and to the Indian tribes of North America. All are now furnished with a translation of that wonderful volume, which, with the light of the universal living Spirit of God, at once reveals to man, in every age and clime, his lost and miserable condition, and tells him of a remedy that is adapted to meet every want of his being,—to redeem him, by a moral power it alone can afford, from all sin and misery, and to bring him into the glorious fellowship of the holiness, the blessedness, and joy of Jesus Christ, and all the family of God in earth and heaven!

But the labours of the TRACT SOCIETIES, during the last sixty years, also deserve our attention.

Foremost in this great work has been the Religious Tract Society of London. That Society was formed in 1799. During the first year of its operations, ending in May 1800, it had issued 200,000 tracts. What is its present working power? Its annual income from sales, and benevolent contributions (£12,500), is £95,000. Its annual distribution of tracts, including handbills, from the London Depository is, in English 20,870,074 and in Foreign languages 537,729, making an annual total of 21,407,803. It publishes tracts in 117 different languages. Taking into account the circulation of affiliated societies, the total probable annual distribution of tracts, British and Foreign, in connexion with the Religious Tract Society, amounts to 28,500,000.

### Opening of the General Assembly of the Church of Scotland

On Thursday the General Assembly of the Church of Scotland was opened in presence of Lord Belhaven, K. T., her Majesty's Lord High Commissioner.

His grace held a levee in the Picture Gallery of Holyrood, at 11 o'clock, which was

less numerous attended than on former occasions, owing probably to all state ceremonial being dispensed with on the occasion, in consequence of the deep mourning of the Royal family. His Grace proceeded by way of Abbeyhill, Regent Road, and North Bridge, to the High Church, and although the streets were considerably thronged, there was a complete and decorous silence maintained throughout the route. In the High Church a sermon was preached by the Rev. Dr. Colin Smith, the retiring Moderator. There was a large attendance at the service of members of Assembly and others. At a quarter to two o'clock, Divine service in the High Church being concluded, the Lord High Commissioner proceeded to the opening of the General Assembly, and took his seat upon the throne. Dr. Smith, retiring Moderator, constituted the Assembly with prayer, and the roll of members was read. Dr. Smith then proposed as his successor Dr. James Bisset, of Bourtrie. The nomination being unanimously agreed to by the House the Rev. Doctor was introduced, and made the usual obeisance to the House and to the Lord High Commissioner.

Her Majesty's commission to Lord Belhaven, K. T., to represent her in this General Assembly, was then read; as also her Majesty's usual gracious letter to the Assembly—both of which were ordered to be recorded.

The Lord High Commissioner then said—Right Rev. and Right Honourable, I have again the honour of being appointed the representative of my Sovereign to your venerable body. He then alluded in appropriate terms to the death of the Prince Consort. I am commanded to present to you the Queen's usual gift of £2000 for the religious education of her people in the Highlands and Islands, and I beg to offer you everything in my power which can conduce to your comfort and convenience during the ensuing session of Assembly.

Dr. Cook was unanimously elected principal clerk of the Assembly. An address of condolence to her Majesty was unanimously adopted.

The Assembly then proceeded to elect a second clerk in room of Dr. Cook, appointed first clerk.

Dr. Pirie, Aberdeen, moved the appointment of Principal Tulloch, which was seconded by Professor Swinton.

Dr. Macpherson, Aberdeen, nominated Dr. Paul of Banchoory-Devenick, which was seconded by Dr. Bryce.

Dr. Macfarlane, Duddingstone, nominated Mr. Wilson of Dunning, which was seconded by Principal Barclay.

Mr. Thomson of Forgan nominated Mr. Hill of St. Andrews, which was seconded by Dr. Park, Cadder.

The Assembly then divided, when there voted—For Principal Tulloch, 161; for Mr.

Wilson, 63; for Mr. Hill, 43; for Dr. Paul, 37.

Principal Tulloch, who was thus elected by an absolute majority of votes, returned thanks for his appointment.

The Assembly then adjourned till next day.

#### FRIDAY.

The Assembly met this forenoon at 11 o'clock.

#### THE LATE DR. SIMPSON.

Mr. Phin, of Galashiels, proposed that a small committee be appointed to prepare and submit to the General Assembly a short minute, expressing their sense of the loss which the Church had sustained in the removal by death of the Rev. Dr. Simpson of Kirknewton, and of the services which he had rendered to them in that House.

Dr. Hunter seconded the motion, which was unanimously agreed to.

#### THE LORD ADVOCATE'S EDUCATION BILL.

The Assembly then proceeded to consider the Education question. Some discussion took place as to the form in which the subject should be taken up, when it was suggested that a part of the Education Committee's report, relating to the Lord Advocate's Bill, should be read; and the overture from the Presbytery of Paisley was likewise submitted which asked the Assembly to take into serious consideration the propriety of petitioning Parliament for the appointment of a Royal Commission to enquire into the condition and wants of education in Scotland, prior to any further legislation on the subject. It was resolved, without hearing the report of the committee, to enter at once on the consideration of the Lord Advocate's Bill as it lay on the table.

Dr. Muir, Edinburgh, said he did not intend to enter on the discussion of this subject, but would content himself with simply moving that that afternoon a petition should be sent from the Assembly to the House of Commons, entreating respectfully, but most earnestly, that the Education Bill be not passed into law. It appeared to him that the General Assembly of the Church of Scotland, attached as it was to the evangelical truth, and thoroughly persuaded that there was no instrumentality for educating and training the mind which could ever be employed to the exclusion of God's Word, could never approve of an educational measure which had the defect of making no provision for religious instruction. After noticing the painful, indeed frightful, aspect which the bill presented, in the power which was placed in the hands of the commissioners, for the destruction of parish schools, he observed, with respect to a particular suggestion which had been made in regard to this bill, that his feeling was, that for the General Assembly to proceed to sit as it were in solemn conclave with the framer of this bill, and those associated with him in

framing it, for the purpose of endeavouring to rectify certain details when the measure was in principle utterly vitiated, would be altogether inconsistent with the evangelical character of the Assembly. The bill which had been passed into law last year administered a very serious blow to the Church of Scotland, and had put her into a position than which he could not think of anything so utterly degraded. It gave no guarantee for the religious faith of the teacher, and if a Presbytery found fault with a teacher, all that could be done for the purpose of removing him was to make a communication of the circumstances to the Secretary of State, on whom it depended whether the case would be taken up or not. Dr. Muir noticed some other provisions of the measure of last year, and remarked that as a sequence to it, this new projected bill was not only to establish schools without the Shorter Catechism, but without the Bible of God. He concluded by repeating his motion.

Dr. Bryce said that if the bill passed into a law there would be an educational policy by which the whole foundation on which the education of the young of Scotland had hitherto rested would be completely destroyed. He trusted that the Assembly would treat the bill in the manner proposed by the reverend doctor who had just spoken, and therefore had great pleasure in seconding the motion.

After some further discussion the motion of Dr. Muir was agreed to *nem. con.*

The Assembly adjourned at five o'clock till next day.

#### SATURDAY.

The Assembly resumed to-day at eleven o'clock—Dr. Bisset, Moderator.

#### CONSOLIDATION OF ACTS CONNECTED WITH THE ELDERSHIP.

DR. HILL read the report of the committee on the Consolidation of the Acts of the Assembly connected with the eldership. The report stated that an abstract of all the acts at present in force relating to the eldership had been printed, and transmitted to Presbyteries for their consideration, with a view to its being passed into a Declaratory Consolidated Act. The committee suggested that the law in regard to evidence should be so far altered as to admit of any person otherwise well qualified being eligible for the office of an elder in the congregation of which he was a member, and in which he had been a communicant for at least twelve months preceding. This alteration would extend to country parishes the privilege in regard to eldership already enjoyed by large towns. Another matter respecting which further legislation was considered necessary, was in regard to the admission of an elder already advanced into another session of which he was not practically a member. The committee was not aware of any existing law upon the subject, although such admissions were not unknown

in practice. It was considered desirable that chapels of ease should each be provided with an efficient staff of elders; but in regard to this very important yet difficult matter, the committee were not prepared to submit any separate proposal to the Assembly. The committee recommended the reappointment of the committee, with the same instructions as before, and, further, that the committee be instructed to receive and report on the remarks made by Presbyteries on the abstract transmitted by last Assembly, and to prepare and lay before a future meeting of this Assembly an overture or overtures on such matters connected with the eldership as they might deem it of importance to bring under the consideration of Presbyteries. The committee also suggested that Sheriff Barclay be added to their number.

After some conversation the report was adopted and the committee accordingly reappointed.

#### INDIAN CHURCHES.

DR. BRYCE then submitted the report of the committee on Indian Churches, and proposed that the Assembly should, after hearing a short statement of the contents of the report, remit it to a special committee to consider the various important matters involved in it, the committee to report to another sediting of the Assembly. Dr. Bryce (who was scarcely audible at the reporters' seat) then proceeded to give a brief outline of the contents of his report. The report, he said, referred to the great increase in the number of chaplains in India, and to the location of the chaplaincies, which he believed might now be regarded as permanently fixed. At Allahabad, Poonah, and elsewhere, the work of providing churches had already begun with the aid of liberal grants from Government. In connection with the army chaplaincies, he might mention that where there was no Presbyterian chaplain the Presbyterian soldiers were marched to the Episcopal service, whereas Roman Catholic soldiers, where they had not the services of the priest, were not bound to attend divine service; nor were Episcopalian soldiers in any case marched to the Presbyterian service, for where there was no Episcopalian chaplain the officer on duty read the prayers of the Church of England. Now, the committee were very desirous to secure to those Presbyterian soldiers who might wish it the privilege of refusing to attend the Church of England services; and they were also desirous of using the Aids to Devotion which had been approved of by the Assembly for the use of soldiers, sailors, colonists, and others beyond reach of regular ministrations. Dr. Bryce concluded by suggesting that the report should be printed by the committee to whom it should be referred.

Dr. Macpherson, Aberdeen, moved that the report be remitted to a committee, to consider and report to a future meeting of this Assembly.

The motion was carried unanimously, and the discussion of the matter was postponed till the report of the special committee was brought up.

#### THE COLONIAL SCHEME.

Dr. Stevenson, convener, then submitted the report of the Committee for promoting the religious interests of Scottish Presbyterians in the colonies. The committee commenced their report by congratulating the Church on the still advancing prosperity of Queen's College, Kingston. The number of students of divinity attending that seminary during last session has risen to twenty-two, being an increase of five on the previous session, and precisely double the number enrolled for session 1859-60. From other quarters also the convener continues to receive the most gratifying accounts of the great zeal, ability, and success with which the Very Rev. Dr. Leitch discharges his duties, both as a teacher of theology and the principal of a college. The committee proceed to notice the position of matters in the various colonial churches and mission stations, including those in the West Indies, British Guiana, Ceylon, the Mauritius, Buenos Ayres, &c. The committee conclude their report by appealing to the liberality of the Church on behalf of the scheme. They acknowledge, with special thankfulness to God and the Christian people, an increase of £400 in the collections for colonial missions of this year as compared with the preceding. This, along with a legacy of £200, which though bequeathed and reported a considerable time since, has now become payable, will enable them to begin the ensuing year in as favorable a position, and with more favorable prospects, pecuniarily, than that in which they entered on the last. Still their expenditure has exceeded their income by nearly £300 for the year. Even this, however, implies a material reduction. The excess of expenditure over income for the last six years was:—1856-57, £734 2s. 7d.; 1857-58, £628 12s. 0½.; 1858-59, £2027 7s. 8d.; 1859-60, 1093 14s. 11d.; 1860-61, £1293 0s. 9d.; 1861-62, about £250; so that by means of strenuous efforts the committee are gradually approaching an equalisation of the two. But with that result, they neither will be, nor ought to be satisfied. There should be an annual surplus, not permanently indeed, yet assuredly, until the exhausted reserve fund be replenished to the extent of several thousand pounds. The accounts appended showed that the total income of the year was £3463 12s. 4d., and the total expenditure £3799 4s. 5½d.; the funds in hand at 15th April being £2460 13s. 10½d., as against £2796 6s. at the same date last year.

Principal Campbell, Aberdeen, moved the adoption of the report, and made an urgent appeal on behalf of the Committee.

Major Baillie seconded the motion, which was supported by Dr. McTaggart, Glasgow.

Sir W. Jardine, after alluding to the great interest which all must feel in the manner in which religious instruction was provided for the vast number of emigrants who had left this country within the last few years, suggested that the committee should be instructed to exercise such superintendence over, and afford such encouragement to, all the ministers and missionaries in connection with the Colonial Committee, with the view of securing the faithful and efficient performance of their duties.

Sir J. H. Maxwell likewise supported the motion.

Mr. Johnston, Cambuslang, urged upon the Assembly the necessity of adopting some measures for carrying on missionary operations in Africa.

The motion was then agreed to, with the addition of Sir Wm. Jardine's suggestion.

The Assembly adjourned shortly afterwards.

#### MONDAY.

The Assembly resumed to-day at 11 o'clock.  
CONVERSION OF THE JEWS.

Professor Mitchell gave in the report of the committee for the Conversion of the Jews. The report details the operations of the missionaries in Germany, Turkey, Egypt, and Abyssinia. On the occasion of the recent visit of H. R. H. the Prince of Wales, warm friends of the mission at Alexandria made application to the Viceroy, through her Majesty's Consul-General for Egypt and succeeded in obtaining from his Highness a grant of a piece of ground outside the city, which they were at liberty to sell, in order to purchase a site for a church and school in any part of the city which they might deem most convenient. The ground was valued presently at from £1500 to £2000; and it was said that if the sale of it was deferred for a short time it might even rise in value. In the course of the past year the Rev. James Christie was transferred from Alexandria to Constantinople. Mr. Gustave Stern—son of Professor Stern of Karlsruhe—was appointed to succeed him in the charge of the school at Alexandria. M. Ibrahim Barker, a Turkish convert, who had been associated with Mr. Stern in Malta and Karlsruhe, was also sent to Alexandria, where it was hoped he might find full employment in visiting among Turkish sailors and in acting as a *colporteur*. Mr. C. F. Hofheinz was appointed teacher at Salonica in room of Mr. Schillinger, who had been removed by death, and Mr. G. A. Spath at Smyrna, in room of Mr. Leopold Roseberg, who had resigned. Messrs. Coull and Crosbie have consented to remain at their posts. The committee recommended that Mr. Scott should be succeeded in the charge of the school at Haskioy by Mr. Robertson, who had just completed his third session of regular attendance in the Divinity Hall. The committee desire in the strongest terms to re-

commend to the countenance and support of all interested in the success of the Jewish Missions, the Ladies' Associations for the Christian education of Jewish females. The committee had occasion to refer to the efficient aid rendered in this good work by the Glasgow Ladies' Association, by means of their teacher at Alexandria, and also by the zealous agents of Edinburgh Ladies' Association in the Grand Duchies of Baden and Kesse, and in Smyrna. Female teachers were urgently required at Salonica and Constantinople. The committee deeply regret to have to report a decrease on all the branches of their ordinary income for the past year, and that there was a very considerable increase in the number of non-contributing parishes—there being no fewer than 281 parish churches and 127 chapels in which no collection had been made during the past year for the advancement of the Redeemer's kingdom among His ancient people. Collections had been made in behalf of this mission in 807 churches and chapels, being a decrease of 29 as compared with last year. The amount of these collections was £2242 16s. 1d. being a decrease of £1. 3s. 8d. from the previous year. Contributions had been received from twenty-seven parochial and congregational associations to the amount of £66 14s. 2d. being as compared with last year a decrease of £23 8s. 4d.; and there was also a decrease of £221 7s. 2d. in the contributions received from individuals, and of £57 2s. 6d. from legacies, exclusive of a legacy of £1,000 from a benevolent lady, who recommended that it should be held as capital, and only the annual interest of it used for the current expenses of the scheme. The contribution from the Lay Association was £111 10s. being £17 8s. 8d. less than for the previous year. The whole ordinary income of the committee for the year to 15th April last, exclusive of above legacy, amounted to £2,961 6s. 6d., being £302 7s. 4d. less than the income for the previous year; while the expenditure for the same period had been £4,302 14s. 2d., being £355 18s. 3d. more than for the previous year.

#### THE SCHEMES OF THE CHURCH.

The Rev. Geo. Cook read the report of the Special Committee on the Schemes of the Church, which detailed the suggestions they had received from various Presbyteries as to the best way of awakening greater interest in the schemes. The report concluded with the following recommendations:—1. That the committees of the Schemes of the Church be earnestly enjoined to use all efforts for bringing the state and prospects of the schemes from time to time prominently and fully under the notice of congregations, and that prompt attention be paid to all communications from Presbyteries regarding chapels and missions within their bounds, as well as regarding those extended operations in which

the Church is engaged throughout the world. 2. That parish ministers, kirk sessions, and the body of adherents to our Church throughout the kingdom, be solemnly appealed to on the high and important duty of a thorough and hearty support under existing arrangements of such modifications of the present system as may be deemed advisable for those schemes, to the zealous prosecution of which the Church is solemnly pledged.

#### INDIA MISSION REPORT.

Dr. Craik read the report of the Committee for the Propagation of the Gospel in Foreign Parts, especially in India. In Gyah, (Berar) Mr. Clark has 22 children in the orphanage, and he appeals for the assistance of two European agents, for whom there is ample work. In Calcutta the attendance at the institution was—Brahmins, 152; Kaysthas, 203; other castes, 265; and Mahommedans, 10—total, 630. The Rev. Mr. Patterson, Dundee, has been appointed to proceed to Calcutta to join Mr. Oglivie. The Madras institution continues much in the same state as last year. There are nine classes, of which six are taught by Christian catechists and converts of the mission. In Bombay the institution has been conducted by Mr. Grant, the illness of Mr. Sheriff unfortunately necessitating his return home. The Committee report very favorably of the Sealkote and Ghospara Missions; and after regretting that they have, from want of funds, been unable to send out more missionaries to India, they suggest the expediency of concentrating the efforts made for the evangelization of India, and instead of continuing to uphold institutions in Calcutta, Madras, and Bombay, principally devoted to secular education, establishing stations in the interior, at which there might be carried on operations regarded by some as more exclusively of a missionary character than those now pursued at these institutions. This proposal should be submitted to Presbyteries, in order that the opinion of the Church might be clearly expressed and fully ascertained. The abstract of accounts showed that the general income for 1861-62 was £4971, and the expenditure £4053.

#### MEMORIAL FROM ARMY CHAPLAINS.

Dr. C. Smith submitted a petition from the Presbyterian army chaplains. They complained that, while they were chaplains in India, if they became ill or had to return home for the restoration of their health, they were discharged; and they prayed the Assembly to use their influence with the Government, or otherwise, so that they be placed, whilst they were in India, on the same footing as other chaplains. The rev. doctor remarked that so long as the present system prevailed, it was impossible to expect that a young man having prospects at home would go to be a Presbyterian chaplain in India.

Major Baillie moved that the petition be

referred to the Committee on Army and Navy Chaplains. The young man from whom the petition was sent was a most deserving person. The position of our Presbyterian chaplains should be inferior to that of chaplains of no other denomination whatever. (Hear, hear.) He moved that it be referred to the Committee on Army and Navy Chaplains, with power to communicate with Government on the subject.

Sheriff Barclay seconded the motion. The case of Mr. Milne might be the case of any one of the other five chaplains to-morrow. If they felt ill they would be at once discharged.

Dr. Charles thought the Assembly ought to make a very strong representation to Government on the subject. It would be exceedingly imprudent to get into a polemical discussion with the Government of India. Let them appeal to their better feelings.

Rev. Mr. M'Gregor, Paisley, said that the only difference between these chaplains and other officers was that their appointments were only temporary. But the greatest hardship was that they could be discharged at once without any pretext whatever. He could not agree with the last speaker that the blame attached to the chaplains themselves. Mr. M'Gregor gave a vivid picture of the injustice with which Mr. Milne had been treated.

Professor M'Pherson said the great mistake in this case was in not perceiving the difference between a gazetted and an officiating chaplain. The great mistake was in not ascertaining whether the rules relating to chaplains. He advocated the course proposed by Dr. Charles. He felt most anxious that the House should not adopt a course which could only end in disappointment. Let them show that this case contained the highest moral claim.

Professor Stevenson made a few remarks on the subject, saying that the steps advocated had already been taken, and had been an entire failure.

After a few words from Dr. McFarlane the motion was agreed to.

#### THE DUNLOP CASE.

The Assembly then proceeded to take up the Dunlop case. Our readers will remember that in this case the Rev. Wm. Gebbie, of Dunlop, was charged with heresy, and being guilty of permitting and encouraging indecorous and disorderly deportment in the conduct of religious services. There were in all nineteen charges against Mr. Gebbie; of these five were found proven by the Presbytery of Irvine after certain alterations had been made on them, and the remainder were found not proven.

Parties having been called, Mr. Adam Gifford, advocate, appeared for the libellers, and Messrs M'George, Cowan, and Galloway, writers, Glasgow, agents. For Mr. Gebbie—

Mr. D. B. Hope and Mr. John Millar, advocates; Mr. Connell agent. For the Presbytery—Rev. Dr. Campbell, Kilwinning; Rev. Mr. Arthur, Kilmarnock; and Rev. Mr. Brown, Beith.

The details of this painful case must be already well known, so that it will be unnecessary to give the speeches of counsel, as they were simply a resume of the evidence then taken. Mr. Gifford, for the libellers, commenced his address at one, and did not conclude till five, when the Assembly adjourned till the evening. Mr. Hope then replied for the rev. defender, and parties being removed, the

Procurator Cook said this was one of the most painful, and in some respects one of the most perplexing cases on which he had ever been called to deal in that House. He should not have ventured to submit anything to the House for the disposal of the case were it not that, owing to the number and character of the charges and the manner in which they had been brought before the House, there was some difficulty as to the procedure, and perhaps it would be his duty to state to the House the principles and mode in which he humbly thought the Assembly ought to proceed to the consideration of the case. The first thing to consider was whether the statements alleged in the libel to have been made by Mr. Gebbie were really heretical. The first, second, eleventh, and twelfth statements in the libel were extremely absurd, and foolish, and improper; but it would be a waste of the time of the House to say that they contained the statement of any heretical doctrine. He would, therefore, be disposed to move that these charges be found not proven, on the ground that, even though Mr. Gebbie made the statements referred to, he did not make them heretically, because there was nothing heretical in them. With reference to most of the other charges of heresy, they did contain statements that were heretical if it were proved that Mr. Gebbie made them. But before looking at the evidence in relation to these charges, he had one general observation to make. Looking at the whole circumstances of this unhappy and unfortunate case, he had the conviction very strongly impressed upon his mind that, even though the House should come to the conclusion that the words said to have been spoken by Mr. Gebbie were spoken by him, and, although they were heretical, it by no means followed that that House was to proceed at once and without some further inquiry to deal with this unfortunate gentleman as an obstinate heretic. (Hear, hear, and applause.) They must all have been of opinion that if there was one conclusion more than another that had come home to their minds it was this, that if this unfortunate gentleman did make some of these statements, he made them at a time and under circumstances of extreme excitement; and even although he made these statements they were

not to impute them to him as doctrines which he really held, which he taught at that time seriously and deliberately, and which he was prepared to teach now. He thought he was warranted in saying that this Church had always held itself competent, in adjudicating upon a charge of heresy before it proceeds to sentence, to ascertain what was the present mind of the defender as to the matters charged. (Hear, hear.) He would therefore submit that, whatever conclusion they came to on the fact as to whether Mr. Gebbie made these statements, they must, before they applied a sentence to their finding, deal with Mr. Gebbie in some form or another. Mr. Cook proceeded to state his opinion on the various charges in the libel, which he embodied in the following motion, with which he concluded:—"The General Assembly dismiss the appeals for the libellers, and affirm the findings of the Presbytery in regard to the first, second, eighth, tenth, eleventh, twelfth, fifteenth, sixteenth, seventeenth, and nineteenth charges of the libel, and of new find the said charges just proven; sustain the appeal on Mr. Gebbie against the finding of the Presbytery on the eighteenth charge, recall the said finding and find the said charge also not proven; sustain the appeals for the libellers against the findings of the Presbytery in the third, sixth, seventh, and ninth charges, recall the said findings and the said charge proven; dismiss the appeals for Mr. Gebbie and affirm the finding of the Presbytery as regards the fourth, fifth, thirteenth, and fourteenth charges, and find the said charges also proven to the extent to which the same has been found proven by the Presbytery. The General Assembly further find that the statements imputed to Mr. Gebbie in certain of the charges which the Assembly have found proven, as well as the acts said to have been done or countenanced by him on the occasions specified in the fourteenth charge of the libel which the Assembly has also proven, were altered and done in scenes and under circumstances of great temporary excitement; and that it is necessary before proceeding to pass sentence under the libel to ascertain whether Mr. Gebbie deliberately holds the opinions attributed to him, and justifies the acts said to have been done by him in the said charges; and the Assembly therefore delay pronouncing sentence *in hoc statu*, and appoint a committee to confer with Mr. Gebbie on the said matters, and to report to this Assembly at as early a date as may be."

Dr. Pirie seconded the motion.

After some remarks from Dr. Muir and Sir J. Heron Maxwell, the Assembly unanimously adopted Mr. Cook's motion, and appointed a small committee, in terms thereof, to confer with Mr. Gebbie, and report to a future diet of the Assembly.

The Assembly adjourned at midnight, till next day at eleven o'clock.

## THE COLONIAL SCHEME.

Dr. Stevenson, convener, then submitted the report of the Committee for promoting the religious interests of Scottish Presbyterians in the colonies, of which the following is an abstract:—

*British North America.*—The committee have again the pleasure of congratulating the Church on the still advancing prosperity of Queen's College, Kingston. The number of students of divinity attending that seminary during last session has risen to twenty-two, being an increase of five on the previous session, and precisely double the number enrolled for session 1859–60. From other quarters also the convener continues to receive the most gratifying accounts of the great zeal, ability, and success with which the Very Rev. Dr. Leitch discharges his duties, both as a teacher of theology and the principal of a college. After adverting to the changes in the missionary and ministerial department in Canada and the neighbouring British provinces, the report went on to say that for British Columbia the committee deeply regretted that they have hitherto been unable to do anything whatever. As far back as the middle of July 1861, a letter of inquiry was addressed to the Commander-in-Chief of that colony by the Convener; but no answer has been received. It would, however, be unfair to represent the inaction of the committee in this settlement as wholly due to the want of information. Anticipating a brilliant future for the new settlement on the Pacific, they have been extremely anxious to make many Scotch emigrants who have already been drawn thither by the unequalled climate, the prodigious fertility, and the mineral wealth of the colony. But the Church at home has not provided them with the means of meeting the emergency; and their zeal has been paralysed by the state of their accounts. Meanwhile, as appears from the last issue of authentic documents on the state of the colony, the local government is earnestly desirous, and is fully authorised by the Government at home, to promote and assist the organisation of Christian societies over the vast territory.

*West Indies.*—In Jamaica, the Rev. Mr. Radcliffe and the Rev. Mr. Milne continue to discharge their duties as ministers of our Church with their wonted zeal and efficiency. The committee regret that the legal question regarding the proprietary of the Church at Falmouth, or Montego Bay, has not yet been adjusted. From the Rev. Mr. Mitchell, our minister in Grenada, encouraging accounts have been received by the committee. The congregation in St. Vincent Island has been revived, and the Rev. D. Maclean left this country for that island six months ago.

*British Guiana.*—Six months after the last General Assembly had concluded its sittings, the Rev. Messrs. Barbour, Huskie, and Lillie left this country and proceeded to their des-

tinations, the former two for charges, the latter as a missionary. Mr. Huskie continues, since his arrival, to prosecute his labours with diligence in the parish of St. Clement's Berbice: and Mr. Lillie has been appointed to the parish of St. Mary's Demerara, which had become vacant by the resignation of Mr. Wallis. Mr. Barbour, on reaching the colony, applied himself, with characteristic singleness of heart and self-devotion to his ministerial work, but after labouring for three months in the organisation of the Church, he was seized with what is called the "seasoning fever," and the disease, having assumed a malignant type, rapidly subdued his strength and closed his earthly course. The colonists and the committee have sustained a severe loss and a grievous disappointment in his premature death. To fill the vacancy the committee immediately recommended the appointment of the Rev. James Nimmo: but when the time for leaving this country approached, he was most reluctantly, on account of the state of his wife's health, compelled to relinquish his purpose. The committee did their utmost to meet the emergency, and considered themselves fortunate in having secured the services of Mr. McGuffie, a minister of some experience, and highly recommended, who lately sailed from Southampton. He had been preceded by the Rev. Mr. McLellan who was selected and sent out to Demerara by the committee as a missionary. More recently still, another vacancy has been reported to the committee, caused by the resignation of Rev. Mr. Matthew, on the alleged ground of impaired health. It is so far satisfactory to think that Mr. McLellan, who was on the spot, was ready to supply the vacancy. But, meanwhile, two additional ministers at least, one of them a missionary, are required for the colony.

*Ceylon.*—The committee recommended the Rev. Mr. Young, their missionary in the Kandyan Provinces, to the Duke of Newcastle as a suitable successor to Mr. Palm, who had gone from Wolfendahl, Colombo, to Hurst. He was appointed accordingly, and is now ministering at Wolfendahl to the largest Presbyterian congregation in the East. The committee may be permitted to congratulate the General Assembly on the success of a negotiation which, begun three years ago, has ended in the acquisition, for our Church, of more than 1000 communicants who formerly belonged to the Dutch Reformed Church. This result may be regarded as mainly due to Mr. Palm's long-continued, consistent, and steady attachment to the Church of Scotland. The Rev. Mr. Watt has reached Ceylon, as Mr. Young's successor. We have accordingly now four ministers in that colony; and the convener, with the sanction of the committee, has recently been pressing on them the expediency of forming themselves into a Presbytery. In the meantime arrangements have been matured for the re-



ception of a fifth minister at another station in the interior of the island.

*The Mauritius.*—From the Rev. Mr. Mc-Irvine, our only minister in this colony, detailed and singularly interesting accounts have been received in the course of the year. His reports were, in the opinion of the committee, well entitled to the gravest consideration of the Assembly and the Church.

*Australia.*—This group of colonies presents almost an entire blank in the narrative of the committee's proceedings for the past year. The subject of union among the various Presbyterian bodies is still agitated in some of the provinces; but no definite result, beyond that in Victoria, which was reported a year ago, has as yet been reached.

*New Zealand.*—In this colony the Rev. Mr. Kirton continues to be our only representative. The interests of our Church, and of religion generally, have no doubt suffered greatly during a period of rebellion and war, and the discovery of gold has brought another element of disquietude to bear on the immigrant population. A movement, however, towards the formation of a second congregation in connection with our Church has recently been reported to the committee.

*Buenos Ayres.*—Through the well-directed exertions of the Rev. Mr. Smith at Buenos Ayres, and the Rev. Mr. Gebbie at Quelmes, arrangements have been completed for erecting a third congregation at Chascomus in this foreign territory. On the arrival of this third labourer, a Presbytery may at once be formed.

A notion has come to be entertained in some quarters that the work of the Parent Church in the colonies has been well nigh completed. Than this, no surmise could possibly be more unfounded. . . .

1. Little more can be said for British Columbia, unless it be added that a zealous friend of our Church from the west of Scotland, has already secured a site for the buildings requisite to accommodate a congregation and a minister connected with the Scotch Establishment. It is earnestly hoped that this grant of land may not remain much longer unoccupied.

2. In their last year's report, the committee suggested the formation of a bursary-fund, for the theological education at home of students from the colonies. Not a single farthing, however, has been transmitted to the collector, and the committee's circular elicited neither acknowledgement nor inquiry.

3. A year ago, the committee took the liberty of calling the attention of the General Assembly to the melancholy condition of those Oriental labourers, chiefly Hindus, who are employed in our colonies, both eastern and western. Somewhere above 250,000 of them were spoken of as having been imported into British Guiana, Jamaica, and Ceylon; and it has since been ascertained from Mr. McIrvine that, in the end of December 1860,

there were no fewer of them than 212,913, or fully two thirds of the whole population in the Mauritius. If to these figures be added the amount of Chinese in Australia and in British Columbia, where their number continues to increase, the result will be, that in our sugar and coffee plantations, and at our gold diggings, probably not much under half a million of heathen labourers are at work. The committee are aware of the opinion entertained by some, that this mass of human life, this multitude of human souls, lies beyond the scope of their evangelical labours, which ought, it is alleged, to be restricted to emigrants from Scotland and their descendants. But this is a view in which they cannot acquiesce; and which they feel assured, will never be deliberately adopted by the Church, or any considerable portion of it.

Finally, the committee are thus, as they have always been, importunate in their appeal to the liberality of the Church.

They acknowledge, with special thankfulness to God and the Christian people, an increase of £400 in the collections for colonial missions of this year as compared with the preceding. This, along with a legacy of £200, which though bequeathed and reported a considerable time since, has now become payable, will enable them to begin the ensuing year in as favorable a position, and with more favorable prospects, pecuniarily, than that in which they entered on the last. Still their expenditure has exceeded their income by nearly £300 for the year. Even this, however, implies a material reduction. The excess of expenditure over income for the last six years was:—1856-57, £734 2s. 7d.; 1857-58, £628 12s. 0½.; 1858-59, £2027 7s. 8d.; 1859-60, 1093 14s. 11d.; 1860-61, £1293 0s. 9d.; 1861-62, about £250; so that by means of strenuous efforts the committee are gradually approaching an equalisation of the two. But with that result, they neither will be, nor ought to be satisfied. There should be an annual surplus, not permanently indeed, yet assuredly, until the exhausted reserve fund be replenished to the extent of several thousand pounds. The accounts appended showed that the total income of the year was £3463 12s. 4d., and the total expenditure £3799 4s. 5½d.; the funds in hand at 15th April being £2460 13s. 10½d., as against £2796 6s. at the same date last year.

Dr. Stevenson (after giving in the report) said there had been put into his hands a copy of a pamphlet, addressed to the members of the Colonial Committees of the Church of Scotland and the Free Church, and the Board of Missions of the United Presbyterian Church and written by a minister of the Church of Scotland, who had not given his name. His only reason for noticing an anonymous pamphlet was that it had been introduced to the notice of the Church by Dr. Norman M'Leod of Glasgow. The complaints of the author of the pamphlet regarding Ceylon were to a cer-

tain extent well-founded, but he was not aware that the Church could be blamed for the evils, or had the power of remedying them. With regard to the difference of £100 in the salaries of the Episcopalians and the Presbyterians in Ceylon, the committee had remonstrated against the ordinance by which that difference had been established; but there was now a new governor, and he trusted that the evil might be now remedied. But there was another evil of which they had to complain connected with the burials at Ceylon, as the Presbyterian ministers were not allowed to enter consecrated grounds at the burials of Presbyterians. That evil they had also remonstrated against; and he hoped they would succeed in removing it. Dr. Stevenson proceeded to notice a paragraph in the pamphlet to which he had referred, which stated that colonial ministers had been treated with indifference and incivility by the Colonial Committee, and that even strangers spoke of the wondrous apathy of the Church of Scotland, the writer expressing his belief that there would be no general and no permanent improvement till a few clergymen of ability were severed from their charges, and gave their whole time to missionary and colonial operations. He (Dr. Stevenson) would not advert to the remedy suggested by the writer; but he was exceedingly sorry that any one of their colonial ministers should have reason to say that he or his brethren had been treated either with indifference or incivility. He did not wish to say anything strong on that point, because he believed the gentleman, when he wrote it, did so with a rash hand, and would be ready to withdraw it; and he believed that the respected clergyman who introduced the pamphlet would not be disposed to stand on such language. The correspondence which they had to carry out was very extensive, the most of it being carried on by their secretary; but he ventured to say that there never had been—since he knew anything of the doings of the committee—anything that could be construed into incivility. (Applause.) Very often they were obliged to give very unsatisfactory answers to parties who applied for grants, and very often they had to state their refusals in the shortest terms; but he was certain that their refusals had always been couched in the most civil language. (Applause.) If any member wished to satisfy himself further on this point, he would only say that the whole correspondence was on the table, and was open to inspection. As to the expenditure of the committee, their operations were conducted at a cost to the Church of only £65 per annum. They gave £45 for a secretary, and £20 to a clerk, and with the exception of the amount in which they were assessed by the general committee for rent and to the charges for stationary and postages, their annual expenditure for carrying on the business was £65; and if any one would take the

pains to look into the business he thought they would be able to testify that the work was done at a marvelously cheap rate. (Applause.) Arrangements had been made for no longer printing the reports of the schemes all at once in the *Missionary Record*—arrangements in which he most cordially acquiesced. The editor of the *Record*, instead of having the reports inserted immediately after the Assembly at length, could now observe the dates of the various collections, and in the number immediately preceding the collection for each scheme he could give what he considered most suitable in the way of reports, so as to have the information fresh before the Church at the time when the collection took place. (Applause.) This plan would render it necessary to adopt some plan for circulating the report, and the committee had resolved as an experiment to send a copy of it to every minister of the Church, which might help them to take a deeper interest in that important Scheme of the Church. If that experiment failed, the committee could consider what method might be next adopted to secure publicity for the report throughout the Church. Professor Stevenson concluded by expressing the gratification with which he had co-operated with the committee, and his readiness, should the Assembly see meet to reappoint him, to act as convener for another year. (Applause.)

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### Religious May Meetings in London.

THE month of May in the Great Metropolis of England is always one of great religious activity, and during the present year has been peculiarly so. In order that our readers may have some definite idea of what is doing by the various religious bodies in Great Britain for the spread of the Redeemer's kingdom at home and abroad we will lay before them a condensed summary of the more important of these various meetings. And first, we will notice the **MISSIONARY SOCIETY IN CONNECTION WITH THE CHURCH OF ENGLAND**. This Society employs missionaries both English and native in almost every portion of the heathen world,—in Africa, India, and in many of our Colonial possessions. Its operations have long been both vigorous and successful, and it is every year growing in resources and efficiency. It has already been blessed as an instrument of much good, and many of its missionaries have been God-fearing, devoted and able men. The income of this Society has been during the present

year £160,000, and the expenditure about the same.

"THE SOCIETY FOR THE PROMOTION OF THE GOSPEL IN FOREIGN PARTS" held its 161st Anniversary in May last. This is another English Church Society which since its institution, has expended more than £2,000,000 sterling, and sent 2,500 clergymen to minister to members of that communion in foreign lands. The Society's income for 1861, we are informed, amounted to £84,000 and that 419 clergymen and a great many teachers were supported altogether or in part out of these funds.

The Wesleyans in England are a powerful, well organized and rapidly growing body. They have long been distinguished for their zeal in missions. THE WESLEYAN MISSIONARY SOCIETY held its annual meeting in Exeter Hall. Our readers may have some idea of the scale on which this Society conducts operations when we inform them that it occupies 265 principal stations, upwards of 4000 chapels, employs 849 missionaries and upwards of 1000 agents, catechists, interpreters, &c. It has also 1,500 unpaid agents and about 150,000 members under its charge. To keep in motion this extensive and complicated machinery, it possesses an annual revenue of £136,000, besides legacies, donations, &c.

We have next THE LONDON MISSIONARY SOCIETY with a total yearly income of £79,000. The work of this Society is carried on throughout the islands of Polynesia, China, India, Madagascar and Central and South Africa. It possesses three institutions for the education and preparation for the Christian ministry of native Christians, and it is encouraging to find that 115 persons of this class are receiving instructions in connection with the numerous islands of Polynesia.

The BAPTIST MISSIONARY SOCIETY also held its Annual Meeting in Exeter Hall. This Society at the present moment sustains 66 missionaries and 148 native preachers and catechists. The number of members is nearly 6000, and it is stated that during the year 3,757 have been baptized. They maintain a mission college at Serampore, and report conversions of the heathen from nearly every station in Bengal. The funds of the Society amount to £33,000 a year.

What is called the UNITED METHODIST FREE CHURCH, maintains Home and Foreign

Missions with an annual income of £11,000.

The PRIMITIVE METHODIST MISSION, held their annual meeting at the Tabernacle, Newington, which was crowded by more than 7,000 listeners. This Society supports 190 missionaries with an income of £14,000.

The TURKISH AID SOCIETY expends £5,000 for the spread of Christianity among the Turks.

The PASTORAL AID SOCIETY.—This excellent Society raises nearly £50,000 a year, which is expended in grants to clergymen and lay agents in bringing the gospel to the destitute heathen of the great cities of the Mother country.

The LONDON CITY MISSION whose object is of a similar character with the preceding, but carried out somewhat differently, by distributing copies of the Scriptures, tracts, and employing besides 400 missionaries in the work. Their receipts during the past year were £37,000.

THE CHURCH OF ENGLAND SCRIPTURE READERS SOCIETY.—Annual income £10,000.

There are also Wesleyan Home Mission, Congregational Home Mission, and Baptist Home Mission Societies, each in its own way doing much good.

The IRISH CHURCH MISSIONARY SOCIETY has an income of £30,000.

The LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, has an income of £33,000—expends £30,000.

The BRITISH SOCIETY FOR THE JEWS.—Annual receipts £6,274.

The COLONIAL CHURCH SOCIETY possesses an income of about £30,000.

The BRITISH AND FOREIGN BIBLE SOCIETY which has agencies in nearly every quarter of the globe and a princely income of £168,000. Did our space permit we would gladly give details of the Report of this great and most useful Society, but at present we can only name it.

The RELIGIOUS TRACT SOCIETY.—This Society's income last year was £12,000 and the number of its publications amounted to about 42,000,000. This Society has done much to to meet and check the many infidel publications which annually pollute and debase the land.

We might go on enumerating but we find that space would fail us to give even a list of all the benevolent and Missionary Societies

engaged in the cause of Christianity throughout the world.

We have said nothing of what is doing by the three great Presbyterian bodies in Scotland, as that will be found in its proper place. But we have shown enough to indicate the activity and earnestness of the various denominations in the great work of evangelizing the heathen both at home and abroad. The total expenditure of all the different Societies cannot fall much below a million sterling every year. But great as this sum seems it is very small and inadequate for the work to be done. The great bulk of mankind are still in pagan darkness, and the amount that Great Britain contributes to rescue them out of it is about sixpence a year on an average to each of the population. This seems very little, but let us consider that were we to come up even to that low point we would as a church in this Synod raise what? 30,000 sixpences—£750 sterling or nearly £1000 currency for missionary purposes. As yet we have raised nothing, but we are about to enter on the work, and it would be well to keep before us the example set by the Mother Country.

### THE CHURCH IN NOVA SCOTIA.

AT ST. ANDREWS' CHURCH  
Pictou, June 4th, 1862.

Which day and place the Presbytery of Pictou met and was constituted. Sederunt—Rev. D. McCurdy, Moderator, Messrs. Herdman, Pollok, McKay, McGregor, Sinclair, and McMillan, Ministers. Hon. John Holmes, Donald A. Fraser, Esq., Messrs. Sutherland, Grant, and McKenzie, Elders, and Mr. Christie, Clerk.

#### Inter Alia.

The Minutes of last ordinary meeting were read and sustained. There was read a letter from the Colonial Committee, declining the grant of £75 to the widow and family of the late Dr. McGillivray, recommended by this Presbytery on the ground that they have no funds at their disposal for such objects.

There was laid on the table a letter from the Rev. Thomas Tallach, Minister of Pugwash, demitting the charge of that congregation. After considerable discussion, the Presbytery agree to record their regret that Mr. Tallach should have resigned the charge of Pugwash congregation in so informal a manner, at the same time they agree to accept his demission, and appoint Mr. Christie to preach in Pugwash on an early day, and declare the

congregation vacant, and instruct the Clerk to prepare a copy of certificate to Mr. Tallach to be submitted to the Presbytery for their approval during the sitting of Synod.

It was moved by Mr. Pollok, seconded by Mr. McMillan, and unanimously agreed to, that whereas there are several congregations within the bounds of this Presbytery, the supply of which prevents the members from attending to the spiritual interests of Cape Breton, and the communities forming in the gold mines, therefore resolved, that this court immediately memorialize the Colonial Committee on the subject, and respectfully request that two ministers be sent without delay, it being desirable, that if possible one of them should be able to preach in the Gaelic language.

Appointments were made for the dispensation of the Sacrament of the Lord's Supper as follows:—

NEW GLASGOW, June 22.—Messrs. Sinclair and McMillan to assist.

WALLACE, June 22.—Mr. McGregor to assist.

ROGER'S HILL, July 6.—Messrs. McKay, McMillan and Pollok to assist.

WEST BRANCH, EAST RIVER, July 13.—Messrs. Christie, McMillan and Pollok to assist.

PICTOU, July 20.—Messrs. Sinclair and McKay to assist.

WEST BRANCH, RIVER JOHN, July 20.—Messrs. Pollok and McGregor to assist.

MCLENNAN'S MOUNTAIN, September 28.—Messrs. Herdman, McGregor and McMillan.

LOCHABER, September 28.—Messrs. Pollok and McKay.

Adjourned to meet in St. Andrew's Church, Pictou, on the first Wednesday in September, at 11 o'clock in the forenoon. Closed with prayer.

JAMES CHRISTIE,  
Presbytery Clerk.

### Report of Missionary Labors in Cape Breton by Rev. Mr. Gunn, from March to June inclusive, 1862.

At the March meeting of the Presbytery of Pictou, in a minute taken down at the time (of which the Clerk furnished me with a copy), it was required of me by the Presbytery to present, at the next meeting of Synod, a Report of my labours as their missionary in Cape Breton, giving an account of the state of the Church of Scotland generally there, and such other matters as might be pertinent thereto.

Thus the task prescribed is twofold: First, to minister to our adherents there; Secondly, to furnish my committee with such general information as I might collect during the interval—adding any suggestions deemed appropriate on the occasion.

As regards the first—my labours, for various reasons (to be explained to my commit-

tee only), have been more limited than what I had originally contemplated. This, however, I do not apprehend to have been to the detriment of our cause there, but rather the opposite. On this account my exertions on behalf of your mission have been confined, for the period, to one county (Inverness), and a slice of the next adjoining one (Victoria).

Yet here I visited, and preached at, and baptized, at no fewer than fifteen churches and stations—at some of these repeatedly, viz.: Broad Cove Church, Interval; Cape Mabou; Mabou Hill; Lake Ainslie Church; McKimmon's Cove there; McKay's Cove there; McSwain's Brook at head of Lake Ainslie; Ainslie Glen; Skye Glen; St. Patrick's Bay, Hogama; Narrows, in the same district; Little Crossing; Narrows Church; McCrishnie's Point; Mulls' Cove; and River Dennis Church. Here, generally I preached four days in the week. Here, also, parties, some of them not professed members *as yet* of the Church of Scotland, brought their children for baptism; and of course, when found otherwise qualified, were considered entitled to the privilege. Wherever advisable, I left directions with our friends for a collection for our Home Mission Scheme against the fall. Meantime, in various congregations, conversations were had and conferences held by our influential men, respecting the propriety of a Church being put up here and there among them, in connection with the Church of Scotland. With parties at a distance whom I could not reach till afterwards, I held a regular correspondence on the state of matters in their respective localities; and here terminates a mere synopsis of my labours, properly speaking.

As to the second point, I have to inform you that, so far as I can learn, the prospects in Cape Breton, of the Church of Scotland, have never been so encouraging as they are at present, since the Disruption. All along you have had numerous and singularly attached friends there; and late events have by no means diminished their ranks. A late ecclesiastical alliance in the Province continues still to be the standing text of endless debates and division among the people; and a recent legislative measure connected with the said alliance, has increased the general dissatisfaction among them. From a great and thoroughly popular movement like the Disruption, few could withhold a share of their sympathy; but this latter step in advance, all parties, Free Church men as well as Kirk men, view in a different light, and therefore peremptorily refuse to take.

From even the partial inquiries I have been able to make, and the imperfect information obtained on the subject, I very much doubt the correctness of the Census returns in our quarter, as fairly representing the numerical strength of our adherents. The people generally, at the time, were in a fog of uncer-

tainty as to what church they now belonged. Generally, the "numerators" were known as the hired tools of an interested party. A man and his family did not know how they ought to put down their names; but the numerator knew, and he did it for them. Besides, in some vacant congregations and stations, the fancy having been yet fondly cherished that the adherents of the Free Church, forming the majority, could get a right Free Church Minister, (as they termed it,) from Scotland,—the adherents of the Church of Scotland, forming the minority, and despairing of ever getting a minister of their own church, gave in, in the meantime, to the majority in the case, and put down their names in the Census accordingly,—in order that they might thus conjointly the better support a minister between them. In fact, nothing is wanting on our part but missionaries and churches to recover much of the ground lost at the era of the memorable event alluded to. But notwithstanding this cheering state of affairs, some, under their present trying circumstances, must be giving away. Every where people must go to church somewhere, get their children baptized somewhere, communicate somewhere, where there is no alternative, and so cannot help it.

Finally, this being pretty much the state of things in the island, it is quite right that this Church should attend to the interests of her members there; under circumstances of no inconsiderable hardship now for many years, but especially at present; and this right no one and no party is entitled to call in question. If these people still declare by their firm adherence to our principles and attachment to ourselves personally, that they prefer to receive the ordinances of religion at our hands, then, at once, do we become thereby under undoubted obligations to comply with their request,—to supply them with these ordinances,—whether by obtaining missionaries to labor among them, or aiding them a little by setting up a church, as a beacon of hope here and there among themselves, as has lately been elegantly observed, or by both, according to our ability. And whatever may be the source of this preference, or if you will, partiality on their part, whether principle or prejudice is not the question here, but the question in this instance is,—by whose ministrations are these thousands of our devoted adherents, parents and children, likely to receive most benefit, with their existing views, feelings, and predilections. Wherefore we repudiate the charge of proselytizing brought against our ministers who visit Cape Breton, and such missionaries as may yet be sent there. It is not to proselytize, but to evangelize,—simply to preach the gospel and administer the ordinances of religion to our adherents there, and such in addition as may choose to join us, that we interfere in the case. Therefore I repeat we indignantly repudiate these unfounded charges. J. GUNN.

MY DEAR MR. COSTLEY,—The Island Presbytery last winter appointed Mr. Duncan and myself a Committee to make a special effort on behalf of the Young Men's Scheme. We have already obtained the underwritten subscriptions, which we desire to have published in the *Record*, as some of our friends often complain that they do not know what becomes of their money. We have had very little trouble in obeying our instructions, and we hope that many of our friends on the Island will be kind enough to send us their contributions, yet, as we require much more, and it is quite out of our power to solicit from them personally. Believe me yours truly,

G. M. GRANT.

His Excellency Lieut. Governor	
Dundas,	£2 0 0
W. H. Pope,	1 0 0
Lady Georgiana Fane,	5 0 0
J. C. Pope,	1 0 0
The Honble. D. Montgomery,	1 0 0
The Honble. George Coles,	1 0 0
Colonel Gray,	1 0 0
Professor Inglis,	1 0 0
J. W. Simpson,	1 10 0
J. Longworth,	1 0 0
John Sutherland,	1 0 0
Mr. and Mrs. Purdie,	1 0 0
Thomas McKinlay	1 0 0
M. W. Skinner,	1 0 0
Charles Bell,	1 0 0
John McNeill,	1 0 0
George F. C. Lowden,	1 10 0
Collection at Royalty West,	1 12 0
Bannockburn and Dog River,	0 10 0
Lot 49,	0 18 6
Brackley Point Road,	0 17 6
A Friend,	0 15 0
Rev. A. McLean,	1 10 0
Rev. T. Duncan,	1 6 0
Rev. G. M. Grant,	5 0 0
Misses McBeath,	5 0 0
Donald McBeath,	0 10 0
John Scott, Somerset College,	0 5 0
George Smith,	0 6 0
Adam Murray,	0 10 0
G. Sinclair,	0 10 0
John Goff,	0 10 0
Robert Shew,	0 10 0
Captain John McDonald,	0 5 0
George Poole,	0 5 0
A. C. Stewart,	0 5 0
Mr. Cogswell,	0 5 0
Smaller sums,	0 13 0

GEORGETOWN, P. E. I.

MY DEAR MR. COSTLEY,—In your June Editorial there was a sentence that astonished several of us over here. You say that "one young minister of our Church in half a year has created three flourishing congregations in P. E. Island out of very small beginnings." Now, although it would be a great honor to us as a Presbytery to possess such a young minister, yet we cannot with any conscience

claim to have him within our bounds: You may ask, why do I in particular assume the ungracious task of correcting such a mistake? Just because I happen to be the youngest minister in the Island Presbytery, and hence some of my too indulgent friends in Nova Scotia and elsewhere might think that the compliment referred to me. I have only to state in answer to such a supposition that I have not yet created one "flourishing congregation;" and what little work I may have done on the Island has always been with the advice and through the co-operation of my co-Presbyters. Trusting that you will insert this simple disclaimer without additional editorial remarks, I remain very truly yours,

G. M. GRANT.

PRESENTATION.—On the evening of Wednesday, 14th ult., the choir of St. James' Church, Charlottetown, presented their leader, Mr. Lowden, with a very handsome gold chain. Mr. Lowden has been leader of the choir for the last four years and deserves great praise for his unwearied exertion in behalf of the psalmody of the Church. Under his superintendance, the choir have reached a very high state of efficiency, and it is pleasing to see them acknowledge in this manner the care which this gentleman has bestowed upon them. The chain was made of Tangier gold and cost £5 Nova Scotia currency.

#### DONATION TO FOREIGN MISSION SCHEME.

—From Mrs. McLean, Belfast, £60; to be paid £30 as soon as the Mission is entered on. The remainder in two yearly instalments. Reserving the power to devote the above sum to other religious purposes should this scheme be abandoned or not entered on within the space of two years from this date.

#### Foreign Missions.

EXTRACTS FROM REV. MR. PATON'S LETTER.

TANA, 30th January 1852.

REV. AND DEAR SIR,—My last letter informed you that about 60 persons were now attending worship at my station; that they had put on clothing.

Nauka, Miaki, and Karewick united against our people, and gave the challenge to war by killing a fat pig of Sirania's, cutting down my fences and bananas, killing three of my goats, and attempting to kill a chief's son who had come to stay at our house; and though fourteen chiefs and their people were on our side, yet, notwithstanding of all these provocations I got them to promise not to go to war unless some person was killed. Miaki and Nauka now said they would kill Jau by witchcraft;

and then they would make a hurricano to destroy Missi's house, and kill him and all who attempted to worship; for they hated Jehovah and his word, as it caused the people to disregard their work and customs.

Jan, who was one of the most powerful chief's on my side of the island, and one of my best friends, took ill and died in a few days; and the week after that we had a fearful hurricano, which destroyed yams, and bananas, fruits, and fruit trees, fences and houses, but left our mission-houses uninjured. Therefore, the inland people assembled in thousands to assist Sirania, Manuman, and our friends, to take revenge on Miaki and our enemies for all their base conduct.

Next morning (Sabbath 19th), at daylight our house was again surrounded by thousands of savages, howling and yelling. Miaki again sent them word to "kill Missi, steal all his property, and burn his houses." So, headed by Karewick, Esukarupi, and Ringian, the Inikahi and Kashumini people began by discharging muskets at our house, and then they tried to beat in the walls with their clubs. They then smashed the window and door of my store-house, broke open boxes and casks, tore my books to pieces and scattered them about, and stole all that they could carry away, both of mission and of personal property. They also broke into my Aneiteum teachers' house, and stole all it contained. They next made a rush at our house, firing muskets and howling fearfully.

Towards morning, when Miaki and his party saw they were disappointed, they went, broke in the door of my house, stole all they could, tore my books to pieces, and scattered them around the house, also scattered about the type of my printing press, and with their axes destroyed what they could not carry away. I lay concealed on the ground in Nowar's hut till morning, and it was a sleepless, anxious night, not only to me, but to many of his people.

*Tuesday, 21st.*—This morning they renewed the attack upon poor Manuman and his people, burned the villages of two other districts, killed all who came in their way, and carried off all their property, and resolved at night to murder me in Nowar's house. Towards evening, Miaki sent for me to go and speak with him, but Nowar and his people entreated me not to go, but to send Abraham, who went, and found Miaki very gloomy, and seemingly only wanting to know in what house I slept. Soon after Nowar was informed that they had agreed to kill him also for protecting me; and at sunset he informed me that I must now leave his house, or this night they would kill him also. In protecting us he had been wounded, the barbed point of an arrow was still in his knee, his men were all very much afraid, and now he could do no more. He urged that the sea was good, and, to save our lives, we ought to haste to Mr. Matheson's station, and he would follow us,

but he objected to us taking any of the few things we had saved with us.

I had hired a canoe for a large roll of canvas, to take me ten miles round towards Mr. Matheson's station, for they had stolen my own Aneiteum canoe, and refused to assist me to launch my boat, as Nauka and Miaki had clained the boat, and threatened to shoot any person who would assist us to get her into the water. Having got possession of the canvas, the man now refused to give his canoe, and demanded an axe, a sail for the canoe, and a pair of blankets as payment before he would let it go to sea. I had only saved two pairs of blankets and a quilt, and being entirely in their power, I had to give the quilt for a sail, and a pair of the blankets and an axe, but having got these things secured in his house, he said, "Now I have two canoes; two persons can sail in the one, and four persons can sail in the other. I will not give you the large one; but if you like, you can go in the small one;" and he only mocked and laughed at my reasonings. So, when about to leave, and try to find our way by land, he said, "My wrath is done, now you may take it." We went to the shore, but he refused to let us sail till the next morning. We had to sit down till the moon rose, when he said, "You may go now;" but, when drawing down the canoe, he said, "Where will you get paddles for it? I have none." We had now to return to the village, and get three paddles from friendly natives, but yet he refused to let us go. Now a chief who was paid to go with one of his men to help us, refused to go, and withdrew from our company; and only a boy, who lived where we were going, would consent to go with us. Again I proposed to go by land, when Firmingo, a friendly chief belonging to Mr. Matheson's district, who spends much of his time at our harbor, and is often about our house, now came forward and said, "Missi, they are all deceiving you. The sea is rough; you cannot go by sea, for Miaki and Karewick have men appointed to go out and kill you all as you pass the black rocks, and you cannot go by land, for they have all the paths by which you can escape guarded by men with muskets to shoot you. They say they will kill you, and also Nowar for betraying you. I tell you the truth Missi; I heard all their talk, and Miaki and Karewick hate the worship, and are resolved to kill you, and have killed your goats to-day, and stolen your things." On hearing these statements we resolved to go to sea, and try it if possible.

[The party, five in number, took to the boat, but after paddling for little more than a mile, met a fearful sea, which sent its waves over their heads, and threatened their lives. They returned, and reached the shore in safety, but not without almost superhuman exertions.]

*Thursday, 23d.*—Yesterday, other three of Manuman's people were killed, and another

district was burned, Poor Manuman has now been chased from village to village, with his remaining people, half over Tanna, and every day some are murdered, and villages are burned. Women and children, young and old, are murdered and cooked as they fall into the hands of the enemy, and some are sent as presents to friendly chiefs.

My boat is left at Port Resolution. All my personal property, and nearly all my mission property, to the value of about £600 has been stolen and destroyed. This does not include mission houses. And alas! our worship is suspended for the present. Some may regret that we had not left sooner and prevented such loss, and others may think we ought not to have left. To all such we can only say we remained at our post as long as possible, and thought it to be our duty to do so, and we entreat them to judge sparingly, and rather to give us and our work on Tanna a continued and deepened interest in their prayers. Do not lose heart. Satan's apparent triumph may be only of short duration. True, to some Tanna may appear to be now what it was twenty years ago; but I believe that there is an amount of religious knowledge communicated and believed even now on Tanna, that all the powers of darkness will not be able to withdraw; and even now on Aneiteum, Mr. Matheson has twelve of his Tanes living with him, and daily under his instructions. Let us then examine and learn from the past, diligently improve the present, and hope for victory at no distant day. "Thy will be done."

### Review of the Past Month.

Our Synod completed its business on the first of the present month—having sat for five days. The number of clergymen present was not so large as on former occasions—there being only one instead of four from the Presbyterian of Halifax, and the Rev. Mr. McLean of Belfast having been necessarily absent in consequence of severe family affliction. An additional member was added to the roll—the Rev. Mr. Gunn of Broad Cove, Cape Breton, formerly in connection with the Free Church. The vénéralable form of the late Dr. McGillivray was sadly missed at this meeting, and it will be long, we fear, before the blank can be adequately filled up. In addition to the usual routine business of the Synod, several subjects of an important and interesting nature were brought under discussion. The condition of the various schemes was brought under review, and certain resolutions passed concerning them. As the whole details will appear, we trust, in the next number of the *Record*, we will not anticipate them in this place. We will only mention that the new Foreign Mission Scheme wears a very encouraging aspect. £250 have been already subscribed, to be continued annually; and it will

be observed in another place that the late Mrs. McLean, the deceased wife of the Rev. Mr. McLean of Belfast, P. E. I., has left a legacy to this mission, of £60. May the pious example which this lamented lady has left behind her, not be without due fruit.

On Monday evening the 30th ult., a public meeting of the members and adherents of our Church was held in St. Andrew's Church, New Glasgow, at which the claims of the Home and Foreign Missions, as well as the Young Men's Scheme, were advocated with great force and earnestness.

It is to be hoped that in the course of the present year, some additional assistance may be rendered us in the form of missionary services. Our destitution is very great indeed. River John is anxiously pleading for regular ministerial services, and is willing to pay for them. Barney's River and McLellan's Mountain are vacant. There is not only room, but very urgent necessity, for another missionary for Prince Edward Island. Pugwash is without a minister, and the case of Cape Breton is still more pressing. The truth is, at the present moment we could give ample employment to five or six additional missionaries—and were they on the ground and animated with the true missionary spirit, we are convinced that much would be done by our own people towards their support.

The cause of education was brought before the Synod by Dr. Forrester, the Superintendent of Education, and the lamentable condition of this great instrument of civil and religious progress in this Province justifies all the earnestness and anxiety which thoughtful and patriotic men have manifested in its behalf.

It seems there is some prospect of another attempt being made to revive Dalhousie College, by converting it into a Provincial University. The Government are willing to endow three chairs. Our Presbyterian brethren talk of endowing two, and the Church of Scotland is expected to endow one. The object is certainly a laudable and desirable one, but as yet has made too little progress to justify us in expressing any opinion as to its feasibility or probable success.

Our brethren of the sister church, we deeply regret to learn, have again suffered severely in one of their Foreign Mission stations. Both the Rev. Mr. Paton of the Reformed Church, and the Rev. Mr. Matheson, have been obliged to leave Tanna under circumstances of great danger, their lives having been repeatedly attempted and the mission property almost entirely destroyed. The story is a very sad and trying one, and Mr. Paton's journal, an extract from which will be found in another column is most painfully interesting.

We have inserted as much of the proceedings of the General Assembly as we could find room for in the present number. Our readers will be glad to find that the Colonial



scheme is in a more satisfactory condition financially than it has been for several years. We may here state that the return as given in the editorial correspondence of the *Presbyterian Witness* as to the amount received by our Church in this Province out of that scheme is incorrect. The Rev. Mr. Stewart of Halifax, instead of receiving £150 a year from the Committee, has not drawn during the last two years more than about a third of that sum.

We have in the Province of Nova Scotia, every prospect of an abundant and early crop, which will go far, we trust, to make up for the suffering and destitution of the late winter. The gold-fields upon the whole continue to yield well, large amounts being taken from some claims, while others, and probably the great majority yield little or nothing. £1000 in one day to a single company—"the Chebucto,"—is a fair revenue. There cannot be a doubt that much of the quartz is far richer than the average either of Australia or California.

The war in the States of America is deepening and darkening. The infamous proclamation of General Butler with regard to the ladies of New Orleans as still further intensified, if that were possible, the exasperation of the South. It has kindled a feeling of indignation, throughout both England and France, and well it might, for it is a stain upon our common civilisation. There has

been severe fighting in front of Charleston and Richmond, and while we write, a telegraph informs us of a bloody battle fought near the latter place on the 27th of June, with immense slaughter on both sides. The North claim the victory but confess to the loss of 10 guns, and that nearly every infantry officer has been killed or wounded. Such a state of things is awful to contemplate, and ought not to be permitted to last. The suffering of England and France is great, and the whisper of an armed intervention is becoming louder. Indeed, we question whether these two countries would suffer to the same extent were war to be declared to-morrow, while it is certain that hostilities under such an eventuality could not last long.

The Great Exhibition which is the leading fact in Europe, is, we are glad to find, likely to be quite as successful as the last. The largest number which has visited it on a single day being 58,000, yielding a revenue of nearly £3000.

DIED, at the Manse, Belfast, P. E. Island, on Saturday, 28th ult., Sarah, beloved wife of the Rev. Alexander McLean, Minister of Belfast, and youngest daughter of the late William Matheson, Esq., of West River, Pictou.

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

### SCHEMES OF THE CHURCH.

1862	YOUNG MEN'S SCHEME.	
June—	Donation Rev. John Scott, Col. Earlton Congregation,	£10 0 0 7 9 4½
1862	WIDOWS' AND ORPHANS' SCHEME.	
June—	Col. Earlton congregation, Donation Rev. John Scott,	£1 14 8½ 5 0 0
1862	SYNOD FUND:	
June—	Col. McLellan's Mountain Congregation, Donation Rev. John Scott, Col. Georgetown, P. E. Island, Col. St. Matthew's Church Congregation, Halifax, Col. St. Andrew's Church, New Glasgow,	£1 0 0 5 0 0 18 6 8 1 6 2 9 5
1862	MISSIONARY SERVICES:	
June—	Lochaber Congregation; Pictou, June 24, 1862.	£4 5 0 W. GORDON, Treasurer.
1862	FOREIGN MISSION:	
June—	Cash collected by Mrs. J. T. Urquhart, Folly Mountain, Cash Ladies' Sewing Circle, Wallace River, 2 Quilts from Ladies' Sewing Circle, Wallace River.	£0 11 6 12 6 W. GORDON.
Donation received from	Rev. John Scott for Rev. Mr. Grant's Building Fund,	£5 0 0
" " " " " " "	" " " " " " McCurdy's " "	3 0 0
June 1862.		W. GORDON.