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No. 7.

Vol. VI.

THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

AUGUST, 1860

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answer to several inquiries made by parties in different parts of the country, respecting the regular periodical "Good Words," we may state that Mr. James Patterson, Bookseller, Pictou, is willing to undertake to supply numbers and mail them to subscribers. The publisher's price is 6d. per annum, exclusive of postage, the amount of which we cannot exactly state.

E. M. R.

We hope that Agents will not fail to collect and forward the several sums due on the Record from their respective localities with as little delay as possible.

We would once more request that all matter intended for insertion in the *Record*, may be forwarded so as to be in the hands of the editor on or before the 15th current. Many articles of interest and importance have frequently had to be delayed in consequence of neglect of this arrangement. Some complaints have been made that the issue is too early, but as we are obliged to go to press early in the month, in order to be out in time, it cannot at present be avoided. We would feel obliged, if such clergymen belonging to the Synod or that of New Brunswick as have not yet supplied us with a sermon, for publication in the *Record*, would do so at their earliest convenience, as our stock has now been exhausted. We would also very thankfully receive any amount of information, from any quarter which may be deemed useful or interesting, connected in any way with our Church. We cannot make information, and we would earnestly appeal to our numerous friends to assist us in this particular.

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

AUGUST, 1860.

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

Sermon,

By the Rev. A. Maclean, A. M., Belfast, P. E. I., preached at the opening of the Synod at Pictou, on Wednesday, 27th June, 1860, and published by request.

MATT. II. 29.—"Learn of me."

He spoke as never man did, and as certainly there appeared throughout his whole life and conversation a perfection of rectitude which no other character among men presented, who could employ this language in its full and absolute sense. The best and the holiest of men must pause when they come to this. Even the great Apostle of the Gentiles himself could not go further than—"Be ye followers of me, as I am of the Lord Jesus." When the most faithful and devoted servants of Christ look back and trace onwards the footprints of their steps, many things meet their eye, which they would not wish others to imitate. Well can each of them remember the feelings of unbelief and distrust in God, which frequently depressed their spirits. How many the hours when a rebellious murmuring arose within, and struggled hard to obtain the ascendancy. How many the feelings of impatience under injuries, and when suffering the chastisement of affliction; and how many the words spoken, and the actions done, which they now recall with sorrow! Their earnest desire is, not that others would follow their steps, in these things, and realize the same experience, but, on the contrary, they wish and pray that all their brethren may carefully avoid the errors and the imperfections which not unfrequently mingled with their own best efforts. Jesus alone could say, without any qualification, "Learn of me;" and like His forerunner, all

His servants must be careful that in every message they deliver, and in every direction and encouragement they present, their aim shall be to bring their fellow sinners to behold the Lamb of God. The highest proofs of their faithfulness, and what entitle them to the confidence and the esteem of their hearers are, that they themselves are learning of Christ; and they teach aright, and can be listened to with profit, only when presenting Him, in all His sufficiency and fullness, and beseeching sinners to come and obtain from Him deliverance from sin and from death. They must press upon the attention of men, not their own, but the will of Christ. They must not only proclaim that there is salvation in no other, and that by faith in His death and resurrection alone, man may approach God with acceptance; the claims on the attention of his professed people to all His precepts, arising from His gracious and merciful interposition, must also be enforced with all faithful earnestness. The ambassadors of Christ are not faithful to their Master, nor to the immortal souls committed to their care, unless they unfold his will, not only as to the way in which the guilty soul may be acquitted and justified, but likewise regarding the conduct and manner of life enjoined on all who express their belief in what the love of God effected for a perishing world. That man preaches not Christ, who, although he may present the great and saving doctrines of revelation, neglects to impress on the minds of men the pure and heavenly precepts there contained, and which, with the awful authority of the Most High, call upon every soul of man to render obedience. If Christ has condescended to give to men rules of

conduct, and to tell them that by reverently and carefully attending to these rules they will honor His name, and secure their own happiness, terrible is the guilt, and most certain the ruin consequent on throwing them aside, or permitting them to lie neglected.

The object which Christ had in view in his mission to our world, was to destroy the works of the devil—to gather from the midst of a polluted race a people holy and pure, zealous of good works, avoiding every appearance of evil, and showing forth the praises of Him who called them out of darkness into His marvellous light. For this purpose are the great doctrines of revelation given. It is not that men may believe them, and be satisfied and secure by merely so doing; but that being thus believed, they may pervade the inner man, diseased and weakened by the inroads of sin, restore its health and strength, and enable it to act as a child of God. When men are called and invited to Christ, it is not merely to believe in Him, but also to be like Him; to “be holy, and harmless, and undefiled, and separate from sinners,” as He was. The man who contents himself by believing in Christ, while he walks according to other rules than His, will find, if he continues so, that his faith was a fatal and a dreadful delusion. As certainly as one precept of Christ is despised, or disregarded, or which just means the same thing, as certainly as one sin is spared, and one sinful habit persisted in, is the ruin of the soul undoubted. Be its faith what it may, it will avail him nothing. The faith that would shelter or spare one sin is not the gift of God. It is an empty form, which Satan is well able and very willing to frame, and with which he would persuade the blinded soul to rest satisfied, and sleep its day of grace. As surely as it is the command of God that ye believe on Him whom He hath sent, so surely it is and as clearly revealed that this is the will of God, even your sanctification. The truth of God is not faithfully declared, unless both these are, with equal prominence, held forth to the view of men. And among a people constituted as our communities are, there is a special reason for continually urging the fact, that unless the fruits of holiness are produced, religion there is but an empty form. The profession of faith in Christ is general; but alas! that that profession is false in multitudes, if not in most of cases, cannot, if we believe what the Bible teaches, for a moment be questioned. This faith, however, while it allows men to pursue their own ways—to disregard the precepts of God’s word—to profane the Sabbath, and in their dealings and intercourse with their fellow men, to do what they would complain of in a tone loud and hard were it done to themselves, and also to live in neglect of religious duties not likely to be noticed by men; this faith, while it permits all this, yet preserves to them the name of Christians, and together with that, some

vague hope which enables them to rest satisfied with their condition, and to imagine will be well with them in the end, and that death Christ will save them. That such the fact to a large extent among ourselves, too manifest to be doubted. Very rarely indeed is to be met the individual who will not acknowledge his faith in Christ; and most as rarely will be found the parent who will not advance to ask the privileges of the Church, and in so doing is not ready, in the most solemn manner, to declare himself disciple of the Lord Jesus, that he love Him, and will henceforth labor to be and do what the word of Christ enjoins. But abate but one glance around, and what may you be constrained to conclude? It is too evident to be doubted, that generally there is no truth in the profession thus so solemnly made.

Before any change for the better will take place, it is quite certain there must be produced the heartfelt conviction that the faith and the profession which are thus characterized, are utterly worthless. Men must be rendered sensible of the fact; they must see and feel that while their religious profession allows them to disregard the example of Christ, and to rest content with any attainments short of the purity and holiness exemplified in the life and conversation which He left as their pattern for imitation, they are whatever their gifts and their zeal for many religious duties, without part or lot with his real disciples, who, in the great approaching day, will be owned by Him. This must be felt in order to change the cold and formal worship and the discharge of duty with the crowd, and for custom’s sake, to the earnest cry for mercy, heard from the Philippian jailor, “What shall I do to be saved?” True this, with the blessing of God, may be effected, the fruits of faith must be insisted on by the servants of Christ, and the question urged home to the conscience of every professing Christian, whether these fruits are produced. It may indeed be looked for, that in the discharging fully and faithfully the solemn duties of their office, the ministers of Christ will frequently give offence; for it is well known there are not a few who will be well enough pleased to hear of faith and the other graces of the Spirit, because a deceitful heart and a conscience scared and darkened by the god of this world, will tell them they possess all these, but, when the fruits of faith are searched into, they feel the mask is suddenly dragged off; and hence there is no alternative but to be displeased with themselves, or with him, who would thus disturb their pleasing fancies; and alas! but too frequently there is no hesitation in refusing to admit the truth, which would cast aside their gifts and their righteousness as filthy rags, and bring them as miserable sinners prostrate in the dust, to cry, “Save me, perish!”

But surely a terrible woe rests on that ambassador of Christ who will thus be deterred from fully declaring the message of God. He has not yet himself learned of Christ, nor has he been effectually persuaded that his own interests and comfort, and the good-will of men, are to be heartily despised, compared with the advancement of his Master's purposes, and the salvation of immortal souls. "Learn of me," is the command of Christ; and to all who hear his voice that command is addressed. It speaks to men as a truth created with the authority of heaven, and with all the solemnity of eternity. While this should be sufficient to urge every rational being with eager and trembling steps to the feet of Jesus, to hear what God the Lord would be pleased to reveal, there is another pressing reason for so doing, arising from the necessities of man's condition. There are questions and causes of anxiety, which perplex the immortal spirit, and by Jesus alone these questions can be solved, so that the anxiety can be removed. We shall, in the first place enlarge a little on these; and then, in the second place, we shall direct your attention to some of the things we must ask Him to teach us.

If man's nature were constituted like that of the beasts that perish, then present enjoyment would suffice to render him content and satisfied. The future would not trouble his mind, nor make him uneasy. No thoughts for the morrow would give any concern. But, so far is man's nature from being so constituted, that we know the very opposite is its character. It is not in the present, but in the future, that his enjoyment chiefly lies. So much and so decidedly is this the case, that while the smallest shadow, as he looks forward, depresses his spirits, and renders him unhappy, the largest amount of present possession has no influence effectually to remove, or even to diminish the saddening impression. Such is man's nature. Thus was he formed by God, and whether he will or no, he must look to coming days, and according to the prospects they present is he cheerful or sad. If this be true regarding even the short future of the present world—of coming prosperity, or the adverse circumstances, which can, at best and at the longest, endure but for a few years, so strongly influence the mind towards happiness, or the gloomy depression which renders existence miserable, and all the enjoyments of life insipid, how much more irresistible must be the influence of the future on the same mind, when that future refers to the world to come, and the prospects it unfolds are the prospects of eternity. If these prospects are cheering, they bring to the anxious heart the assurance that soon endless rest and bliss and glory will be his: and if on the contrary, they are dark and threatening, they present the appalling scene of woes and sufferings as his portion, that eternity shall neither end, nor mingle with the smallest so-

lace. Men may attempt to keep their thoughts from these solemn realities, but the attempt will not succeed. The eternal future will not thus part with man. It will pursue his steps. It will haunt him into every enjoyment and disturb it; and no real and lasting happiness can be his, until the clouds and darkness which rest in that future are dispelled, and the light of God's countenance in Christ Jesus is beheld in its brightness of compassion and love, revealing the abode of eternal peace and joy, and imparting the blessed hope that the termination of his sojourn here will be his entrance into the scenes of glory thus unfolded. Man cannot exclude the thought of eternity from his mind. The most degraded, the most deeply sunk in vice and sin, cannot wholly shake off these feelings. Even the most savage nations think and are anxious regarding the other world, and while these thoughts can enter the mind, there is no other thought so awfully solemn, nor capable of so powerfully affecting the heart. That this is true, is confirmed in the experience of every man that ever lived. Its power may not be felt while men are busied in the world, and all is well, as they say, in their circumstances, but the moment any change, in the dispensations of God, compels them to think of a coming world, and to feel that they are drawing near its dark confines, and must soon enter to return no more, then you can observe the influence which the future can wield. Everything else disappears. The schemes of gain which perhaps but yesterday occupied their whole attention, are all vanished. The wealth and the honors so eagerly prized, and so diligently labored for, are in a moment become utterly worthless. Such is the eternal future to man, and such did, and will every one of the human race find it. Need we then say, that most unhappy and wretched must the condition of men continue, unless the future be opened up, and certain information given what it shall be, and what they shall see and realize when they enter there. To feel that we are leaving all dear to us on earth, and that we must enter the dark valley of death, ignorant of what lies beyond, and afraid that in that unknown dwelling sufferings and misery are prepared for and awaiting us, no heart can conceive the pain, the agony of that terrible suspense. Who would not avoid, if possible, the dread experience; who would not prize above what language can express, that certain information on which he might with undoubted confidence rely, and which gave full and minute directions in what way to act, in order, with every thought of eternity, to be enabled to rejoice?

If this be an object of desire, you must come to Jesus. In the information he gives you will learn what the eternal world will be, and the position and the circumstances you will occupy there. In vain will you go elsewhere to learn anything of this. The wisest

of men could only conjecture. They could not satisfy their own minds, and far less could they impart the necessary information to others; and the reason is obvious—they never saw the eternal world. They were not there, and with all their learning and wisdom, they were equally ignorant in this as the most despised of their fellowmen. Such were the greatest teachers in reference to a coming world. They could tell nothing about it. One might suppose one thing, and another something else, and they did so; but the whole was uncertain, and therefore useless, and a mockery of the cravings which troubled the immortal spirit. Was happiness to be obtained there? What qualifications were necessary? The wisdom and the learning of men could not tell. "The world by wisdom knew not God." Nor could it discover, or even conceive, in what way the guilty could secure his favor. What a condition for beings who felt within the yearnings of immortality—the strugglings and aspirations of a spirit that could not die, and yet was afraid of death. You can easily, to some extent, conceive the condition. Imagine a dear friend, in your presence, in the agonies of death. But you need not imagine such a case. You can call to mind when it actually occurred. When an affectionate parent or husband or wife, or dear child, was thus passing away, sliding, as it were, from your very grasp, down into the eternal world, whence you knew he would never return. What would be your feelings at such a solemn hour, had nothing been known of another world, but what the wisdom and the conjectures of men, and the dark surmisings of a guilty conscience could tell you? Ah! terrible and heart-rending would be the agony of such a moment. More precious than worlds, at such a time, is the hope that that loved one is passing to eternal rest. But such was the condition of the world, and such would its wisdom and learning for ever leave it, had not a messenger appeared among men, who was prepared to silence every foolish conjecture, and set at rest the doubts and questionings of men,—one who dwelt there from everlasting, and could tell of its bliss and its woes. This messenger is the Lord of the Highest—the Lord of Glory Himself. He came from heaven to guide men through the wilderness of this world. He spoke as one having authority, and He acted so as to render it impossible to doubt, that the happiness and salvation of man were the objects dear to His heart. Compassion and love and sympathy beamed in His gracious countenance. The poorest and the most degraded were not slighted. He kindly listened to their complaints and relieved their distresses. Such was the character of the Heavenly messenger, who came to open up to man, the secret things of a coming world, and to dispel the darkness and the uncertainty that made it terrible to man. He bringeth life

and immortality clearly to light. The subject on which all else were silent, or uttered vain and foolish conjectures, He fully explained. He satisfied the cravings of the immortal Spirit. He revealed the future world, and enabled men to behold the glories of Heaven and the miseries of Hell. He described the path which leads to both, and the character of those who walk in it.

How unspeakably to be prized by the world, bewildered and lost in darkness, perplexed and driven in their distress from one conjecture and from one vain object of confidence to another, was the revelation which Jesus gave, and the passage which He delivered. Surely every man who believes, that he has interests beyond the grave, and must see eternity for himself, will hasten to this only infallible Teacher and Judge in labor, in order to understand aright what he must believe, and in what manner and with what motives his life and his actions must be directed—and O, how gladdening to the anxious heart to know, that every soul is invited and will be welcome to come and learn of Him. He will not despise our ignorance, nor will He turn away because we are vile. Whoever will let Him come, and all who humbly come to receive instructions He will teach savingly and to profit—and this leads us to mention more particularly as we professed in the second place, some of those things we must learn of Him.

First, then we observe, that men must learn from Christ, the value of the soul and the way in which its happiness and its salvation may be secured. In vain will recourse be had to the wisest of men, and to the learning and the wisdom of which they boast, in order to have right conceptions of the worth and dignity of the immortal spirit. What has the soul ever been in the estimation of the world? Has it not been forgotten and wholly uncared for, and merely the drudge to labor for the wants and lusts of the frail and perishing body in which had its dwelling? Men have expatiated with much pleasure, on the noble endowments and faculties of the mind, and largely did they boast in what their faculties could accomplish, but while doing so, how were these endowments employed, and in what esteem were they held? Alas, not by some, not by the greatest number, but by all, not savingly taught of God, were they willingly left under the influence of the appetites and passions that degraded their dignified origin, and totally unfitted them for discharging the high and holy functions intended for them. While the powers of the soul were pushed to the utmost, no part of the exertion was devoted to the interests of the soul itself. To advance their worldly condition; to attain to eminence and fame and honor were the objects for which men labored; but what were all these to the immortal spirit but worthless husks—an emptiness in which it could find nothing

Brayley

feed upon, nor fitted to supply its wants. While its noble powers were made day and night to drudge for the wants of the body, its own wants and fears and misery were uncared for, or it was told to take with the body what the world supplied. Thus did, and thus still does, the world treat the undying soul; and were we to judge of its value by the esteem in which it is held, our estimate of its worth would be indeed but small. It is but too evident that everything else in man's possession, indeed everything which meets his eye, whether his own or not, is considered of more importance than the character, and the destiny and well-being of the spirit that cannot die—the spirit which, after the body returns to its kindred dust, must continue to live, soaring up on angels' wings to the throne of God, or sinking under the weight of unpardoned guilt to the depths of despair. To escape this delusion, and to attain to right views of the value of the soul, our eyes must be turned away from the esteem in which the world regards it, and learn of Christ in what light to view its preciousness. His estimate of it will not be disputed. He knows aright the dignity and the glory of its origin. It is His own workmanship. He observes the least of its movements, and He alone understands the destiny which awaits it, and the full meaning of the word eternity that is stamped on its being. He cannot err in His judgments of its value, and the importance of all in which its interests are involved. What then is His estimate of its value? Has He declared it? Behold His mission to earth, and ask what led Him to undertake this enterprise. We should feel no hesitation to judge in what light any of our fellowmen regarded an object to secure which we saw him undergo much fatigue and suffering. Very dear to his heart it must be, if in order to obtain it, we see him willingly leave his home and family, and embark on a perilous voyage, and not only that, but having reached that distant land, patiently and without grudge to labor for many years, and endure many and severe privations. If it was wealth which he thus pursued, wholly must his heart have been set upon it. If it was fame and honor, dear was the price at which he was willing to procure them. But were we to see an individual thus depart for a far distant and barbarous land, where one of his friends was imprisoned, cruelly treated and likely to suffer a wretched death, in order to deliver that friend by taking his place, and undergoing for him the shame and sufferings and death to which he was doomed, and were we aware that we knew all this and made up His mind to encounter it all ere He left his home and his friends, what would we think of the value of that friend to him? Enough, surely, that his deliverance was more precious in his estimation than life itself. This is the highest estimate in which we can conceive any object to be regarded. What is so dear and valu-

able, that a man would encounter death rather than lose it, words are in vain employed, fully to express the estimate in which it is held.

Here we have a faint idea of the value of the soul, in the estimation of Jesus. To save it, He left heaven and its glories, and began His journey to earth. From the throne of the universe, He came down to the lowly manger. The hosts of heaven bowed in His presence, but He came to dwell among a fallen race, who reviled and reproached Him. Had this been all, how precious, oh how dear in His sight, must the salvation of the soul have appeared! But this was but a small part of what it behoved Him to do. He knew ere He left the eternal throne, and assumed the nature of man, all that He was to encounter. The world in which He was to sojourn was depraved and sunk in all manner of abomination. The race He wished to redeem and save were polluted. Their hands were defiled with sin, and their hearts were filled with malice. He knew they would defame and persecute, and lay violent hands upon Him. He knew that all the powers of hell would meet Him in the way, and pursue His steps to molest and wound His spirit, and did He not also know, that Divine justice, would unsheath its glittering sword, and that Deborah's dishonored law would have mountains of burning wrath in His way, over and through which He must pass, ere He could deliver the miserable captives that were doomed to die. Yes, all was known to Jesus, ere He undertook His mission of love. Every pang that smote His breast, every reproach He endured, and every sigh and groan that passed His lips—the agony of Gethsemane, and the pains of dying and the terrible darkness that hid from His eye the gracious light of His Father's countenance, were all before Him, and present to His mind, when He said "Here am I, send me." When we place all this before us, and at the same time, bear in mind, that it required not to promote, or secure His own happiness and glory, that the soul would be saved, what shall we say, or how shall we conceive aught of the value He attached to and the love with which He regarded the immortal spirit, that His estimate was true.

But, if this be admitted, how ample must appear the delusion under which men are satisfied to remain. The soul is scarcely noticed.—Seldom is one thought given to its condition. Seldom, indeed is it even remembered, that such a being exists at all. The little dust which composes the body is very precious. No labor is spared, nor expenses grudged to promote its comforts, to supply its wants and to array and deck it, while the soul is left to pine and die, in misery and wretchedness. Under the ravages of a deadly malady its strength is being daily wasted, and symptoms are manifest, which show, that unless this progress be arrested, it must soon

sink deeper than the grave, but so little is it thought of, that although the physician is at the very door, and gives the assurance that he understands the disease and can remove it, and offers to do so, without money and without price, he will not be invited to enter.

How desirive and fearful the proof thus presented, that men by nature, the wisest of them, are blinded by sin, and asleep in it—*asleep*, while death is hovering around—while the wrath of the Almighty is impending, dark and terrible above. While the soul is thus unprepared for, and the redemption that is in Christ is disregarded, this is the terrible position the sinner occupies. It is to awaken men from this sleep of death, that God employs the warning, and denunciations of His word, the judgments and chastisements of His providence, and for this He also sends forth among their fellow men, the ambassadors of the cross. It is to tell men, that the wrath of God is pursuing their steps, that the immortal spirit is ready to perish, and to tell them also, that Jesus loved sinners, and died to save them, and that whosoever will, may come and enter the refuge which He has provided. This is the message given us to deliver, but alas! how much reason have we to mourn over the coldness of heart, and the want of earnestness and zeal in proclaiming this message! How frequently is the painful acknowledgement to be made, that the cause of Christ, and the interests of the undying soul, are pleaded with less warmth of emotion and feeling, and with less anxiety regarding the result, than is witnessed as a common thing in transacting the ordinary business of life! It is by daily going to his Divine Master to learn of him, that the minister of Christ can be prepared faithfully to go forth to his work, It is when coming down from the mount, that His face will shine, and that His soul will be animated, with that zeal for God, and that love for His perishing fellow-sinners, which will shrink into obscurity, and render insignificant his own interest and all the attractions which the world admire, and which men so eagerly pursue. Did the Son of God suffer and die? Can we behold his agony and bitter cry, when working out the redemption of the soul, and continue unmoved? Can we believe that every fellow-sinner, not renewed in heart, is a child of wrath, and will soon be dragged by the weight of his sins and guilt down to the depths of misery? Can we see him sporting in imaginary enjoyment, on the very brink of the dread precipice, and not run to his rescue, and warn and urge and plead with him to rise and hasten to a place of safety? To this charge of coldness in the great work in which Christ has honored us to be engaged, which of us must not plead guilty? and oh, what if in this way Christ is wounded by our hands, what if the souls of our brethren perish, because we did not warn with sufficient earnestness, and plead with that affectionate importunity, which

would not be refused! If we would rise above the reach of this charge and escape this guilt, and receive, when we stand before the Great Shepherd, the gladdening welcome, "well done good and faithful servants," we must daily be found at the feet of Christ, and learning of Him.

But 2ndly, we must learn of Christ the character of sin, and the consequences which must flow therefrom. Many, indeed, and terrible were the manifestations, which in the history of God's dealings with men, were presented to the world, that the guilty would not escape. We see the earth convulsed, the fountains of the great deep broken up, and a whole race, old and young, destroyed together, and thrown into one wide, common and awful ruin. Sin called that terrible deluge from its deep abode, and armed it with all its devouring might. From that day down to the present, does not every age present similar proofs of what sin is, and the reward which it must secure. Behold, in one short hour, the rich and lovely vales of Gomorrah converted into one vast furnace, and the cities of the plain changed, as it were, into so many pillars of fire, revealing in their lurid glare, to all the generations, that would afterwards live, the dark and fearful depths to which sin will speedily drag all who pursue and love it. But, were we to enlarge on the judgments and sufferings, which sin has poured on our world, where would we end! Look at the famines and pestilences with which the earth has been so frequently ravaged. Follow in the steps of the great and victorious chiefs, who led armies to battle and conquest, and in the carnage of the battle-field, and in the shrieks and the groans of dying thousands, learn something of what sin is and what it can do. But terrible as is the aspect under which it appears, when viewed as the cause of all this misery and these horrors, you will never understand aright, and far less can feel, by looking at these things, the real nature and the odious character of sin. You must learn this, by viewing another, and a far more terrible scene. You must ascend the heights of Calvary and fix your eye on what is transpiring there.

Behold the Son of the Highest, the Creator and Lord of all things, an object of reproach and scorn, and treated as the vilest and most guilty criminal, and while men have nailed Him to the accursed tree, the light of His Father's countenance is withdrawn, and He is left to cry "my God, my God, why hast Thou forsaken me!" While the angry multitude are shouting for the cross, that as a malefactor they might see him die, ah! that voice is echoed back from beyond the clouds. "All that happened to Jesus, happened according to the pre-determined counsel and fore-knowledge of God. It hath pleased the Father to bruise His Son. He hath put him to grief.

There can you see aright, the evil and the real nature of sin. When the holy and the beloved of God took upon himself the guilt

of His people, He was not spared, and oh! how terrible were the sufferings He endured! All created beings, angels and men together, would have been crushed under the weight. So terrible was the burden, that the God-man was prostrate and bruised, and so intense the agonies, that He, the creator of earth and heaven, uttered groans of anguish, and loud and bitter cries were heard from His lips. Well may the stoutest hearted tremble at the thought of encountering this. Will not even the most reckless pause, and the most infatuated victim of sinful indulgence consider at what a fearful price his lusts are satisfied. If the only begotten of God had to drink the cup of wrath to the very dregs, shall the sinner, who is at enmity with God, and continues to trample on His holy law, hope to escape? It is in the sufferings and death of Jesus, the hatefulness of sin can be rightly perceived. It is when sinners look to Him, whom they have pierced, that they will mourn and be in bitterness, and turn from their sins.

But 3rdly, we must learn from Him the feelings by which we are to be animated, and the encouragements we have to persevere in our labors.

The work of Salvation is the Lord's own work. The glory of His name is involved in its accomplishment, and that glory He will not give to another. Neither man nor angel will share in it. He is not the author merely, He is as surely the finisher of His people's faith and salvation—and while it has pleased Him to employ frail and erring men as His instruments, and while He has placed the treasure in earthen vessels, He reminds them that the excellency of the power is retained in His own hands. The zeal of the Lord of Hosts will accomplish this work. Paul may plant and Apollos may water, but it is God that giveth the increase. The most eminent servants ever employed by Him, were only His ministers. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." This is a truth which ministers and people have much need of continually remembering. It is a truth we are always too prone to forget. When God has been pleased to endow any one of His servants with gifts and graces, which distinguish him above others, men are far too ready to lean much upon and look for too much from him. It cannot be too deeply impressed on the mind, that every measure of success must proceed from the working of God's holy spirit. This would lead men to pray more earnestly for his influences in the means of grace, and it would teach them to regard in the proper light, the place occupied by the servants He has employed. There would not then, as is now so sadly the case, exist the disposition to lean so much on one, while another, engaged in the same work, bearing the same divine commission and proclaiming as sincerely, the same tidings of great joy, but with manner and language less

attractive, is despised and slighted; and not less than the hearers, do ministers require to have this truth well stamped on their memories and hearts. We have much reason to dread, that by not keeping this constantly before us, and giving to our work in the spirit a id in the sense of dependence it is fitted to impart, we prevent the influence, that would render effectual the truth we declare, from accompanying our labors. We believe it a truth, that, whatever the gifts possessed, the eloquence, the power, and the earnestness with which any minister of Christ may have been enabled to deliver the great truths of his mission, God ever honored his services, but in a small degree, until He had well taught him this important lesson, and imbued his heart with the feelings and the humility properly resulting from it. "Not by might, nor by power, but by my spirit, saith the Lord." Well may it be a solemn thought to every minister of Christ, what, if my readiness to be elated and to boast in the success of my labors be one great reason, why God denies the power that would produce glorious results. Those whom God determines to honor highly in the work of the gospel, He brings them very low in their own estimation and gives them the mastery over the self-love and the disposition to be elated, which are so natural to follow man. They will be willing to ascribe all the glory to their divine Master and to say, in sincerity of soul, "not unto us Lord! not unto us, but to thy name give glory." Were these feelings to prevail, and did this spirit obtain the ascendancy in the Church of Christ, soon would glorious things be said of the city of our God. Then would God himself verily dwell with men. Then would love and peace unite his servants in one holy and sincere brotherhood. Contention and strife and all bitterness will be banished from the Church, in proportion, as men cease to seek their own things, their own will, and their own glory, and with a single and devoted heart fix their aim in the glory of Christ, and the extension of His kingdom.

While we thus labor, have we not abundant encouragement? Cheerfully may we persevere in our work, amid all the trials and disappointments that may be encountered. Is it not enough, that the Lord reigneth—that all power in heaven and in earth is delivered unto Him, whose servants we are, and whose message we proclaim. Enemies may combine, and professed friends may prove treacherous and false, but His purposes will be accomplished—His will and His determination are made known.—His work shall prosper, and His kingdom shall advance, extending its boundaries, until every tribe and nation, and family of man shall know His name. When He issued the command to His disciples, "go and preach the gospel to every creature," He adds the encouraging promise, "Lo, I am with you always, even unto the end of the world." This promise is

ours—we may plead it, and assured we are it will not fail. To know, when the spirits are depressed, and disappointments and fears multiply, that the Lord of Hosts is on our side, well may it dispel every despondent thought. While we labor in love, we shall not lose the reward of our labor. If we can sincerely say, that our will is to advance the interest of His kingdom—if our efforts are animated with the desire of winning souls to Christ, then assuredly our desire will be gratified. "He will fulfill the desire of them that fear Him." Should we go down to the grave and not see any visible proof that our labors were blessed, yet the light of eternity will show to every faithful servant of Christ, that his labors were not in vain in the Lord. Amen, and Amen.

EXPOSITION OF MATTHEW XVI. 13—20.

(CONTINUED.)

III. Mark the blessing consequent upon Simon's confession. "Blessed art thou, Simon Barjona; for flesh and blood, &c." "Blessed," in that he was not induced to swerve from the simplicity of his early faith, when first he followed our Lord, by the depreciating remarks which he had heard again and again from the lips of the wise and learned of the age. "Blessed," since he was enabled, by the Father, to pierce with the eye of faith through the veil of humble humanity, under which the glory of the Lord of life was concealed. "Blessed," since the comparative absence of success in the way of securing believers in his character, shook not the Apostle's confidence in our Lord. "Blessed," since the contrast between the appearance of Jesus to the outward eye, and the prevalent expectations regarding the Messiah, did not affect the disciple's faith. It is easy for us, rejoicing, as we do, in the name of Christian, acquainted with the triumphs of our faith as recorded in history, and brought home to our experience,—the past being hallowed to us by distance, and the facts of that past which most readily suggest themselves to our memories, being of a glorious rather than of a humiliating type,—it is easy for us to avow our belief in the Messiahship of the Lord of life. But if we place ourselves in the position of Peter and the others; beholding one in the "likeness of sinful flesh," liable to all the sinless infirmities of our fallen humanity—one treated with no reverence by the many, addressed contemptuously by those whose opinions were, in that day, held in the highest respect,—one for whom the very familiarity of intercourse which he permitted to his followers would tend to diminish their awe—the meaning and value of such an avowal as that of the Apostles will wear a very different aspect.

Observe the form of the blessing. Long previously, at the first meeting of Simon

with Jesus, our Saviour had announced to him that he would yet be called by a new name, significant of the new nature which he was afterwards to receive John i. 42, 43. Jesus, however, does not now bless him under that new name, but under that which belonged to him as a member of an earthly family—"Simon Barjona." Why this? Perhaps for two reasons; to humble, and to warn the ardent disciple. (1) To humble him; for, he as Simon Barjona, he as a mere natural man could never have risen to such an insight into the character of Jesus, and such a faith. His "flesh and blood" had often spoken very differently; his heart had often whispered that, in following Jesus, he was laboring under a delusion. (2) To warn him; for the Father had revealed to him the true character of Jesus. The Father had accepted, and, as it were, repeated, confirmed, and sealed his confession. But he was Simon son of Jona still, notwithstanding his confession; still resembling those to whose apprehension Jesus was no more than Jeremiah, Elias, or John, and the working of the old man in his heart, which was not yet eradicated, would still frequently prompt him to speak as they did, and as he himself would now have done, had not the truth been revealed to him by the Father. There may, indeed, be a further significance in the use of the word "Barjona," which we find so emphatically repeated in the 21st of John's Gospel. The meaning of Jona in Hebrew is dove. The dove is a creature shy, timid, afraid of man. Might not the expression contain a hint to Simon, that, notwithstanding his bold and frank avowal, there was still some of the timidity of the natural man in his heart, which might afterwards lead him to deny and disown this,—as he actually did, through fear, like the dove, of man?

[Every blessing of the Bible is given with the same design—to humble, and to warn. Unless we lay the deep foundation of humility, we cannot obtain them; and unless we are wary and careful, we cannot retain them. Every blessing reminds us at once of our dependence upon God, and of this also, that so soon as we forget our dependence, and act as if we were self-sufficient beings, we are ready, with the ardent but erring disciple, to stumble and fall.]

IV. We have next to consider the first promise: "And I say also unto thee, that thou art Peter, and upon this rock shall I build my Church, and the gates of hell shall not prevail against it."

Interpreters generally fall into one or other of two leading misconceptions regarding this passage. By one class, Simon himself, apart from his new character, his confession, and the circumstances which gave his confession its value, is supposed to be the rock of the Church. By another—going to the opposite extreme—Simon as Peter is lost sight of, and his confession in itself, separate alike from

the man and the circumstances, is called the Rock. Each of these views is partial,—each does violence either to the text or context. Both do violence to other parts of Scripture. The first error is upheld by those who endeavor to find support in Scripture for the absurdity of ascribing infallibility to a mere man. In connection with a few other misinterpreted passages, it branches out into that wild theory of Apostolical succession, which, like the exploded, but once popular notion of the divine right of kings, leads men to ascribe a peculiar virtue to other human beings, simply because of the peculiar office they hold, and the manner in which they have been appointed to that office, quite independent of their character or fitness to discharge the duties of that office. Did the continuance of the church upon earth depend upon the principles of hereditary monarchy, or upon those which regulate the transmission of an estate from its present possessor to his heir, the opinion in question would be perfectly correct. But since the Church was neither established at first, nor does it come down from generation to generation in any of these ways; since it depends neither upon the transference of legal rights, nor upon any official order appointed according to a given ceremonial, but upon the Spirit of Christ dwelling in the heart of man, this notion is erroneous in principle. And it would be easy to show, by examples taken from these countries where it prevails, its ruinous consequences in practice. In fact, it has ever led to man-worship, withdrawing the homage of those whom it has enslaved from the living God, and the truth of the living God, to men;—and to them purely on account of their official dignity. So that, as on the ordinary principles of monarchy, a king is a king, however meagre his capacity, and to be honored as a king, however indifferent his character;—as he can make laws, and grant pardons, however unqualified his faculties for the exercise of these great prerogatives, so, in time, as the result of this erroneous conception of the nature of the church, the power of pardoning sin, of controlling conscience, and, in a word, of being mediators between God and man, comes to be transferred to mere and sinful human beings.

The second view, seemingly more rational, yet not less opposed to revelation and to reason, rests the Church upon a form of words, which form of words possesses its value with equal independence of the character of him or them by whom it is adopted. So that, if according to the first opinion, the Church is of less importance than its mode of government, according to the second, it is of less importance than its confession of faith. While the upholders of both overlook the fact that our Saviour died neither for systems nor for confessions, but for men.

A few illustrations will help more effectually to expose the fallacies lurking in the

views referred to. The story of Galileo is familiar. He lived in an age when the official religious guides of the day presumed also to dictate in science. Certain opinions relative to the earth and the heavenly bodies had been endorsed with the approval of the Church and were, accordingly, stereotyped. Galileo dared to dispute those dogmas, and to assert that the earth moved. For this heresy he was imprisoned, and compelled, by the threat of torture, to recant. It is commonly stated. (I believe incorrectly,) that while being led away from the judgment hall, he muttered: "It moves nevertheless." Now, in relation to astronomy, Galileo occupied a position somewhat resembling that of the Apostles to our Redeemer. The daring man of science was not alone in his opinions during the age in which he lived. He corresponded with not a few others who held the same views. But he only had the courage to avow his convictions—and his convictions were true. We hallow his name as one of the martyrs of science. We look back to him with the reverence due to nobleness of character, as one of the discoverers and asserters of eternal truth. But would we honor any one in the present day,—would we say that he does a great thing who now repeats what Galileo then asserted at the hazard of his life? Or would we regard such a one now as a great astronomer, in an age when every school-boy knows what he suffered for?

Somewhat for the same reasons as we honor Galileo for daring to avow what is now one of the commonest truths of science, our Saviour blessed Simon for a confession, the substance of which we take to be a fundamental truth of revelation. But we do say that every one who repeats those words of Simon's, or even who believes the truth which they embody, is, therefore, worthy of a special blessing? I think no one can accept the truth of revelation in the fullness in which we possess it, and at the same time deny what the Apostle affirmed. If we accept the Bible as true, the fact that "Jesus is the Christ the Son of the living God" can be demonstrated upon evidence which no honest man can gainsay. It is part and parcel of the Christian creed. But do not thousands hold that creed, who cannot, in any living sense, be termed followers of Christ, and who therefore are not members of His Church? Yet, if Simon's confession were the rock of the Church, by holding the truth of that confession, such would be standing on that rock; and accordingly, although not followers of Christ, and not actuated by his spirit, would be forever safe. But this is impossible. No one can truly belong to the Church, who does not possess the character, as well as utter the confession of its members; and, therefore, the confession of Simon, although it be the fundamental truth, is not the rock of the Church.

Or, look at the matter in another light, held up for our guidance in the Scriptures. The

Jews of our Saviour's day boasted with truth that they were Abraham's children. In form, they worshipped the God of Abraham. In form they professed the faith of Abraham. Did they, therefore, stand in the same relation to God as did the Father of the faithful? "Think not to say within yourselves, we have Abraham for our father;" was the "voice of him who cried in the wilderness."

In like manner, they adhered to the teaching of Moses. They read his word. They sang the psalms of David. They studied the prophecies of Isaiah and Daniel. Did they therefore form portions of the Church to which they even belonged? Did they, so to speak, stand upon the rock on which Moses and David, Isaiah and Daniel had set their feet and were safe? What says an Apostle? "They are not all Israel which are of Israel." In the Church, they were not of it. Holding the same creed, they did not display the same character. They were not actuated by the same spirit. And since undeniably, similar language may be applied to members who repeat the confession of Peter as a part of their creed, that confession in itself, is not the Rock of the Church.

What then? Speaking generally, and for all time, the rock of the Church is the Spirit of God—of Christ in man. In so far as before the coming of Christ, His Spirit existed in any person, that person was a stone in the everlasting temple. It is in this way, and for this reason, that we can say of any in Old Testament times, that they were types of Christ, because in some essential respect they resembled him. The spirit of him who is the Lord of life and truth, had penetrated their hearts, and so moulded their dispositions, that to their own generation, they exhibited a faint type or picture of Christ. Thus Abel "being dead yet speaketh." In his own day he showed such a knowledge of the sinfulness of sin, such a hatred of it, such an uncompromising adherence to what he felt to be duty, such strong faith in, and willing obedience to God, in the face of the sneers, the persecution, the murderous hatred of his brother, as proved him "possessed of the Spirit of Christ—a rock—firm and devoted in his attachment to the Right. So Abraham, in his implicit submission to the will of God, leaving his country at the Almighty's call, offering his son at the Almighty's command, strongly repressing self, when the voice of self would interfere with the voice of God,—was a stone in the temple of which Christ is the chief corner-stone,—a man imbued with, and displaying to his own generation the mind and spirit of Christ. And so Melchisedeck, in his effort to make his rule upon earth a reflection of the divine rule in heaven, to be king of righteousness and king of peace,—in his steadfast refusal to be ensnared by the sinful attractions of the neighboring courts—Sodom, &c; in a word, in his attempt to realise the

divine will upon earth, was a stone in the living temple—a rock.

But if, speaking generally, and for all time, the rock of the Church is the Spirit of Christ in man, inducing a kindred firm, steadfast, uncompromising devotion to duty, ("I must work the will, &c.") an inflexible submission to the will of God, ("not my will but thine,") a determined avowal of truth, and adherence to it, lead where it may;—in relation to that time, the rock of the Church was the Spirit of Christ in Simon making him Peter, a rock, a bold and daring assertor of the truth as it is in Jesus. So that as at the first meeting between the fisherman and the Messiah, it was only said "thou shalt be called Cephas, that is, Peter (*Petros*), it is now said, "Thou art Peter." "On Christ the chief corner stone, Peter is the first and chiefest ground stone, not indeed in his character as the son of Jonas, but precisely as Peter,—not alone, but with the other Apostles, whose representative and spokesman he was, and to whom the same blessing was conveyed, here through him, elsewhere to him and them collectively, and without distinction; and all this not in himself, which no man can ever be, but only as the Spirit of Christ predominated in him and over self. So soon as flesh and blood again spoke, he was repelled as Satan." Observe moreover, that Jesus has significantly said, "on this rock will I build," not found. A man can be the first building stone on the foundation of Christ, as Peter, by thus acknowledging his Lord, became; since he was the first convert, who, with any clear perception of the meaning of his own words confessed that Jesus was the Christ.

When a missionary visits a heathen land for the first time, after long and arduous labor, mastering the language, becoming acquainted with the habits of thought of the people, winning the confidence of a few who come around him to listen to his teachings,—after all the heart-felt disappointments and anxieties, which more effectually than anguish, crush and wound the spirit,—after succeeding in adapting the truth to the comprehension of the few who attend, some one takes a stand, like a rock hardens himself against all the inducements of friends and worldly prospects, against all the ridicule with which he may be visited, against all the sore and painful separations from his heathen relatives which the step may involve.—some one, touched by the Spirit of God breathing through the words and actions of a man, gives in his adherence to the cause advocated by the missionary; and by the simple initiatory rite of the Christian faith, confesses Father, Son and Holy Ghost. That individual, in the eye of the missionary, is the rock of the future church, which may be gathered out of that land. He is the proof that a Church may be formed there. He gives confidence by his example, to others to imitate him. Others who come after him, may surpass him in the

ents and in usefulness, as Paul surpassed Peter. But yet, he has taken up a position beyond which they cannot go. He is the first, the nearest in order of time in that place to Christ. And so, Simon having taken the lead of his brother Apostles in calling out and giving form to their faith, and their idea of the character of Christ, as he was afterwards the first by whose service,—by whose ministry, believers, both Jews and Gentiles joined themselves to the Church, that in Him which gave him power to act thus, made him the rock of the Church.

It is needless to say, that being a rock in this sense, as the first confessor, preacher and Apostle, involves no supremacy, no pre-eminence over the others, or over the entire house. He was first simply in the order of time; and so far as the living temple was built by his instrumentality, it was built not by his command, but by his ministry. No trace whatever of any supremacy beyond what was accorded to all the Apostles, is to be found ascribed to him in the whole New Testament. In Acts vi., it is the twelve who call together the disciples. In Acts xi., Peter is called upon to vindicate his conduct; which he does. In Acts xv., he takes the first word; but James gives the decision, which the Apostles and elders, together with the whole Church, sanction by the Holy Ghost. In Galatians ii., he receives a rebuke from his brother Paul. In his own epistle, he speaks of himself as a fellow-elder. D. M. R.

To be continued.

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NOTES OF A TOUR THROUGH SOME OF THE WEST HIGHLANDS.

Some of my readers surely know the Broomielaw. Some would like to see it again, crowded with ships and steamers, the river wider and deeper than ever, the wharves and warehouses on its banks becoming every day longer and more palatial. But what a tremendous noise! The rumbling of carts, the hissing of steam, the ponderous clank of machinery,—all fused and blended into one deafening, stuning roar of commerce. So let us get on board the "Clansman," and move down the Clyde. We pass workshops on either side, filled with hundreds of workmen who turn out such steamships as the Persia, whenever such are needed, and at the very hour appointed in the contract. Jonathan is doubtless a very smart man, but I would much rather cross the Atlantic in a Clyde-built steamer than in one of his very beautiful clippers. I never sail down the Clyde without the saying of poor Captain Dand, recurring to me, which he uttered with his usual sententiousness, one evening when I was first drawing near the shores of Britain. "You are coming, sir, to a land of steamboats." Yes! a land pre-eminent in a good many other things, but pre-eminent also in steam-

boats; and the definition of Great Britain was as good in its way as the old philosopher's definition of man as "a cooking animal."

Now we pass "Dumbarton's Castled rock," the fortifications of which do not look very formidable. Dumbuck Hill is quite near, from the top of which you get a charming view:—rich Clydesdale and the Silver Clyde winding through it; to the north, Loch Lomond with its green islets, the moorland where the McGregors' siew the Colquhouns', Ben Lomond, which would not look so big among the mountains of Kintail and Gairloch, and many a fair Strath and deep blue loch. But now we are opposite Rothesay, the Montpelier of Scotland, with its balmy air and luxuriant wild flowers; and the Arran hills in the background are bathed in the ethereal blue of a May afternoon, and soon will be in the rich purple of sunset. Be still, for God's glory is around us in all this beauty as well as in the thunder and the storm. Every wavelet that reflects a glint of the sun, every volumed cloud that is hurrying up to attend the sun to his bed-chamber is vocal of his praise; and He giveth us all things "richly to enjoy."

But the steamer blusters on, past pretty Brodick Bay, and Holy Isle, which a Gaelic student near me says is a misnomer of Hilly Isle, and that the genuine Holy Isle, the real Simon Pure, is neither it nor Iona, but an islet to the north of Jura on which there are slate quarries now, but on which thirteen centuries ago brave St. Columba first landed on his way from Ireland to convert the Northern Picts from Druidism to Faith in Jesus Christ. No matter where he landed; for now the whole of Scotland is a memorial to him; "his works do follow him." And here to the East is Ailsa Crag, beautiful to see, as a friend of mine once saw, the moon-rise behind Ailsa; the rock itself standing lone and bare, and with an eerie light upon it, between the moon itself and the reflection of the moon in the waters. But the captain, a sturdy Free Churchman by the way, and a great friend of students and ministers, tells me of a still stranger view he lately saw;—the moon rising behind the Coolin hills of Skye; one moment only the half of it is seen, the next a great slice cut sharp and clear out of its cheek, and the next a wedge-like gash made almost through it, as it sailed athwart the fantastic peaks. Many a solemn night-scene may be viewed by one who coasts these Western shores. Opposite the famous Mull of Cantyre! and here in former days I would have had to pay my footing, as a greenhorn who had never doubled the Mull before, by giving a treat to the sailors; but like other old customs, this too is dying out. We are all busy effacing the footprints of our fathers—too often and too hurriedly are we not?

In the morning we find that little progress has been made. Since the Mull refrained

from giving us half a hurricane, it brought on a mist, and we waited as in duty bound. And now through a sea like glass, we move rapidly past the dull shores of Islay, and many a black rock and scantily covered islet, lying recumbent on the waters like some huge monsters who may have sported here many ages since, or erect an rampant as if their roots were struck firm and deep; through the sound of Jura, hailing the sight of vegetable power, though consisting of not much more than scraggy wild birch and alder:—

“And Scarba’s isle, whose tortured shore
Still rings to Corrievrekin’s roar,
And lonely Colonsay.”

But we did not hear Corrievrekin, though we saw its white waves. Only in a particular state of the tide, wind, and currents is it dangerous. In fact, the whole coast hereabouts is exceedingly dangerous from the multiplicity and diversity of the currents between the islands. Here the water is like a mirror, and yet it may be running like a mill race; just alongside it is broken, turbulent and chafing. And now past the slate quarries of Fasdaile which are continued far under the sea, and we slide through the Sound of Kerrera into that most beautiful nook, the bay and town of Oban. “What is the meaning of the word Oban,” I asked of one eminent Gallician? “Ob” “an,” “or little bay,” he answered, “in opposition to the larger harbor of Kerrera.” “Is that the right derivation,” I asked of another some time afterwards? “Ridiculous!” was his reply. “Who does not know that it is from “O” “ban,” “the white bay?” I did not ask a third, for fear my memory would not retain a third, and of course different derivation. Indeed I am not sure if it has retained the above too correctly.

—o—
For the “Monthly Record.”
TO THE HUMMING BIRD.

Little flutterer, showy thing,
Gay companion of the spring;
Hast thou come again to play,
With bud and blossom, leaf and spray?

Where? among what pretty things,
Hast thou shook thy tiny wings,
Since scared with herb and foliage sere,
Token sad of falling year,
And frost, that hangs and rends the clod,
Potent plow of mighty God,
Thou fled? We never failed to long
For mirthful summer and thy song.

Didst thou make a distant flight,
And in farthest South alight?
Didst thou nest in sunny bowers,
Fragrant, nectared, hung with flowers,
Unseen by us, who wander forth
Beneath the zone of sterner north.

Hast thou hung, where palm trees high
Beckon to a cloudless sky?
Hast thou nursed a little brood,
Where glances gold in torrents’ flood?
Hast thou dropt upon the sod
Where tyrants meet the frown of God?
Better far these northern plains
Than meanness, avarice and chains!
Hast thou played, where lordly streams
Dart on shining banks their gleams?
Hast thou hummed beside their shore
And mixed thy music with their roar,
Glad to add thy little song
To praise, that falls from many a tongue?

Hast thou danced in tangled grove,
Where youthful beings whispered love
Nor marked the passing of the hours,
Nor heard thy strain amid the bowers?

Didst thou, mid thy spinning, winging,
In morning ray, the dew drop flinging
From thy breast as thou wouldst rise
To waft thy raptures to the skies
And join with all created things
In praise of Him, whence nature springs,
Didst thou behold in summer climes
Sable garments, mourning times,
Seasons, when a weeping family
Heave to God their sob and cry,
Showing nature’s fairest form
Still doth hide the cankerworm?

To see thee, little bird, again
Gives me pleasure, gives me pain,
Since I marked thee at my door,
Death hath crossed my chamber floor.
She, who loved to watch thy maze
And bade me note thy playful ways,
Whose face was never dark with frown,
Whose busy foot flew up and down
Through my home—with me to share
Willing every toil and care—
She, that fluttered, bustled round me,
And gladdened me exceedingly,—
She is gone from earth for ever,
Fled like bubbles on the river.

Bashful, busy, bonnie thing,
Hanging there on quivering wing,
Sucking sweets from every tree,
Brisker, busier, than the bee;
Live thy brief and joyous day
Then speed thee, speed thee far away
Ere winter, and grizzly come,
Thou must seek another home.

So I, when weary of this life,
Bruised and beaten in the strife
That mortals wage, till parting breath
Leaves them in the grasp of death
Go to the eternal shore
Whose waves are rolling overmore;
A stranger here: a dweller there,
Free from sorrow, free from care,
Where triumphant Jesus reigns,
Past his anguish, past his pains,

Where I shall see the dear departed,
The beloved and truehearted,
And taste of glory, peace and joy,
Without drawback or alloy
Jerusalem above and free!

May we together dwell in thee.

June 10th, 1860.

FROM OUR SCOTCH CORRESPONDENT.

Every institution, I think, I once observed before, has in its bosom certain tendencies which are sure to land it at some time or another in peculiar difficulties, certain inherent principles which may have contributed not only to its progress, but also to its weakness and decay. The remark applies to Churches which are by no means exempt from the general laws of human institutions. Hence a man is not justified in leaving the Church in which he was baptized, merely because he has discovered a fault in its rites or forms of government. Yet not a few claim the credit of superior purity, because of such ill-bred scrupulosity; they see no sin, but rather sanctity in schism; and like hermit-crabs with their dwelling, they seem to go into a church merely to look out from it, and see if they cannot find a better, which they may join. The chronic Grumbletonians, however, at the end of their journey often land at the very harbor from which they first started in search of Utopia,—wiser men because they have been taught in the school of experience, and sadder men because the school fees were heavy. Hence too, it is a very one-sided and also argument to conclude that a church which is liable to a peculiar inconvenience in its government must in that department, at least, be inferior to another Church which is free from such inconvenience. I suppose that one would experience much less trouble and delay in conducting a law-suit in Turkey than in England; yet we would in spite of that, prefer English law and English justice. So when the Moderator of the Free Assembly, Dr. Buchanan, twitted us with the inconveniences of Lord Aberdeen's Bill, and our anxiety to lessen or avoid these, it may be that he was somewhat in the mood of the fox which could not get the grapes, a little envious of the clearness and definiteness of our position, and of the speedy and satisfactory solution which most of our difficulties receive. It is true, that during the last two years the Free Assembly have not been troubled with a Kildalton or a Scoonie case; and yet these cases do not show much that is wrong with the Constitution of the Church of Scotland; they prove at all events, that the Church practically possesses the *liberum arbitrium*, so dear to the imaginations of the disruptionists of 1843, and this freedom of hers is not revolutionary, but the grander freedom "in the bounds of law." The people of Kildalton obtained the man of their choice when-

ever they manifested a spirit of harmony and unanimity; and now the people of Scoonie have obtained the same privilege. But on the other hand, the General Assembly has not had before it cases such as those of Tongue, Kirkmichael, Sandy, Buckie and others of the same kind,—not to speak of the Cardross action, which imply an unhealthy state of opinion with regard to discipline and church government, a want of confidence in and deference to the ordinary Church courts, and which are therefore perpetually demanding the appointment of special commissioners of Assembly to inquire into and decide upon them. One who has read how Mr. Cameron, the Free Church minister of Kirkmichael was made to resign his charge on an allowance of £60 a year; and how Mr. Armour of Sandy has been badgered by some pretentious busy bodies in his congregation, and the trial of the Free minister of Neigle and his openly avowed distrust of the honesty of his Presbytery,—is apt to think that by non-intrusionism, Free Churchmen mean not only *keeping out* an unacceptable presentec, but also *pulling out* their minister whenever some of "the men" or "the gentlemen" of his flock get up an agitation against him. The threat held out by said members of the flock, is, that they will be "under the sad alternative of seeking food for their souls elsewhere than in the Free Church!" That generally tells, but what a pretty argument it is to address to ministers of Presbytery, sitting upon a case as judges! Much more might be said on these cases, but I do not care to pursue the subject farther.

Both Assemblies and the U. P. Synod devoted some time of their sitting to services commemorative of the Ter-Centenary of the Reformation. These, however, were only in anticipation of the grand commemoration to be held all over Presbyterian Scotland, on the 20th of December next, at which I hope that representatives from Nova Scotia will be present. We had at the General Assembly's services in connection with this to be, a foretaste of the love and intimate union between Presbyterians all the world over which such a celebration will be sure to manifest, in the cordial greetings interchanged between our National Assembly and the deputation to the Church, from the Old School Presbyterians of the United States. On the morning when they were first introduced to the House, I entered just as Principal Tulloch was bringing to a conclusion, a magnificent oration, in which he broadly enunciated the fundamental principles of the Reformation,—a free Bible, and the sovereignty of the individual conscience. Dr. Cook and Dr. Hill having each spoken a few words in welcoming their American brethren, two members of the deputation, Dr. Leyburn and Dr. Murray, I understood, addressed the Assembly in most eloquent and appropriate terms. The house was crowded in every part, and it was delight-

ful to see the genial enthusiasm with which the venerable ministers present hailed their Transatlantic cousins,—brothers in Christ I should rather say. Every remark fell on sympathising ears; every allusion was caught up and cheered; in fact, never was audience in better mood to be swayed as the speaker listed. The playful Yankee exaggeration of the one, and the nervous terseness combined with the almost Irish warmth of his older colleague, in turns delighted and moved the Assembly; and it was no ordinary vote of thanks that was bestowed upon both through the Moderator. Of course, the opportunity was too good for Dr. R. Lee to omit having a fling at the jealousy of the Assembly with regard to his innovations, and he sarcastically expressed a hope that in praising the Reformation so much, they would not altogether forget their spirit, and become Papists by mistake.

On the same occasion there were some interesting addresses delivered and read in the Free Assembly, but during the short time that I was present, they seemed fully as much engaged in praising themselves as the Reformers. That subject being rather threadbare, I did not wait long. The most striking feature about their Assembly this year, was the absence of Dr. Candlish, who was at the German baths, but whose health is now completely re-established. One certainly did much miss his sharp determined tone, his energy and decision, yet I have no doubt that many of the members wondered that they got on so well without him. The U. P. Synod too, devoted a day to listening to speeches on the Ter-Centenary, the ablest of which was one delivered by Dr. W. Anderson of Glasgow, in which, however, he very strangely assigned as one of the chief causes of the late decline of Voluntarism in Scotland, the fact that they had been too friendly with other religious bodies! It may be so. However, if the Establishment principle could be strengthened only by pursuing an opposite course, I would not have much faith in its power and truth.

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For the "Monthly Record."

SUMMER.

It is earth's carnival
Of light and beauty, luxury and song,
When bud, and leaf, and flower, imprisoned
long,
Break gloriously from thrall.

So exquisite the green
Mantling the hill tops, slumbering in the
leaves.
Fringing the vallies, where the sunlight weaves
Net work of golden thrall.

Each old rejoicing tree
Spreadeth its summer foliage to the breeze;
Like variegated waves on sunlit seas,
Gleams the hued drapery.

The purple shadows pass
Over the velvet meadows, where the flowers
Drink up the sweet perfume of the morning
hours,
Down in the fresh cool grass.

The glorious summer skies
Pile up their snowy clouds against the blue,
Drinking earth's fragrance to distil in dew
On each young flower's sweet eyes.

The golden buttercup
Lifts up its starry head, while clover sweet
Makes crimson perfume in the cool retreat
Where bladed grasses droop.

The ripe red berries shine—
Luscious to every sense their beauty rare;
Rich nature's jewels in a setting fair
Of workmanship divine.

The sparkling streams in glee
Leap laughingly amid the old green woods,
Pouring o'er russet rocks their silver floods
To fall in melody.

Birds—joyous, tinted birds—
With shaded plumage glistening in the light,
Fill the sweet air with songs so exquisite—
Music in nature's words.

And when night's soft rest,
Like a fond mother's holy protecting arms,
Touches the sleeping lark, and holds her
charms
Close to her dewy breast.

While every slumbering hill
Shines in the cool pale lustre of the stars,
Whose arrowy light, like gleaming silver spars,
Creation seems to fill.

Until the regal moon,
Climbing the mountains, shows her glorious
face,
And pales the lights that gemmed her queenly
space
In night's calm, lovely noon.

Then, like a priestess crowned,
Earth, with her holy chrism on her brow,
Stoled and anointed, pays her dewy vow,
With heaven's own glory bound.

And worshipping, she lies—
Soft beauty filling every solitude—
While her great architect still calls her "good,"
And man in praise replies.

M. J. K.

Halifax, July, 1860.

CORRESPONDENCE.

TEA MEETING AT WALLACE RIVER.

PUGWASH, July 13th, 1860.

MY DEAR SIR,—I beg to acknowledge through the pages of the *Record* the receipt of £10 3s. 3d., collected in Pictou during the session of Synod, in behalf the Rev. D. McCurdy's new church, at Wallace River. I need not trouble you with a list, as the sums subscribed are small, the individuals subscribing many, and the space that would be occupied great.

I may mention that the Tea Meeting advertised in the same interest, came off last Tuesday, and was a great success. The church, which is already framed and boarded, was set out with tea-tables, affording a large accommodation for tea-drinkers. A Refreshment table, protected by a large piece of canvass or cotton, supported by poles, exhibited a great profusion of all the delicacies of the season. A canvas tent pitched amidst the greenwood, suggested a cool and refreshing siesta, and last, though not least, a performance on the great Highland Bagpipe, regaled the company from time to time with "piibrochs" and "marches" and "gatherings." There were speeches too, delivered at the close, by a member of Parliament, and the clergymen present. There were dust and heat, and a great crowd, and a tremendous imbibing of tea and spruce beer. The oysters were good, and so were the speeches. The strawberries were good, the music melodious, and the sum realised £24.

I am, sir,
yours, very truly,
THOMAS TALLACH.

(To the Editor of the "Monthly Record.")

MY DEAR SIR,—Would you please insert in your next number, the following list of clerical members of Synod, who have promised to pay in support of the *Monthly Record* the sums opposite their names; were something similar adopted throughout the Church, the publication would be materially aided in these times.

Yours,
A. W. HERDMAN.

Andrew W. Herdman, £2; Thos. Tallach, £2; A. Pollok, £2; James Mair, £2; John Sinclair, £2; G. W. Stewart, £2; A. McLean, £1; A. McGillivray, D. D., £1; Jas. Christie, £1; Alex. McKay, £1; T. Duncan, £1.

DEAR SIR,—As Convener of the Committee on Statistical Returns, I beg to intimate through your publication to ministers within the bounds of Synod, that I received returns only from four congregations, viz., St. Matthews' and St. Andrews' Halifax, Wallace and Pictou; others will do well to send theirs without delay, as otherwise the transmission may be too late.

A. W. HERDMAN.

Manse, Pictou, July 20, 1860.

THE CLAIMS OF THE RECORD.

The usual Annual Report of the position of this publication was presented to the Synod, at its late meeting in Pictou. In some respects the position is gratifying, and in others the reverse. It is gratifying, inasmuch as the circulation is now considerably larger than it ever was before, and that it is still increasing; it is also extremely gratifying to learn that it is not only giving general satisfaction, but is perused with interest, and we hope not without profit, by our people throughout Nova Scotia and New Brunswick. The drawbacks are, that it is too cheap to pay its way, the half dollar at which it is published barely paying paper and printing, leaving no margin for bad debts, and incidental expenses. The consequence is, that our balance sheet is largely on the wrong side; our increasing circulation has only been adding to our losses, though no doubt it is a gain to the Church. We could bear up, however against this, and and fight it manfully; we would devise some means or other of meeting a loss accruing from a large circulation, but what dispirits, and had we not high aims in view, would disgust us with our labors—is that small as our price is,—that price is very badly paid. At the time the Report was handed in, nearly 50 per cent of the accounts of the year were unsettled, and that after repeated and urgent notices. It may be as well, that our readers, once for all, should understand that unless the *Record* is paid for, it cannot go on. It is a shame that any one, being made aware of the pecuniary requirements of the publication, should refuse to help us, by paying the very trifling subscription of one half dollar per annum. We trust that the noble conduct of those members of Synod mentioned in Mr. Herdman's note, who, of their own accord subscribed the sums opposite their names, will not be thrown away, but serve as an example to their lay-brethren. Nor has it been lost, a lay-member of Pictou congregation, who is foremost in every good work has offered to be one of ten to give £5 each in behalf of the *Record*. We trust that this generous offer will be taken up in the spirit in which it has been made, and that the organ of our church, freed from all encumbrance may be able to perform more effectually than ever, the work it has marked out for itself to do. That work is a worthy and an important one.

Our readers to believe, now pretty generally understand its object,—to advise, instruct, and profit. We are no controversialists; we leave such themes to the selfish and narrow-minded. While we have the great distinctive principles of our Church to uphold and explain, not giving forth at any time an uncertain sound, we wish to stand well with our brethren of every religious sect; to respect them, and be respected by them. To avoid an offensive spirit, as well as offensive epithets; to remember that strength consists in moderation, which is perfectly consistent with a firm and unswerving maintenance of principle. How far we may have succeeded in promoting the end we have in view, we cannot say, but we have advocated and will continue to advocate the cause of our Church, which we believe to be the cause of Christ, to the best of our ability, to make our people acquainted with the progress of the Redeemer's kingdom at home and abroad, to draw more closely the bonds which join us to the parent Church, to do what in us lies to rouse the members and adherents of our Church to a sense of their duty, to awaken if possible that too long dormant feeling of energy and enthusiasm in behalf of our national Zion, to plead the cause of those noble schemes, the effectual working out of which constitutes the life of the church, to help to introduce and perfect a more systematic organization, to show our people that to support, and pay our clergy, honorably, comfortably, and regularly, is not only a solemn duty, but a high privilege, by the fulfilling of which they are consulting their own best interests, both ecclesiastical and civil, to interest and instruct the young,—these have been our aims. Perhaps no one is so conscious as we are ourselves of the imperfect manner in which these have been carried out, but the attempt has at least been honest and earnest, and it now remains with the Church itself to determine whether they are to be continued, or whether it will allow itself to be deprived of this monthly pabulum through its own supineness and indifference. We believe that our Church has reached a turning point, with great duties and great prospects before her; that she can afford less than ever to be without a public organ to represent her views and advocate her claims. The great majority of the clergy of the Synod of Nova Scotia have given a prac-

tical proof of their sense of the importance of the *Record* to the Church, we now appeal to the laity, who in a pecuniary point of view are much better able to answer that appeal and we trust not in vain. Above all, we hope that the large arrears due will at once be paid up by every congregation. These arrears, for which no excuse can be pleaded have been the great cause of our difficulties. We have now placed the matter plainly before our readers; the subject is most important but to us painful, and whatever may be the consequences, we will not return to it.

MINUTES OF SYNOD.

*At St. Andrew's Church, Pictou
the twenty-seventh day of June, on
thousand eight hundred and sixty
years.*

Which time and place the Synod of Nova Scotia and Prince Edward Island, in connection with the Church of Scotland, met according to adjournment; and after sermon by the Moderator, Rev. Alex. Maclean, who preached from this text—Matthew xi: 29—“*Learn of me,*” was constituted with prayer by the said Moderator. Presbytery Rolls were produced, and the Roll of Synod being made up, stood as follows:

SYNOD ROLL.

PRESBYTERY OF HALIFAX.

Ministers.

Elders.

John Martin,	James F. Avery, M. D.
John Scott,	
Thomas Jardine,	
George Boyd,	Robert Macrobie,
Donald Macrae,	

PRESBYTERY OF PICTOU.

Alex. McGillivray,	Donald McPherson.
A. W. Herdman,	William Gordon,
Allan Pollok,	John McKay,
James Mair,	Alexander McLeod,
James Christie,	Donald McKenzie,
Thomas Tullach,	Charles Oulton,
Alex. McKay,	Donald Sutherland.

PRESBYTERY OF P. E. ISLAND.

Thomas Duncan,	James Purdie,
Andrew Lochead,	
Alex. McLean,	

CORRESPONDENT.

William Macrobie,	} <i>Missionaries.</i>
John Sinclair,	
Geo. W. Stewart,	
William McLaren,	
Daniel McCurdy,	

The Roll was read, and the following given down as members of Court:—Messrs. Martin, Jardine, Boyd, Alex. McGillivray, D.

Herdman, Pollok, Mair, Christie, Tallach, Duncan, Lochhead, McLean, Ministers; Messrs. Gordon, McKay, McDonald, McPherson, McLeod, Purdie, and Hon. John Holmes, Elders.

It was moved, seconded, and unanimously agreed to, that according to regular order, Mr. Duncan be Moderator in room of Mr. McLean, the retiring Moderator.

It was moved, seconded, and unanimously agreed to, that the thanks of the Synod be given to the retiring Moderator, for his courteous conduct to this court while Moderator, and for the very excellent and appropriate sermon preached this forenoon, and that he be requested to publish the same in the *Monthly Record*.

It was moved, seconded, and unanimously agreed to, that all ordained Missionaries in connection with this Court be requested to sit and deliberate.

Mr. Mair, Synod Clerk, tendered his resignation of the office of the Clerkship, which was accepted, and Mr. Christie elected in his stead. The thanks of the Synod were conveyed to Mr. Mair, for his very excellent services while Clerk of this Court.

The hours of meeting during this Session of Synod were agreed on as follows:—From 9 A. M., to 12 o'clock noon, and from 2 to 5 P. M.. The Evening sederunt to commence at 7 o'clock.

The Clerk read a letter of apology from the Rev. John Scott of St. Matthew's, Halifax, for non-attendance, which was considered satisfactory.

The following committees were appointed to examine Presbytery records:—Mr. McLean, Convener, A. McGillivray, D. D., Messrs. Jardine and Christie, and John McKay, Esq.

On Overtures—Allan Pollok, Convener; Messrs. Martin, Boyd, Tallach, and McDonald.

On Bills, References, and Appeals—Alex. McKay, Convener; Messrs. Herdman, Stewart, Sinclair, Hon. John Holmes, and Mr. Purdie.

To Adjudicate on Synod Fund—Dr. McGillivray, Convener; Messrs. Boyd, McKay, John McKay, Esq., and Mr. Sutherland.

The Presbytery of Pictou asked leave to meet at 5 o'clock, in order to make the necessary arrangements for the supply of pulpits on Sabbath first.

The Committee appointed by the Synod last year *in re* McCurdy reported that circumstances had prevented their meeting. The Presbytery of Pictou, however, having after minute enquiry, extending over the last twelve months, reported favorably.

It was moved, seconded, and unanimously agreed to, that the Synod admit the Rev. Daniel McCurdie, lately a minister of the Presbyterian Church of Nova Scotia, as an ordained missionary within the bounds of this Synod on his adhibiting his name to the Formula, according to enactment of the General Assembly of the Church of Scotland. The

above deliverance was intimated to Mr. Curdy by the Moderator, and Mr. Curdy having been called upon to engage in the name of Almighty God, thereafter Mr. McCurdy signed the Formula, received the rights of fellowship, and was welcomed to take part with them in their meeting.

The following were appointed a committee to prepare a draft address to be presented to His Royal Highness the Prince of Wales on the occasion of his visit to this Province:—Mr. Martin, Convener; Messrs. Tallach, Pollok and McLean.

Mr. Martin was appointed to conduct devotional exercises to-morrow morning. Synod then adjourned to meet to-morrow at 9 o'clock a. m., of which preliminary intimation was given, and this sederunt closed with prayer.

JAMES CHRISTIE, *Synod Clerk*

SECOND SEDERUNT.

At St. Andrew's Church, Pictou, on the twenty-eighth day of June, 1860.

Which day and place the Synod met according to adjournment of previous day, after devotional exercises conducted by the Rev. George W. Stewart in room of Mr. Martin, was constituted with prayer by the Moderator.

The Roll was called, and the sederunt continued as before with the addition of Donald McKenzie. The minutes of yesterday's sederunt were read and sustained as correct.

The Report of the Committee on Overtures was then laid on the table and read as follows:—

In St. Andrew's Church, Pictou, this 28th day of June, 1860, the Committee on Overtures met according to appointment of Synod. Sederunt. Rev. Mr. Pollok, Convener; Messrs. Martin, Boyd, Tallach and McDonald.

The following Overtures were presented:—

1. Overture anent Communications of private nature to the Colonial Committee.
2. Overture anent celebration of the Tricentenary of the Reformation from Popery.
3. Overture anent Communication from Lay Association to Colonial Committee.
4. Overture anent Thanksgiving days.

All which are respectfully submitted to the consideration of the Synod.

(Signed) ALLAN POLLOK, Convener.

After a lengthened discussion on Overture iv., of last Session of Synod, anent Representative Elders from vacant congregations, the Synod agree to continue the enactment of last year on the subject.

The Report of the committee on Church Incorporation was laid on the table and read as follows:—

In St. Andrew's Church, Pictou, the 28th day of June, 1860, the Committee on church Incorporation, consisting of the Rev. Messrs.

mine, Convener, Pollok, Duncan, and Mair, Messrs. and Hon. John Holmes and John Kay, Esqrs., Elders, appointed by last meeting of Synod, met, and after mature deliberation found they could do nothing as they were not incorporated as a Synod. But deeply impressed with the great importance of the subject, not only to the Synod, but to the Church generally, it was agreed to refer the matter *simpliciter* to the Synod, to receive from them an expression of opinion, whether they shall apply individually to the Legislature for an Act, as they see no previous steps necessary to be taken in this matter.

(Signed) THOS. JARDINE, Convener.

It was moved by Mr. Martin, seconded by Mr. Pollok, and unanimously agreed to, that further steps be taken in this matter.

The Convener of the Committee on Statistical and Financial Returns, reported verbally. The Report was adopted, and the diligence the committee approved. The following were appointed a committee to receive and publish the Statistical and Financial Returns for the past year:—Rev. Messrs. Herdman, Convener, McKay, and John McKay, Esqrs. At the same time, Messrs. Herdman, Convener, McKay, Tallach, Sinclair, Jardine, Lochead and John McKay, Esq., were appointed a committee to revise and amend the form of the above Return.

The Convener of the Committee on Psalms, appointed at last meeting gave in their report. (This report will appear in our next number.)

It was moved, seconded, and unanimously agreed to, that the report be adopted, and the diligence of the Committee approved.

At this stage of the proceedings, the Rev. William Macrobie, corresponding member from New Brunswick, made his appearance, presented his commission and was cordially welcomed by the Court.

On Overture 12 of last Synod, the Moderator and Clerk reported that they had transmitted to the Colonial Committee the request of the Synod, regarding the young men now studying in Glasgow. The thanks of the Synod were accorded to the Moderator and Clerk for their diligence. The Rev. Alexander McKay, dissenting from certain expressions made use of in their letter to the committee.

No action having been taken on the resolution of this Court of last year on the Widows' and Orphans' Scheme, it was moved by Mr. Tallach, and seconded by Mr. McKay, that the attempt in the present circumstances of the Church to raise a Widow's Fund, be abandoned. Mr. Mair, seconded by Mr. Lochead, moved in amendment, the amendment of last meeting of Synod on this subject. On the vote being taken, 3 voted for the motion and 1 for the amendment, which was accordingly carried. The following were appointed a committee on the Widows' and Orphans'

Fund; Messrs. McLean, Convener, Jardine, Boyd, Herdman, Pollok, Christie, Hon. John Holmes, James Purdie, and John McKay, Esq.

Mr. Martin's annual report to the Colonial Committee was read, Mr. Martin's diligence approved. Some members of the Court, however, disapproved of certain statements embodied in the Report.

The Convener of the Committee on General Assembly, reported that there had been no meeting of this committee during the year.

There was laid on the table and read by the Clerk, the following extracts from the minutes of the Free Church Synod.

Knox Church, N. Glasgow, June 26, 1860.

Which day the Synod of the Free Church of Nova Scotia met and was constituted.

Inter Alia.

It was moved and seconded that the Committee on Union, be instructed to open negotiations with the Synod of the Established Church, and to confer with any Committee which the Synod may appoint on the subject of the Union. It was moved in amendment, and seconded, that the Clerk of this Synod be instructed to transmit the basis of Union and Formula agreed upon, and to call the attention of the brethren of the Synod of the Established Church to this important subject.

The further consideration of this subject was deferred to next diet.

Knox Church, June 26, 10 o'clock, a. m.

The Synod met and was constituted.

Inter Alia.—The Synod resumed the subject of negotiation with the Synod of the Established Church. The motion having been withdrawn, the Synod unanimously resolve in terms of the amendment.

Extracted from the minutes of the Synod of the Free Church, N. S.

(Signed) Wm. DUFF, Synod Clerk.

The following were appointed a Committee to report upon the Basis of Union: Mr. Pollok, Convener; Messrs. Martin, Jardine, Macgillivray, D. D., Herdman, Maclean, Lochead, Hon. John Holmes, and John Mackay, Esq., with instructions to report *quam primum*.

Collections for the different schemes of the Church were ordered to be made as follows:

Home Mission,	2nd Sabbath of Aug.
Widows' & Orphans',	1st Sabbath of July.
India Mission,	1st Sabbath of March.
Synod Fund,	1st Sabbath of May.
Jewish Mission,	3rd Sabbath of June.

The Convener of the Committee on Home Mission Scheme reported recommending that the funds be retained in the country for the support of weak congregations. The report was adopted unanimously.

Mr. Pollok, Corresponding member to the Synod of New Brunswick, and Dr. Macgillivray, Corresponding member to the

nod of Canada, reported. It was moved, seconded, and unanimously agreed to, that both reports be adopted, and the thanks of the Synod be conveyed to both gentlemen for their diligence.

Mr. Sinclair was appointed to conduct devotional exercises to-morrow morning.

The Synod then adjourned to meet to-morrow morning at 9 o'clock, of which public intimation was given, and this sederunt was closed with prayer.

JAMES CHRISTIE, *Synod Clerk.*

THIRD SEDERUNT.

At St. Andrew's Church, Pictou, the 29th day of June, 1860:

Which day and place the Synod met according to adjournment of previous day, and after devotional exercises conducted by Mr. Sinclair, was constituted with prayer by the Moderator.

The roll was called, and the gederunt continued as before, with the exception of Messrs. McDonald and Purdie.

The minutes of last sederunt were read, and sustained as correct.

It was moved by Mr. Mair, and seconded by Mr. Jardine, that the Indian Mission Scheme be abandoned. It was moved in amendment by Mr. Tallach, and seconded by Mr. Maclean, that the scheme be continued as it is, and that increased diligence be enjoined in advocating this scheme. On the vote being taken—4 votes for the motion, and six for the amendment. The Moderator declared accordingly.

The Treasurer presented his accounts for the year, which were examined, and sustained as correct. The thanks of the Synod were conveyed to the Treasurer for his diligence and very efficient service during the year.

Mones in hand, for missionary services,	£27	5	0
The Young Men's Scheme shewed a balance in hand of	23	4	9
The India Mission shewed a balance in hand of	11	16	8
Widows' and Orphans' Fund shewed a balance in hand of	42	1	6
The Home Mission Scheme shewed a balance in hand of	37	1	6
The Jewish Scheme shewed no balance in hand,	37	11	6

were remitted to Alexander Morris, Esq., of Montreal, since last meeting of Synod.

Presbyteries being questioned with regard to the performance of their duty, in urging upon congregations under their charge, the necessity of paying for missionary services rendered, replied that they had endeavored to do their duty in stirring up vacant congregations to support missionaries and pay for missionary services.

It was moved by Mr. Martin, seconded by Mr. Pollok, and agreed to, that in receiving the reports from the different Presbyteries

regarding sums collected for missionary purposes within these bounds, and on hearing the statements on the subject from the representatives of these Presbyteries, it was found that the Presbytery of Halifax had used diligence to collect funds, and also the Presbytery of Pictou; but it was found that missionary funds had been raised within the bounds of the Presbytery of P. E. Island during the last year, and they enjoin the Presbytery to use greater diligence and activity in raising missionary funds for the future.

Mr. Lohead, on the part of the Presbytery of P. E. Island, requested leave of the Synod to defend said Presbytery against the implied censure of the Synod at a subsequent diet. Leave was asked and granted to the Presbytery of P. E. Island to meet at 12 o'clock to deliberate on the subject.

Mr. McCurdy asked leave to absent himself from the remaining diets of Synod, which was granted. Before retiring, Mr. McCurdy thanked the Synod for the kindness he had met with. At the same time, he laid before the Synod the circumstances of the congregations under his charge, and requested the sympathy and aid of the Synod in the erection of a new place of worship in Wallace River. The Synod, through their Moderator, assured Mr. McCurdy of their sympathy, and that they would aid in the erection of a place of worship as far as in their power.

The Presbytery of P. E. Island reported on the subject of Mr. Martin's motion. The report was ordered to be kept in *retentis*. It was moved by Mr. Tallach, seconded by John McKay, Esq., and agreed to, that in regard to the charge of negligence against Mr. MacLaren in not implementing the orders of the Presbytery of P. E. Island, inas much, as the Presbytery has not exhausted its powers, the Synod enjoin the Presbytery, if they see cause, to proceed in the matter according to the Laws of the Church.

The Committee on Unanimity of Action in support of the Home Mission Schemes of the Synod, reported as follows:—

“The Committee having considered the above subject, find that in addition to the Home Mission Scheme, there are two missionary associations in operation, viz., the Lay Association in Pictou, and the Home Mission Association in Halifax, which are working well, and doing a great deal of good. While a comprehensive Home Missionary Scheme, embracing all others, ought to be kept in view, the Committee are of opinion that it is wise to leave matters in their present state.

All which is respectfully submitted to your Committee.

(Signed) ALLAN POLLOK, *Convener.*
It was moved by Mr. Christie, seconded by John McKay, Esq., and unanimously agreed to, that the Report be adopted, and the diligence of the Committee approved.

The Committee on the Young Men's Scheme reported as follows:—

Your Committee have held several meetings during the past year. Soon after the opening of the Synod of 1859, applications were received from four promising young men, two of them being desirous to prosecute their studies for the ministry of our Church in Queen's College, Kingston, and the remaining two professing a desire to study in Glasgow University. The members of your Committee held conference with the parents of the young men, by which it was elicited that Messrs. Macmillan, Macquarrie and Fraser, would require for passage money and support, £25 each, and that Mr. Charles Grant would require £10. The young men were carefully examined by your Committee, and found to be possessed of such a knowledge of Latin and Greek as would enable them to begin their studies with a very fair prospect of success. The Committee understand that they have acquitted themselves at the Institutions aforesaid in a respectable manner. The Committee hold these to be young men of excellent character, and animated by disinterested motives in preparing themselves for exercising the office of the holy ministry. James Fraser, one of the young men in Scotland, has applied for a small sum in addition to the £25 which he received on his departure. The sum was granted.

The Committee beg leave to ask the Synod whether they shall receive any more applications, and also, whether it shall be proper to send any more young men to Canada. It will also be necessary that a special effort be made to raise funds this year, as the funds in hand will be totally insufficient to meet the demands to be made in a few months.

All which is respectfully submitted by your Committee.

(Signed) ALLAN POLLOK, Convener."

The report was adopted, and the diligence of the Committee approved.

It was moved by Mr. Mair, and seconded by Mr. Herdman, that in future, young men shall be received on the funds of this scheme as formerly, so far as the funds of the scheme shall permit, that they shall be allowed to proceed to Scotland or Canada, as they themselves may prefer, and that special efforts be made to increase the funds of this important scheme. It was moved in amendment by Mr. Pollok, and seconded by Mr. Christie, that according to resolution of last meeting of Synod, young men be sent to Scotland, and not to Canada. On the vote being taken, there appeared for the motion, 6—and for the amendment, 10. The Moderator declared accordingly.

The report of the Committee on *Monthly Record* was laid on the table, read, and ordered to be kept *in retentis*.

It was moved, seconded, and unanimously agreed to, that the report be adopted, and the

thanks of the Synod conveyed to the Secretary, William Jack, Esq., for his diligence in preparing this most elaborate Report. At the same time, it was moved, seconded, and unanimously agreed to, that the thanks of the Synod be conveyed to the Editor, John Coately, Esq., for the very able manner in which the publication has been conducted while under his charge.

It was moved by Mr. Pollok, seconded by Mr. Tallach, and unanimously agreed to that £5 be taken from each of the schemes of the Church to meet the present emergencies in the publication of the *Monthly Record*: likewise, that the Clerk be instructed to communicate with the Synod of New Brunswick, in order to obtain their aid and co-operation in support of this useful periodical.

Overtures No. 1 and 3 being very much of the same nature, were brought up together and read. Overture No. 1, as follows:

"Whereas, it is suspected that communications of a private nature have, from time to time, been made to the Colonial Committee of the Church of Scotland, prejudicial to the character and interests of ministers and missionaries appointed by said committee, and now laboring within the bounds; and whereas such proceedings are manifestly injurious to the Church, unjust to individuals, and would fail in correcting any evil complained of, It is humbly overtured to the Reverend the Synod of Nova Scotia and P. E. Island, to examine into the matter, and give a deliverance thereupon, with the view of vindicating the credit of the Church, the discipline of the Court, and the rights of individuals.

THOS. TALLACH."

Overture No. 3, as follows:—

"Whereas, it is currently reported that certain office-bearers of the Lay Association in connection with our Church in this Colony, and professing to act under the authority, and by the sanction of said Association (an authority and sanction which they never obtained), do transmit to the Colonial Committee of the Church of Scotland, in a secret manner, a document or documents, with intention to prejudice the interests of the undersigned, and actually did seriously affect his standing and reputation with said Committee, It is therefore humbly overtured to the Reverend the Synod of Nova Scotia and P. E. Island to investigate the circumstance and give a deliverance accordingly.

ANDW. LOCHHEAD,

Minister of St. David's, Georgetown.

The consideration of these Overtures was postponed until next sederunt. Mr. Macrae was appointed to conduct devotional exercises to-morrow morning. The Synod then adjourned to meet to-morrow morning at 10 o'clock, of which public intimation was given, and this sederunt was closed with prayer.

JAMES CHRISTIE, Synod Clerk.

(To be continued.)

MEETING OF THE SYNOD OF NEW BRUNSWICK, IN CONNECTION WITH THE ESTABLISHED CHURCH OF SCOTLAND.

The Synod of New Brunswick in connection with the Church of Scotland, met in St. Andrew's Church, Chatham, on Thursday, the 14th of July. After sermon by the Rev. John Ross, minister of Greenock Church, St. Andrews, the retiring Moderator, from Dan. 12:14, "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," the Synod was constituted with prayer. The roll being called, there were present one minister and seven elders. Two more ministers arrived in the afternoon, and one more next day.

A letter was read from the Rev. Mr. Dunlop, of Charlottetown, P. E. I., explaining the reason why neither the Rev. Mr. McLean, Belfast, P. E. I., who was appointed correspondent member from the Synod of Nova Scotia, nor himself, who was appointed his alternate, could attend the meeting of our Synod.

The Rev. Wm. Murray, minister of St. Andrew's Church, Dalhousie, was unanimously elected Moderator.

Committees on Bills and Overtures were appointed, and for the Revision of Presbyterian Records.

The Synod authorised Presbyteries to meet while the Synod was not in actual session, when summoned by their respective Moderators.

It was resolved that a portion of time should be spent each day, before commencing business, in devotional exercises, and a committee was appointed to conduct the same. Appointments were also made as to the different places where the ministers were to preach on Sabbath; and it was resolved that missionary meetings should be held in St. Andrew's Church, Chatham, on Monday evenings, at 7 o'clock.

The Rev. Mr. Donald read the report of the Jewish Mission scheme, from which it appeared that the Rev. Mr. Epstein had been sent out to Turkey as a missionary, under the charge of the Synods of Canada, New Brunswick and Nova Scotia, and was now engaged in active service among his countrymen there. After some other routine business the Synod adjourned till to-morrow at 10 o'clock.

FRIDAY, 13th July, 1860.

The Synod again met, and after some time spent in devotional exercises, was constituted with prayer by the Moderator. The minutes of yesterday's meeting being read over were sustained. The committee on bills and overtures reported that five overtures and one renunciation had been laid before them, all of which they had agreed to transmit. The thanks of the Synod were given to the Rev. John Ross for his excellent sermon.

The report of the Bursary Fund was read by the Rev. Mr. Donald, showing that bursaries have this year been given to two students, one attending the divinity classes in Edinburgh, and the other the philosophical classes in Queen's College, Kingston, in Canada West. Very favorable certificates were read in favor of both from the various Professors under whom they had been studying. During the last year a small sum had been appropriated to aid William Thomas Wilkins, who is now prosecuting his studies successfully at the Grammar School, St. Johns. The committee were instructed to act in his case as they should see cause; but it was resolved that in future no aid should be afforded to any student until he had passed at least half of his course in the Curriculum of Arts. Mr. Willard A. Smith of St. Andrews, who has finished half his course in the Curriculum of Arts in the University of New Brunswick, was recommended to the Committee to be put upon the Bursary Fund, in accordance with the preceding Resolution.

The Report of the Home Mission and Synod Fund was given in and read by the Rev. William Donald, Convener.

The Synod then proceeded to consider the act passed at last Session of the Legislature, to incorporate the Synod of the Presbyterian Church of New Brunswick in connection with the Church of Scotland. George Kerr, Esq., M. P. P., very kindly attended, and very greatly aided the Synod in the deliberations by the information and advice given in regard to the manner of proceeding in organizing the incorporation, &c. After mature deliberation, it was resolved to accept the said Bill, and the thanks of the Synod were given to Mr. Kerr for his valuable services in getting the said Bill passed in the Legislature.

The Synod then proceeded in accordance with the provisions of the Bill to elect a chairman, who took the chair, and the meeting was organized. The Rev. John M. Brooke, D.D., was elected Secretary, and a Committee was appointed to prepare a code of Bye-Laws for the corporation, and to report to-morrow.

The Synod thereafter resumed its sitting, when the Reference from the Presbytery of Miramichi in regard to the Church at Black River was taken up. After some discussion, it was resolved to delay further consideration of this matter till to-morrow. The Synod then adjourned to meet on Saturday at 10 o'clock.

The remainder of the Synod's proceedings we shall give in our next issue.—*Uel. Presb.*

MEETING OF SYNOD OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

This venerable body met at Kingston on Wednesday, 30th May at St. Andrew's Church Kingston.

The sermon was preached by the retiring Moderator, Rev. John Macmurchy, and the

roll of the Synod called, when 63 ministers were found to be present. The more important matters, the report of which our limited space compels us to abridge very much, will be given in our next.

REVIEW OF THE PAST MONTH.

The topic which has been absorbing all thoughts throughout these Colonies during the past month, has been the visit of His Royal Highness the Prince of Wales. Never, perhaps, was any feeling more universal, or any desire more enthusiastic and sincere, than the desire to give a warm and gushing welcome to the future ruler of the greatest empire the world ever saw. This visit will mark an epoch in Colonial history, and draw still more closely, that bond of loyalty and love to the mother country which warms every heart, and pervades every class and party. Our young and amiable prince, wherever he goes, will find an intelligent people, full of ardent attachment to the British throne and name, and we doubt not will carry back with him feelings of reciprocal affection, which time will not efface. This auspicious visit will be a landmark in his life and in our history, and its memory will in future times be a tower of strength, should any hostile arm menace these shores. The relation of his reception—and that reception will be noble everywhere, we will attempt in our next review.

Death, the universal spoiler, has been visiting our shores, and with feelings of profound regret, we have this month to record the death of Sir Brenton Haliburton, Chief Justice of this Province, in the 86th year of his age, 53 of which he was a judge, and 27 a Chief Justice. During his long life, he was at once an ornament to his high station, and a pattern and example to all around him. Dignified in manner, but always courteous, and accessible to the most humble, kindly in his feelings, and literally overflowing with Christian charity, no man was more universally beloved. Possessed of a clear and healthy intellect, remarkable penetration, a sound judgment, unswerving rectitude, great knowledge of the law, calmness, patience and urbanity, he was respected by the bench and revered by the Bar. When shall we look upon his like again?

During last month, an excitement as remarkable as it was sudden, to the possession of a large portion of the people of this Province, in consequence of some traces of gold having been discovered, in the wilderness in the county of Halifax, about 40 miles from the city. The appearances would seem to have been deceptive, for the excitement has quite died away, and the amount of gold found only nominal.

In the United States, the all engrossing question, is the contest for the Presidency, which promises to be a life and death strug-

gle between the Slavery and Anti-Slavery party. May the cause of human freedom triumph, and the foul stain of buying and selling immortal beings be wiped away from the character of a great people.

That vulgar bully, General Harney, has again been endeavoring to embroil British residents in San Juan, in a quarrel with their American neighbors, and provoke a collision leading to bloodshed; but we are glad to find that his insulting acts have been promptly disavowed by his own government, and himself recalled. We rejoice at this, as it indicates a desire to settle this vexed question, if possible, in a peaceable manner, on the part of the American as well as of the British authorities.

The Great Eastern has at last managed to get to this side of the Atlantic, after a voyage of 12 days, and with only 40 passengers, which may be considered a complete failure, as 7 or 8 days was the time confidently indicated by her admirers. 60,000 persons have already visited her at New York, at a dollar a head, but this converting of the great ship into a show, can only afford a temporary revenue, and is upon the whole, rather beneath the dignity of a great ship-owning English company. She is advertised to call at Halifax on her way to England.

The attention of our Canadian, New Brunswick and Nova Scotian brethren, has been largely occupied during the last month with Ecclesiastical business. Several matters of considerable importance have been brought before their various Synods. We are glad to observe that the Synod of our church in Canada has by a very decisive majority condemned the introduction of instrumental music into our churches. It is the extreme edge of the wave of ritualism which is passing over the various sections of the Christian Church, which we are bound in principle to resist, wherever it makes its appearance. An overture to increase and equalise the stipends of the clergy was carried, and has our hearty concurrence. No country clergyman should have less than £200, or a city clergyman less than £300 a year. Almost every trade and profession, except that of a clergyman, is better paid on this, than on the other side of the Atlantic, and till this exception is done away, we cannot expect to have our churches on a satisfactory footing.

The Union of the Free and Secession Churches is being agitated with great energy throughout the different Provinces, and in this one seems to be all but a fixed fact, the consummation being appointed to take place in the town of Pictou, on the 4th day of October next. This union is represented as being but unanimous on both sides, but this is far from being the case, especially among the Free Churchmen of Cape Breton, who are largely and resolutely opposed to it. The basis of union was, we believe, laid before both the Synods of Canada and Nova Scot-

but was not entertained, and we trust that the great distinctive principles of the Church of Scotland will be maintained in all their purity on this side the Atlantic, for all time, with as much fealty as in the mother country. To abandon them, and lose ourselves among a heterogeneous mass of opinions, will be to break the first link which constitutes our oneness, both with the parent Church and the parent State.

The work of the Church at Home, appears to be progressing with great harmony. The Scoonie case, which threatened at one time to be productive of evil, has brought out the inherent strength and soundness of our Church as an institution, and will teach a grave and profitable lesson to those who too hastily left her. The people of Scoonie will have their choice of a minister, and it will be a precedent and all-powerful one to future patrons. The Edinburgh Annuity Tax bill has passed the House of Commons, by an overwhelming majority, and will undoubtedly become law, leaving the dissenters as clamorous and dissatisfied as ever. Great credit is due to the Lord Advocate for his firmness and high principle in this matter. For the sake of peace, the Church made a great sacrifice, and we are bound to say, that he has both appreciated and met this sacrifice as an honorable man. His Lordship is a Free Churchman.

The collections of the Church of Scotland, for all purposes, during 1859, rather exceeded £50,000—a large sum, but not nearly so large, as that of some of the dissenting bodies. It ought to be recollected, however, that in the latter bodies, the organization is such that every penny from whatever source is made public, whereas with us, in almost every parish, hundreds are annually given away, of which no account is taken. This makes a great difference. Nothing is more catholic than the benevolence of the Churchman; nothing more sectional than that of the non-conformist.

The Cardross case has now fairly got into the law courts; how long it may remain there, or what may be the issue, it would perhaps be difficult to conjecture. One thing has already been brought out in a very unmistakable manner in this case, and that is, that no party, Free Church or otherwise, will be allowed to fly in the face of reason and justice and push aside the law, on the plea of spiritual independence, and on the other hand, if the charges against McMillan are proved in fact, he will find neither *solatium* from a jury, nor sympathy from the public.

A most atrocious massacre of Christians has taken place in Syria, several thousands in various villages having been murdered in the most barbarous manner, including men, women, and children. The murderers are a sect called the Druses; the victims, a Christian people, called Maronites, and also a number of French Jesuit missionaries. The

deed is one of the most cruel and relentless which stains even Turkish annals, and cries aloud for punishment. Turkish troops were at hand, but lent no aid, and in several instances are said to have aided the murderers, by driving back the wretched inhabitants into their burning houses at the point of the bayonet. Both English and French men of war have proceeded towards the scene of the disaster to render aid, and Turkey is sending troops slowly enough, and is thus working her own destruction. There is nothing for it; this barbarous state must disappear from the map of Europe. We begin to fear that after all, the Russian war was a mistake.

We may shortly expect to hear important news from China. The English and French fleets and armies were to leave for the north on the 28th May. The united force will be little short of 30,000 men, by far the largest that has ever been sent to this quarter. Let us trust that the blow struck will be so decisive that China will be permanently thrown open to all nations, and that commerce, religion, and civilization will be allowed freedom of access to the remotest portions of this extensive and benighted empire. We fear, however, that much valuable blood must first be shed, as the Chinese have had nearly a whole year for preparations, and have used it to the best of their ability.

The veteran Lord Clyde has probably ere this reached the shores of England, to be welcomed by an admiring and grateful people, and to seek a well-earned repose from his great and long services in the bosom of his native land. May his valuable and useful life be long preserved!

The leading event in Europe, at present, is undoubtedly, the expedition of Garibaldi against Sicily. His almost miraculous success in the capture of Palermo, a fortified city, defended by 18,000 troops, and protected by several ships of war. That he should take this great city with a small and heterogeneous force, indifferently armed, is one of the greatest feats of arms ever performed. The tyranny and cruelties of the Sicilian government have aroused the indignation of every European state, and called forth universal sympathy and substantial aid from all quarters in behalf of an undertaking which, under other circumstances, would be looked upon as a mere *jilibustering* expedition. If the Italians are really capable of governing themselves, a noble prospect is for the first time opening out before them. Let us hope for the best. In the meantime, the affairs of the Pope are in sad confusion, and the poor old man knows not where to turn himself. The Roman people will have none of him, and if left to themselves, would settle the matter in a day; but France, like an ill-omened shadow, hangs over the Eternal City, partly as a protection, partly as a menace. An Irish Brigade, it is true, has gone over, ostensibly to assist him, but in reality, to cre-

ate no end of rows, and to add largely to the troubles of the Holy Father. The Pope may remain head of the Church, but as head of the Italian State his days are numbered. Let us hope that the light of truth may soon have free access to every street in Rome.

An insurrection of the natives, of a rather formidable kind, has taken place in New Zealand, on account of a misapprehension about their land. These New Zealanders are naturally a fine race, and we trust the disturbance will be soon allayed, and a friendly understanding come to. Many of them have already been reclaimed, and brought within the influence of the Gospel.

The volunteer movement advances with unabated enthusiasm in Great Britain. A great match for rifle-shooting, inaugurated by the Queen, and consisting of the crack shots from the different volunteer regiments, took place, last month, on Wimbledon Common. The greatest enthusiasm and harmony prevailed. Several of the prizes were carried off by Swiss riflemen, but we have some pride in being able to record that the Champion's prize was borne away by a young Scotchman of the name of Ross. Upwards of 20,000 volunteers were reviewed by Her Majesty, and it was allowed on every side that nothing could exceed the ease and commanding presence of the Scotch in Highland costume. They excited the admiration of all, but more especially the English, who cheered them loudly. The volunteer movement is now a great fact.

Lord John Russell has withdrawn his Reform Bill amidst profound indifference.

A committee on national defences has made a report that the immense sum of £12,000,000 will be required to put the coasts of Great Britain in a state fit to resist a powerful enemy. It is likely that this report will at once be acted on.

The census of Great Britain and Ireland is to be taken in 1861, and a most ridiculous outcry has been raised by Dissenters against the clause requiring the religious persuasion of every family to be returned. To this clamor the Ministry have yielded; but a greater proof of conscious weakness was never afforded. They have been proclaiming for years the decay of the Established Churches, and now, when the proof is about to be made, they shrink from it with instinctive fear, under the plea of a tender conscience. We wonder if they thought themselves in the majority whether their consciences would be too tender for them to tell that they were Methodists, Baptists, or Free Churchmen.

That wonderful and mysterious personage, the Emperor of the French, has been imitating his uncle, and drawing upon himself the attention of Europe, by meeting not fewer than nine of the crowned heads of Europe at Baden, and greeting them with peaceful assurances. Assurances in which they will put little trust.

General McKenzie of Gairloch, the oldest soldier in the British army, has died at the great age of 97. He saw much service, and from his daring character, went by the name of *fighting Jack*.

The great architect, Sir Charles Barry, is dead, having just lived to see his greatest work, the new houses of Parliament, formally completed.

The Earl of Strafford, a field marshal, and one of the companions of the great Duke, has paid the debt of nature. *Sic transeunt*.

ERRATA IN MR. MACLEAN'S SERMON.

In consequence of the absence of the editor from home, the following typographical errors occur in Mr. McLean's sermon, published in this number, and were observed too late for correction. We recommend our readers to make the corrections for themselves, before perusal.

Page 172, last line, col. 1st, for *bringeth* read *brought*.

ditto. 15th line, col. 2nd, for *passage* read *message*.

ditto. 19th line, ditto. for *judge in labor* read *grudge no labor*.

172, 30th line, col. 2nd, for *Deborah's dishonored law would have mountain* read *Jehovah's dishonored law would hurl mountains*.

173, 49th line, for *ought* read *aright*.

And to an incomplete sentence in same page and column, ending with 52nd line, add the words *will not be disputed*.

1860. JEWISH MISSION.	
June, Col. Belfast Congregation, P. E. Island,	£7 6
St. Andrew's Church, N. Glasgow,	3 18
Ladies' Association, St. Andrew's Church, New Glasgow,	5 0
	£16 5

1860. INDIA MISSION.	
June, Col. St. Andrew's Church, New Glasgow,	£3 0
McLellan's Mountain Congn.,	2 19
	£5 18

1860. YOUNG MEN'S SCHEME.	
June, Col. Belfast Congregation, P. E. Island,	£5 0

1860. SYNOD FUND.	
Barney's River Congregation,	£1 0
McLellan's Mt. Congregation,	2 19
Belfast Congregation, P. E. I.,	2 2
St. Matthew's Con., Halifax, 1859,	5 0
St. Matthew's Con., Halifax, 1860,	5 12
Salt Springs Congregation,	16
St Andrew's Ch. Con. N. Glasgow,	2 10
	£20 2

WM. GORDON, Treasurer.
Pictou, July 26, 1860.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF

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

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

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

AYER'S COMPOUND EXTRACT OF SARSAPARILLA,

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

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

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

SCROFULA, OR KING'S EVIL,

A constitutional disease, a corruption of the blood, which this fluid becomes vitiated, weak, and poor, being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No man is free from its attacks, nor is there one which it does not destroy. The scrofulous taint is variously produced by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the pressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." Its effects commence by deposition from the blood in corruption or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions, sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by the taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidney, brain, and blood, of all the organs, arise from or are aggravated by the same cause.

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

AYER'S CATHARTIC PILLS

FOR THE CURE OF

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

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

1860.

JAMES McPHERSON,

(SUCCESSOR TO JAS. DAWSON & SON.)

Wholesale and Retail dealer in *Writing, Drawing, Printing, Packing and Sheathing PAPERS, &c., &c.*

Books and General Stationary,

BLANK BOOKS OF ALL KINDS, LOG BOOKS, CHARTS, MATHEMATICAL INSTRUMENTS, PAPER HANGINGS, PAPER MACHIE GOODS, &c.

ALSO:—IMPORTERS OF

Field, Garden, and Flower Seeds.

Old Stand, Water Street, Pictou, N. S.

☞ Prompt attention to all orders. A liberal discount allowed to wholesale purchasers.

JAMES PATTERSON,

Has removed his place of business to the large shop next door to Mr. James Hislop, where he will keep on sale a superior stock of

Books & Stationery Paper Hangings & Seals.

In addition to the above, he has also just received full supply of *FAMILY GROCERIES*, all of which will be sold at the very lowest prices. Pictou, June 1st, 1860.

G. E. Morton & Co.

MORTON'S MEDICAL WAREHOUSE, HALIFAX, NOVA SCOTIA.

ESTABLISHED 1842.] [RENOVATED 1854.

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

Agents for "The Illustrated News of the World," and all the principal London Newspapers.

☞ Proprietary Articles received and supplied on assignment, and Provincial Agencies Established for their Sale.

James Hislop,

Water Street, Pictou, N. S.

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

Dry Goods, Groceries, etc.

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

Chandlery and Provision Store,

Royal Oak corner, Pictou, N. S.

Ships' Orders put up with promptitude and every *Advance*; Bills taken on the owners.

MALCOLM CAMPBELL.

Samuel Gray,

BARRISTER AND ATTORNEY AT LAW, AND NOTARY PUBLIC,

Corner of Hollis and Sackville Streets,

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

Rutherford Brothers,

ST. JOHN'S AND HARBOR GRAVE, NEWFOUNDLAND.

REFERENCES.

Messrs. JOHN ESSON & Co., Merchants, Halifax, N. S.

Messrs. WM. TARBET & SONS, Merchants, Liverpool.

Messrs. HENRY BANNERMAN & SONS, Merchants, Manchester.

Messrs. WM. McLAREN, SONS & Co., Merchants, Glasgow.

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

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AGENT FOR

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

Card.

DR. WM. E. COOKE has resumed the practice of his profession in the town of Pictou.

Residence at the house in *George Street*, recently occupied by the late Mrs. William Brown.

Pictou, January, 1859.

Doull & Miller,

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

Halifax, N. S.

Duffus & Co.,

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

IMPORTERS OF BRITISH AND FOREIGN DRY GOODS.

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