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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

NOVEMBER, 1861.

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. VII.

NOVEMBER, 1861.

No. 15.

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

Sermon,

By the late Rev. John Livingston, Minister of Dundee, C. W.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1.

Hope, in Scripture language, is called the "anchor of the soul," and fitly so. As the anchor holds the vessel firm to her moorings amidst the furious blasts that blow over her, and the billows that rise in mountain surges around her, so does hope keep the soul firm and heroic amid all the troubles and disappointments of life. Hope makes cheerful, and incites to action. The private soldier volunteers his service in defence of his country, but his heart is full of hope, and hence his mind is not entirely confined within that comparatively narrow circle that circumscribes his monotonous duties: it aspires, it surveys a wider range. Hope is high in his bosom, and hence it infuses a peculiar vivacity into all the faculties of his soul. His imagination feasts on the sunny future,—on a day when he shall be promoted to a higher position in his country's army, and animated by this hope, he steadily and cheerfully discharges all the various duties that pertain to his humble sphere, and endures patiently all the drudgeries and privations attending the longest and severest winter campaigns. The student hopes that he may become eminent in the literary field, that his name may sound high in the annals of fame, and hence he reckons no exertion too painful, and no self-denial too great, so that he may realize his

eager wish. The pale light of the midnight lamp is seen in his chamber when all around him is buried in unconscious slumber;—he works, and perseveres in work—patiently, because hope glows in him brightly. So the Christian has his hope, and hopes not in vain; his "hope maketh not ashamed." In this world the Christian has frequently his trials severe to flesh and blood. He has often his long nights of afflictions. His impatient wail at times is, when he sees morning: "Would to God it were evening; and when it is evening, would to God it were morning." But under the severest trials of life he is not greatly moved, because he is not without hope. Weeping may continue for a night, but he knows that joy will come in the morning; that all the seemingly discordant and jarring ways of Providence will in his case soon become harmonized,—that the sharp blasts of earthly trials and afflictions will soon settle down into a glorious and everlasting calm,—that his light afflictions, which are but for a moment, will soon work out for him an exceeding, even an eternal weight of glory. His voyage over the sea of time may seem rough and stormy at times, but he knows that his Heavenly Father is at the helm, and hence, in spite of all the storms that he may have to encounter, that he will at length reach the desired haven in safety. Imminent dangers may surround him, his life may at times be in the greatest peril, death may grimly stare him in the face, but the sincere Christian is not greatly moved, for his triumphant exclamation is: "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, au

house not made with hands, eternal in the heavens."

The words of the text contain three principal ideas, on which, by the help of the Holy Spirit, I intend this day to enlarge.

I. The frailty of the body: it is compared to a house or tabernacle.

II. The glorious object of the Christian, and that is heaven, here compared to a house not made with hands. *And

III. I shall notice the firm persuasion which the Apostle has of being admitted into heaven, or into this "house not made with hands."

I. Let us observe the frailty of our frames, set forth to us in the figure of a house or tabernacle. The body is here compared to a house; first, because of its proportion of parts, its symmetry, and the wise adaptation of means to ends which it displays.

In all the departments of the Divine workmanship, I think there is nothing that displays greater wisdom and adaptation of means to ends, than the structure of the human body. Examine, and analyze the structure of the eye itself, with its lenses and humors so fitly adjusted, so mechanically constructed, and you cannot fail to admire the wisdom and design which it manifests. "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works: that my soul knoweth right well."

But a house is erected not merely that it may display taste and architectural skill, but that it may protect and shelter what it contains. So the intention of setting forth the human body under the figure of a house was not so much to denote the wise contrivance which all its parts manifest, but to show its relation to the immortal principle within, the human soul. The body is the house, so to speak, or the tenement in which the soul for a time dwells. How many seem to lose sight of this! How many seem to act as if their sole profession and creed was materialism and not Christianity; as if they considered the body the whole man, the sum and substance of the whole being? Is not the feeding and dressing of the body the almost exclusive aim of many, yea, even of many professing Christians? Is this not very evident from the widely diffused worldly mindedness which is so characteristic of our times! In looking over the face of society, do we not see men so extensively, so shrewdly, and so diligently engaged in their several avocations, but they devote but very little consideration, and alas! in the case of many, no consideration at all to the welfare of their immortal souls. They have no faith in, and hence no concern about, eternal things. "Faith is the substance of things hoped for, the evidence of things not seen;" but having no belief in "things not seen," and hence no joyous evidence, they confine their attention to the things that are seen, but seem daily to change and to perish.

How many of the accidents of life are entirely beyond the power of man to anticipate. Is there not some one in my hearing who has perhaps, on more than one occasion met with an accident of which he had never dreamed, and which had almost terminated his life? If there is such an one, to him I would say: Never in your life forget your providential deliverance. That accident has not come in the way as the result of mere chance. It had a cause, for nothing happens without a cause. It was over-ruled by an invisible hand, which directeth all events. Neither doth it come in thy way without a reason,—without having a solemn and impressive lesson to teach thee. The Apostle says in his Epistle to the Hebrews: "See that ye refuse not Him that speaketh." Now God speaks in various ways, and through different channels; but He speaks in no way more direct and more impressive than by accidents. There are some who are practically indifferent about hearing sermons, and hence they are seldom seen within the walls of the sanctuary; but some of these at times are compelled to listen to sermons whether they are willing or not. If they do not hear them with willing hearts and listening ears from the pulpit, they often hear them in the field, in the high way, against their wills. Oh! my friends, every accident which befalls you is a sermon to you, and ought ever to be remembered. Every unlooked for and harassing occurrence in your history is virtually a short but impressive sermon on the first clause of the text from which I speak to-day. Every accident that befalls us, and oh! do not forget this my hearers, is a sermon on the frailty of human life; it is a hint, an impressive premonition of the approach of the king of terrors; it is an earnest of that solemn hour when "the house of this tabernacle must be dissolved."

If God is at any time speaking to us thro' the voice of accidents, let us not turn a deaf ear, or He may continue speaking in louder and yet louder strains. The thunders on Sinai waxed louder and louder, and the lightning flashed in increasing sheets, and the darkness became more appalling, and the ground shook with more convulsive throes, to the terror of the affrighted, conscience-stricken Israelites. So does God often speak in his providential dealings with men. If they turn a deaf ear to one severe accident with which He may seem to chastise them, He frequently sends another and a still more appalling affliction. There is generally a manifest gradation observable in God's teaching of men; yes, and if you observe it, a gradation of severity in His dealings with guilty men. First the conscience speaks, and often very pungently, or to speak more properly, God speaks through the conscience. If the conscience is stifled; if its silent voice is disregarded, the sinner is often brought to his senses for a time through the instrumen-

tality of the gospel; if he disregards alike the threatenings of the law, and the sweet voice of the gospel, God has recourse often to severer measures; throws afflictions in his path—brings him to an apprehension of his condition by the affliction of some severe catastrophe.

I again ask then, has God been speaking to any of you by accidents? Has any in this assembly met with one severe accident in his life, and yet has he soon forgotten it as an idle tale? Has he not taken any warning from it? Is he yet as unmindful of the frailty of his nature as ever, and as indifferent about the time when the earthly house of this tabernacle shall be dissolved. To such an one I would affectionately yet earnestly say: Take care lest thou feel by painful experience that there is a gradation in God's severity. That accident which has befallen thee, if forgotten, and unimproved by thee, may be but the precursor of another severer still; and well mayest thou be apprehensive of its speedy approach, and of its ruinous consequence, for "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. XXIX. 1.)

II. But I hasten on to the consideration of the second head of our discourse, and that is the glorious object of the Christian's hope,—“an house not made with hands, eternal in the heavens.”

Our Lord, in His last consolatory discourse to His disciples, makes use of the same similitude to cheer their hearts. He says, “In my Father's house are many mansions.” In these and some other parts of Scripture heaven is set forth to us under the similitude of a house, or a home. The meaning of this phrase, and the comforts which it is fitted to impart to the afflicted Christian, may be more fully represented in the words of the paraphrase:

“I to my Father's house return,
There numerous mansions stand,
And glory manifold abounds,
Through all the happy land.

I go your entrance to secure,
And your abode prepare:
Regions unknown are safe to you,
When I, your friend, am there.”

There is something very sweet and very comforting in the word “home.” Many beautiful associations cling around this endearing term *home*. The patriot for many years toiling in a foreign land, thinks on the home of his youth, and which, if God spares him, he expects yet to make the home of his old age, and he for a time feels young again. His thoughts rush across the wide ocean and feast on scenes of youthful innocence,—on the reciprocal love which ever shed happiness around the domestic hearth,—on the smiling faces of affectionate friends who oft exchanged with him words of affection and of sweet consolation. The weary, weather-beaten travel-

ler thinks on home, and the affectionate hearts which mourn his absence there, and which he knows will gladly welcome his return, and the dreariest nights on the journey pass over him unheeded. Now the term *home* has emphatic and most glorious significance in the ear of the Christian. It is to him peculiarly sweet, because in contradistinction to all earthly homes, it receives the epithet “heavenly home.” His treasure is in this home, and hence his heart is there also. This grand idea makes the Christian rejoice, in what situation soever in life he may be placed. It was this consoling idea that made the Apostle joyfully exclaim: “For I have learned in whatever state I am, therewith to be content.” We are generally inclined to think that contentment is only found in the higher ranks of life, in the lordly mansion, in places of splendor and magnificence; but when we thus think we are mistaken. Enter into many a poor peasant's cot, who by his hard and honest industry at his mean employment—as some would call it—is scarcely able to supply the necessaries of life to his numerous, dependent family, whose name and existence, it may be, are scarcely known ten miles from his humble home; and, even in this poor cot, contentment may have a far more undisputed reign than in the lordliest mansion. Contentment, real contentment, is from above and not from below. Real contentment is the legitimate offspring of true Christianity. Where Christianity reigns in her heavenly purity, contentment is ever sure to follow; where she does not reign, outward splendor can at most make it but a temporary and spurious kind of contentment.

The Christian may be a homeless wanderer on earth. His lot may be hard; earthly friends may turn a deaf ear to his tale of grief, and send him away empty; but such refusals instead of disheartening him, only bring to his recollection that joyous hour when the earthly house of his tabernacle, which is thus afflicted and tormented, and ready to be dissolved, shall fall, and he shall be admitted into the heavenly inheritance. And observe, there are two things affirmed here of the Christian's home—of heaven; these are its durability and eternity.

“Not made with hands,” that is human hands; then heaven cannot be tinged with human imperfection. Human hands, guided by human ingenuity, have accomplished much in this life. Human hands have executed specimens of taste and architectural skill which have been justly admired in all ages; but yet the finest works of art, whether on a large or minute scale, when carefully examined, betray imperfection. But the “house not made with hands,” which is the Christian's home and heritage, cannot be subject to any defect. The beauty and harmony of this blissful abode, human language cannot even approximately delineate. The Apostle, with all his eloquence, and all his enthusiasm, could

not venture upon the task; for "eye hath not seen, nor ear heard; neither hath it entered into the heart of man, the things that God hath in store for them that love Him."

III. But let us consider the third important idea contained in the words of the text, and that is the firm persuasion which the Apostle had of being admitted into this glorious dwelling place, as soon as the earthly tabernacle shall be dissolved.

Observe, here, the Apostle states his expectation of entering the heavenly habitation in very confident and emphatic language. He does not say, We think it, we hope it, but, we know it; as much as to say, We are firmly persuaded of the fact. How different it is with others! As regards many, they cannot really say whether they know it or not, because the subject, unspeakably momentous as it is, seldom occupies their attention. They are earthly-minded, and hence their minds and affections are wholly absorbed in the things of time and sense. Their consciences are at ease; they eat, drink, and are merry. They live from day to day in carnal security; nothing disturbs them. They say—"Peace, peace, when there is no peace," but a false peace. They pass over the journey of life, it may be smoothly and prosperously. Their sun continues for a time shining so steadily, that they forget its setting, and the shades of that awful, eternal night, which are rapidly gathering in the distance. The glow of health is on their countenances, their bodies are vigorous, and hence they seldom dream of the day of their dissolution, till at length God, whom they practically regarded as being distant from the affairs of mortals, and maintaining a cold reserve, directly interferes, and breaks up their dream by the infliction of some terrible blow. Then they are made to feel, though reluctantly, that they are subject to decay, and that their immortal spirits must return to God who gave them. It is often on this awful occasion, I say, amidst the agonies of dissolving nature, when their hearts and flesh literally fail them, that they are for the first time brought to any sober or serious reflection about the unseen world. Conscience, that impartial judge of moral conduct, whose still small voice they had often drowned, will now raise its warning voice as for the last time in the land of the living. Ah! this is to them a most trying occasion. They have no rational ground for hope, because in Him who is the hope of Israel, they have no faith. They may have riches, but those riches now make to themselves wings, and flee away. The world, with all its vanities and fascination, grows dim and meaningless before their sinking eyes. They look into the future, but it is with horror. They cannot say with the Apostle, "we know that when the earthly house of this tabernacle is dissolved, we have a building of God." Nay, they not only cannot adopt the Apostle's language of confident positiveness,

and say, we "know it, but they dare not even affirm, we hope it. Nature at length gives way; their earthly house is dissolved; their cry of despair ends, and their souls are nakedly turned adrift upon the cheerless waste of a desolate eternity, without a Saviour to befriend, without a God to protect, and without a heaven to receive them. Thus, then, there are some, nay millions, who do not and cannot know that when their earthly tabernacles are dissolved, they have a building of God: their own hearts condemn them, and they feel that "God is greater than their hearts, and knoweth all things."

But there are others who seem to live far beyond the dusky atmosphere of despair, who seem ready to join with the Apostle in the joyful exclamation—"We know we have a building of God." when in fact, they are all the time but victims of blind delusion. They appear to be at rest, but it is a false rest. They have hope, but it is not rational; it is not sure nor steadfast, and cannot enter within the veil, because it is not laid upon Zion's chief corner stone, who is the basis of all true hope, and all true happiness. They hope to enter heaven, it may be, from their own self-righteousness,—from their fair outward deportment,—from their being members of a particular Christian sect,—from their punctilious observance of certain rites and ordinances,—from their having certain favorite *shibboleths*; in short, like the foolish virgins, they have lamps, but not oil in them, and from the outward splendor of these lamps, from the outward decency of their professions, they hope that they are fitted for being guests of the Bridegroom when He cometh. Ah! yes, my friends, they may delude themselves with this hope, till the midnight cry is rung in their ears: "Go ye out to meet Him." There is danger, my friends, in being deceived in regard to the hope we cherish of entering heaven. But you may have a rational hope, a confident expectation in regard to this solemn matter. Those who are sincere believers; those who in a tone of assured confidence can triumphantly exclaim: "We know we have a building of God," are known to themselves and to the world around them. And how are they known? Is there an angel from the heavenly glory to proclaim audibly in my hearing who they are? Is there another audible and glorious voice to melt forth musically from yonder skies: "These are my beloved sons; these are my beloved daughters; these are they who, upon the dissolution of their earthly tabernacles, have a sure title to the mansions of bliss." No, my friends, no such voice is to be expected, nor is there any such needed. The shadowy times of angelic announcements are long since past. We have no reason to think they will any more return. Then how may believers be known? From their fruits. These are the sure indications of spiritual health; these are the indices which point

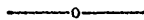
heavenward, and declare their glorious destiny. These fruits are numerous. Let me mention a few.

One sign by which the true believer may be distinguished is: *he has love to his Saviour.* This love may at times grow languid, and seem at times even to border on a state of indifference and lukewarmness; but still it never becomes in the true Christian entirely extinguished. On many occasions it is strange; it is all in a glow, and urges to the impassioned exclamation of the joyous disciple: "Did not our hearts burn within us, when he talked with us in the way?" Ah! there is nothing more cementing and more powerful than love. It influences the moral world just as gravitation affects the natural world. By gravitation, innumerable suns and systems are made to march harmoniously in their prescribed orbits; and by the same mysterious agent, the scalding tear of sorrow, alike with the sweet tear of joy, receives its rounded shape. Now Christian love equally affects the moral world. It is a pervading, cementing, powerfully affecting, and constantly acting element there: it must be a ruling passion in the bosom of every disciple of Jesus; and this, I say, is one distinctive mark by which they may be known to themselves and to others. And how do we know whether we are distinguished by this mark or not. Love itself, abstractly considered, is an invisible thing. It is not cognizant to the external senses; but it is not with the abstract merely we have to do; we may also deal with the concrete. Although love itself is invisible, yet the sterling fruits which so abundantly flow from it, are not invisible; these are always more or less manifest. Look at the seed that is cast into the open, fertile furrows. It is harrowed over; it is thus for a time concealed from view, but it does not long continue in this dormant inactive state. The living seed is there, and it must germinate. Green blades will soon appear, which will daily grow in size and luxuriance, till at last the whole field waves in golden harvest. So is love, love to Christ, when once planted in the human heart by the Spirit of God. It cannot remain there inactive. Fruit, glorious fruit, yea, the "peaceable fruits of righteousness," will soon adorn the whole character. And now we again ask: "How do we know who are the followers of Jesus—who can exultingly exclaim, in the hour of agony and death—"We know we have a building of God." Practical daily life—self-denial is the text. Look at that mother who nurses, praises, pleases and caresses her infant in the season of health; but it is not then that she manifests the intensity and sincerity of her love. Ah! it is when the frame of her child becomes weak and feverish.—when the pallidness of death gathers over its countenance, that she shows the depth and earnestness of that love that burns within her bosom. So, it must not be during the glad some hours of

prosperity alone that we are to profess and show our love to our Saviour. This is easily done. The hypocrite himself can do this, for it only requires a word of mouth; but he cannot do it long in the day of adversity. Ah! it is affliction, disappointment, bereavement, that tests the strength of our faith and the intensity of our love to Jesus. The sincere Christian's language is—"Though He slay me, yet will I trust in Him." And here is another mark that ever distinguishes the true Christian: when he fails in rendering obedience to God's commandments,—when he backslides through temptation, or any sudden out-burst of passion, mark it, when he thus backslides, he is sure to mourn immediately over his departure from God; conscience now awakened and enlightened by the Holy Spirit, immediately checks him, so that for a time he stands in his own estimation self-condemned, and uttering the penitential language of David: "Against Thee, Thee only, have I sinned, and in Thy sight done this ill;" or ready, with the penitent publican, to smite his own bosom, crying, "God be merciful to me, a sinner."

But II. Another prominent trait that marks the character of those who can confidently cry out, "We know we have a building of God," is, that *they love one another.* Mutual love ever characterises true Christians. Bear that in mind. It has been a mark by which the secluded, persecuted followers of Jesus have been recognized during the first ages of the Church. The persecuting heathen took notice of it. "Behold how these Christians love each other." Behold! said they, often in admiration. And oh! my friends, is it not natural that it should be so? Is it not a fact, that if we dearly love a friend, we love and esteem all those who love him? So be assured that those who cherish unfeigned love to Christ, love also one another. Would it not be very unnatural to suppose that if there were a number of the inhabitants of Canada sojourning for a time in India, they would manifest no attachment to each other, nor in any way, nor at any time, enquire about the condition of their native land? Such a cold reserve, you say, would betray great selfishness, disloyalty, lack of patriotism. Yes, it would appear so unseemly that their pagan neighbors around them, with all their darkness and moral degradation, would soon take notice of it. So, in like manner, does the watchful, scoffing world soon take notice of the apathy of professing Christians, and thus often draw very unfavorable conclusions; yea, frequently say that the whole of our Christianity is but a delusion. The world is very watchful of our Christian profession. Being prejudiced against religion, the men of the world misconstrue its works and its tendencies. They judge of Christianity, not always from its uses, but from its abuses; not from the Christian deportment of some, but from the indiscretion and cold reserve of

others. Oh! my friends, it is my own belief, that the professed friends of Christianity have done more to tarnish its glory, and impede its progress, than even its bitterest foes. I believe that the bitter and bloody persecutions that the Church had to endure, have indirectly done her good rather than harm. The blood of the martyrs has been said to be the seed of the Church. But the professed followers of Jesus, by their want of love to each other, have greatly retarded the spread of religion in the world. "If a man say, I love God, and hateh his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And again, our Saviour Himself says: "By this men shall know that ye are My disciples, if ye love one another."



BURSARY FUND FOR STUDENTS FROM THE COLONIES.

1. The importance of securing the services of a native clergy in the Colonies is conspicuously obvious; at any rate, it is so to all who have had occasion to acquire a practical knowledge of the subject, and the assertion of it may be vindicated by a twofold argument.

A minister from home certainly does not, when he enters on the duties of a Colonial appointment, labour under the serious disadvantage of having a foreign language to learn before he can commence his work. But then, in his case, and with a reference to the special object of his intercourse with his charge, much else besides a mutually understood speech is requisite. His flock, with the very partial exception of fresh immigrants will necessarily consist of families, the members of which have been born, educated, and trained under conditions, and to habits both of thought and of action, with which he is wholly unfamiliar. In order, therefore, to be really useful, he must begin by divesting himself of much that, in his old world life, had entwined itself with all its associations,—much, no doubt, also, that had grown dear and almost indispensable to him; and he must go on to acquire, what is often of slower and more difficult acquisition than a new language, a practical acquaintance with the minds and hearts of men, as these develop themselves under relations by him previously unknown. A forest habitation, or a home in one of those new towns which spring up like mushrooms,—with a sparse society, or among a mobile, restless, adventurous population,—remote from libraries and from people who love books,—everything, from human manners and customs, down to the music of the birds and the forms of the vegetable world, foreign and strange,—why, thus situated, he might as well, so far as any real companionship is concerned, be living in the parched plains of Hindustan, or among the

savamps of Africa. If he have not a new language, he has certainly a new life to learn.

Many, no doubt, of our ministers and missionaries, have been, with a remarkable facility, able to accommodate themselves to the special circumstances and relations in which they came to be placed. But it has been everywhere manifest, as was to be reasonably anticipated, that even the highest principle and self-devotement, without a peculiar and instinctive, perhaps a congenital, flexibility, will not ordinarily secure so happy a result. And accordingly the most gifted and earnest ministers, have many times failed in the Colonial field, simply because they continued to be European or British, perhaps even rigidly Scotch, instead of becoming Colonists in thought, feeling, and habit.

Yet what is wanted assuredly is not men who will perpetually feel themselves to be out of their sphere, bewildered and unanswering as they gaze on a region of scenery and activities which are not theirs, but men who can enter into what is going on about them; who can interpret the clouds and the seasons, and in the industry which depends on them; who can comprehend the domestic economy and life progress,—sympathize with the trials,—understand the local allusions,—appreciate the gestures and silent looks,—and see into the very hearts, of the people. For all this, or even for any available portion of it, a native clergy, trained in the midst of what they need so thoroughly to know, is manifestly indispensable.

And, moreover, there is a second argument which leads to the same conclusion. An emigrant clergy from Scotland, like most other classes which emigrate thence, continue to have their hearts turned backward and homeward—an attitude which, for them, is eminently paralyzing. It not only prevents them from doing their work with their entire strength; it even prevents them from earnestly trying to learn how to do it. With hands it may be at the plough, their thoughts are among the heather; and, instead of their master's vineyard, they would fain be ploughing the ocean on their way to their native hills. Beyond the somewhat dreary prospect of a few years' work in the Colonies, and, as it were, in the background beckoning their return, they are apt to contemplate a quiet Scotch maize, with, it may be, some dearly-loved adornments. Yet no kind of human employments more imperatively demands that a whole soul should be in it, than the employment of the minister, let his field of exertion be wherever it may. We here, so far from blaming, cannot reasonably be even surprised at, the weary home-longings of Colonial ministers who have emigrated; but however natural it may be, this sentiment is clearly disabling—one under whose operation at least the best half of any man's strength must be absorbed and wasted.

For these reasons a native clergy, familiar from infancy with the local peculiarities, determined to spend and be spent among their own people, and to whom the field of labour is in the truest sense the proper earthly home must be contemplated as not only desirable, but as absolutely essential for the Christian edification and comfort of our Colonial population.

2. This line of reasoning, however, supposing it to be demonstrative, by no means conducts us to the conclusion at which we aim. The exigency, so far as we have explored it, might be completely met by a professional education in the Colonies themselves or elsewhere abroad; and the project of a bursary fund for Colonial students would be merely fantastic. But there is another side of the question, and one which in its turn deserves to be well considered.

Be it that the propagation of the holy gospel, simply and irrespective of all ecclesiastical distinctions, should prescribe the scope as well as inspire the motive of missionary effort everywhere, still, in the actual state of the religious world, this truth is likely to linger long where it now is—among barren sentiments, or even mere attractions. The holdest aspirations of charity will be ultimately fulfilled; but meanwhile, if we feel ourselves to be justified in our separation from other Christian societies at all, when we are shut up to the diffusion, by every competent method, of our own creed and of our own forms of worship. In the Colonies, accordingly, and among our emigrant countrymen, we desire to see the Church of Scotland reproduced in all her integrity; the daughter animated with the mother's spirit, and walking in the old maternal paths—nay, the new ever clinging, with filial loyalty and love, to the elder institution. And nothing can well be more obvious than that a clergy, who shall be qualified to promote and perpetuate this affectionate alliance, must be imbued with the spirit, and familiar with the working of our ecclesiastical system at home. This is, with a view to the whole object which is contemplated, no slight less indispensable than an intimate knowledge of Colonial life, and a hearty sympathy with the Colonial mind.

For although the wonderfully persistent attachment of those who have emigrated from our shores, to everything connected with what, even in the third generation, continues to be fondly called home, might be supposed to guarantee all that is desired, yet clearly the very wonder which it excites betrays an instinctive apprehension of its necessary evanescence. Painfully acute at first like the grief of a recent bereavement, it gradually yields to the claims, if not to the charm, of novelty; and subsides, as the stream falls after a flood, from a passionate regret to a pleasing melancholy. Thus it is with the emigrant himself. In his successors, the home-longing of which, from rever-

ed lips, they have heard so much, becomes an interesting tradition or a mere prejudice. Of course, the question, whether the patriotic or the ecclesiastical attachment will fade away soonest and fastest, must turn on personal peculiarities which cannot be abstractly determined; but the latter, amid the struggles and engrossments of a Colonial life, is sure to be too rapidly lost; for there is certainly much to counteract, and may be nothing at all to stimulate it. No doubt it may survive those religious feelings which are apt to subside in the absence of ordinances, substituting for vital Christianity the merely sentimental preference of a venerated Church. This deplorable state of things, however, cannot possibly continue, nor is it desirable that it should. Either the lingering sentiment will follow the lapsed faith into oblivion or the reviving faith will avail itself of whatever means of social worship may be attainable. To meet the first contingency, a zealous native ministry is requisite; the second cannot be effectually provided for otherwise than by a clergy who are thoroughly imbued with the spirit, and versant with the working and traditions of the parent Church, or, in other words, who have been trained for their profession at home.

Now, if these views be even generally sound, the conclusion is obvious and inevitable. A Colonial birth and early education, crowned by a professional training at one of our Scotch universities, are, as human arrangements and subject always to the divine blessing, in the highest degree requisite for the efficiency of a Colonial clergy in connexion with our Church. And if this be so generally, it is pre-eminently so as respects a colony like Ceylon; where the great mass of our adherents are of foreign descent, partly of Oriental blood, and partly Portuguese, but chiefly Dutch. In these circumstances, every statement and argument which have been advanced above, and that on both sides of the problem, tell with a reduplicated force in favour of the solution proposed by the Colonial Committee.

For, if we are to have students from the Colonies trained in Scotland, we must to some considerable extent provide the means. The great distance from home, in the case of young men from the British provinces of North America, and much more in the case of those from Ceylon, leading necessarily to a heavy expenditure, presents an obstacle which nothing but a liberal provision, in the shape of bursaries, can overcome. Bursaries accordingly ought to be at command, under proper restrictions; nor can it be doubted that, if the merits of the question be fairly represented, they will be easily obtained. There is no reason why any individual, or associated body—as a presbytery, for instance—should not, if so disposed, both raise and apply an endowment of this nature for Colonial students. Still, the Colonial Committee

venture to think, that the subject lies properly within the sphere of their ordinary administration. They therefore earnestly solicit the contributions of the Church in behalf of this special object. These contributions may be forwarded, whether by individuals, by parishes, or by presbyteries, to Mr. Murrie, at 22 Queen Street, their destination being distinctly noted. The Bursary fund will be kept separate from the other funds of the Committee; and the most careful precautions for its proper application will be observed.

By authority of the Committee.

—H. & F. Record.

THE BRITISH ASSOCIATION FOR THE PROMOTION OF SCIENCE.

This great Association, which embraces in its list nearly every eminent scientific name in Christendom, held its thirty-first annual meeting the other day at Manchester. It would be impossible in our very limited space to give anything like a detailed account of the many subjects included in its range, or show the vast service it has rendered to the cause not only of pure science, but of religion, civilization and human progress. Every year is adding to its importance and influence, and the great annual gathering is an event of marked and lasting importance to the district of country in which it is held. Each department is generally presided over by the most distinguished individual in that particular walk, so that on no other occasion are so many of the great intellects of the earth gathered together in the same place at the same time. The President of this Body is chosen annually, and is always a man of mark, either from his rank, coupled with his love of science, or his great eminence in some particular branch of it. Part of the duty of this august individual is to deliver the annual inaugural address, which is always looked forward to with profound interest, and is generally of great value. The office has been filled by Prince Albert, by Earl Rosse, by Dr. Whewell, by Sir David Brewster, and many others whose names are immortal. At the last meeting the President's Chair was filled by perhaps the most eminent of engineers since the death of the lamented Stephenson and the equally lamented Brunel.

Mr. Fairbairn's address, as might be expected from such a man, is thoroughly practical, full of knowledge, and replete with in-

terest. His object was to give an account, so far as could be done in a popular address, of the progress of science during the present century. The subject is a vast one, and it is really wonderful how the distinguished speaker was able to place so many important facts, and such a mass of comprehensive and well-arranged information, within the compass of the lecture of an hour.

We will give a few of the more salient points, so far as our space will permit.

During the last century, the science of applied mechanics has made rapid strides which astonish us by their magnitude; but even these, it may reasonably be hoped, are but the promise of future and more wonderful enlargements. I therefore propose to offer a succinct history of these improvements, as an instance of the influence of scientific progress on the well-being of society. I shall take in review the three chief aids which engineering science has afforded to national progress—namely, canals, steam navigation, and railways; each of which has promoted an incalculable extension of the industrial resources of the country.

One hundred years ago the only means for the conveyance of inland merchandize were the packhorses and waggons on the then imperfect highways. It was reserved for Brindley, Smeaton, and others, to introduce a system of canals, which opened up facilities for an interchange of commodities at a cheap rate over almost every part of the country. The impetus given to industrial operations by this new system of conveyance induced capitalists to embark in trade, mining, and the extension of manufactures in almost every district. These improvements continued for a series of years, until the whole country was intersected by canals requisite to meet the demands of a greatly extended industry.

Scarcely had the canal system been fully developed when a new means of propulsion was adopted—namely, steam. I need not recount to you the enterprise, skill, and labor that have been exerted in connection with steam navigation. You have seen its results on every river and every sea; results we owe to the fruitful minds of Miller, Symington, Fulton, and Henry Bell, who were the pioneers in the great march of progress. Viewing the past, with a knowledge of the present and a prospect of the future, it is difficult to estimate sufficiently the benefits that have been conferred by this application of mechanical science to the purposes of navigation. Power, speed, and certainty of action have been attained on the most gigantic scale. The celerity with which a modern steamer, with a thousand tons of merchandize and some hundreds of human beings on board, cleaves the water and pursues her course, far surpasses the most sanguine expectations.

a century ago, and indeed almost rivals the speed of the locomotive itself. Previous to 1812, our intercourse with foreign countries and with our colonial possessions depended entirely upon the state of the weather. It was only in favorable seasons that a passage was open, and we had often to wait days, or even a week, before Dublin could be reached from Holyhead. Now, this distance of 63 miles is accomplished in all weathers in little more than three hours. The passage to America used to occupy six weeks or two months; now it is accomplished in eight or nine days. The passage round the Cape to India is reduced from nearly half a year to less than a third of that time, whilst that country may be reached by the overland route in less than a month.

The public mind had scarcely recovered itself from the changes which steam navigation had caused, and the impulse it had given to commerce, when a new and even more gigantic power of locomotion was inaugurated. Less than a quarter of a century had elapsed since the first steamboats floated on the waters of the Hudson and the Clyde, when the achievements thence resulting were followed by the application of the same agency to the almost superhuman flight of the locomotive and its attendant train. I well remember the competition at Rainhill in 1825, and the incredulity everywhere evinced at the proposal to run locomotives at 20 miles an hour. Neither George Stephenson himself, nor any one else, had at that time the most distant idea of the capabilities of the railway system. On the contrary, it was generally considered impossible to exceed 10 or 12 miles an hour; and our present high velocities, due to high-pressure steam and the tubular system of boilers, have surpassed the most sanguine expectations of engineers. The sagacity of George Stephenson at once seized upon the suggestion of Henry Booth, to employ tubular boilers; and that, united to the blast-pipe, previously known, has been the means of effecting all the wonders we now witness in a system that has done more for the development of practical science and the civilization of man than any discovery since the days of Adam.

The extraordinary developments of practical science in our system of textile manufacture are, however, not entirely due to the steam engine, although they are now in a great measure dependent on it. The machinery of these manufactures had its origin before the steam engine had been applied, except for mining purposes; and the inventions of Arkwright, Hargreaves, and Crompton, were not conceived under the impression that steam would be their moving power. On the contrary, they depend upon water; and the cotton machinery of this district had attained considerable perfection before steam came to the aid of the manufacturer, and ultimately enabled him to increase the produc-

tion to its present enormous extent. I shall not attempt a description of the machinery of the textile manufactures, because a closer inspection will be far more acceptable. I can only refer you to a list of establishments in which you may examine their operations on a large scale, and which I earnestly recommend to your attention. I may, however, advert to a few of the improvements which have marked the progress of the manufacturing system in this country. When Arkwright patented his water frames in 1767, the annual consumption of cotton was about four million pounds weight. Now it is one thousand two hundred millions pounds weight—300 times as much. Within half a century the number of spindles at work, spinning cotton alone, has increased tenfold; whilst, by superior mechanism, each spindle produces fifty per cent. more yarn than on the old system. Hence the importance to which the cotton trade has risen, equalling at the present time the whole revenue of the three kingdoms, or £70,000,000 sterling per annum. As late as 1820 the power loom was not in existence; now it produces about fourteen million yards of cloth, or, in more familiar terms, nearly eight thousand miles of cloth per diem. I give these particulars to show the immense power of production of this country, and to afford some conception of the number and quality of the machines which effect such wonderful results. Mule spinning was introduced by Crompton, in 1787, with about twenty spindles to each machine. The powers of the machine were, however, rapidly increased; and now it has been so perfected that 2000 or even 3000 spindles are directed by a single person. At first the winding on, or forming the shape of the cop, was performed by hand; but this has been superseded by rendering the machine automatic, so that it now performs the whole operation of drawing, stretching, and twisting the thread, and winding it on to the exact form, ready for the reel or the shuttle as may be required. These, and other improvements in carding, roving, combing, spinning, and weaving, have established in this country an entirely new system of industry; it has given employment to greatly increased numbers, and a more intelligent class of work-people.

In iron-ship building, an immense field is open before us. Our wooden walls have, to all appearance, seen their last days: and, as one of the early pioneers in iron construction, as applied to shipbuilding, I am highly gratified to witness a change of opinion that augurs well for the security of the liberties of the country. From the commencement of iron-ship building in 1830 to the present time, there could be only one opinion amongst those best acquainted with the subject, namely, that iron must eventually supersede timber in every form of naval construction. The large ocean steamers, the Himalaya, the Persia, and the Great Eastern, abundantly show

what can be done with iron, and we have only to look at the new system of casing ships with armour plates, to be convinced that we can no longer build wooden vessels of war with safety to our naval superiority and the best interests of the country. I give no opinion as to the details of the reconstruction of the navy,—that is reserved for another place,—but I may state that I am fully persuaded that the whole of our ships of war must be rebuilt of iron, and defended with iron armour calculated to resist the projectiles of the heaviest description at high velocities. In the early stages of iron-ship building, I believe I was the first to show, by a long series of experiments, the superiority of wrought iron over every other description of material in security and strength, when judiciously applied in the construction of ships of every class. Other considerations, however, affect the question of vessels of war; and although numerous experiments were made, yet none of the targets were on a scale sufficient to resist more than a six-pounder shot. It was reserved for our scientific neighbors, the French, to introduce thick iron plates as a defensive armour for ships. The success which has attended the adoption of this new system of defence affords the prospect of invulnerable ships of war, and hence the desire of the Government to re-model the navy on an entirely new principle of construction, in order that we may retain its superiority as the great bulwarks of the nation. A committee has been appointed by the War Office and the Admiralty for the purpose of carrying out a scientific investigation of the subject, so as to determine—first, the best description of material to resist projectiles; secondly the best method of fastening and applying that material to the sides of ships and land fortifications; and lastly the thickness necessary to resist the different descriptions of ordnance. It is asserted, probably with truth, that whatever thickness of plates are adopted for casing ships, guns will be constructed capable of destroying them. But their destruction will even then be a work of time, and I believe, from what I have seen in recent experiments, that with proper armour it will require, not only the most powerful ordnance, but also a great concentration of fire, before fracture will ensue. If this be the case, a well-constructed iron ship, covered with sound plates of the proper thickness, firmly attached to its sides, will, for a considerable time, resist the heaviest guns which can be brought to bear against it, and be practically shot-proof. But our present means are inadequate for the production of large masses of iron, and we may trust that, with new tools and machinery, and the skill, energy, and perseverance of our manufacturers, every difficulty will be overcome, and armour plates produced which will resist the heaviest existing ordnance.

We have already seen a new era in the

history of the construction of bridges, resulting from the use of iron; and we have only to examine those of the tubular form over the Conway and Menai Straits to be convinced of the durability, strength, and lightness of tubular constructions applied to the support of railways or common roads in spans which, ten years ago, were considered beyond the reach of human skill. When it is considered that stone bridges do not exceed 150 feet in span, nor cast-iron bridges 250 feet, we can estimate the progress which has been made in crossing rivers 400 or 500 feet in width, without any support at the middle of the stream. Even spans, greatly in excess of this, may be bridged over with safety, provided we do not exceed 1800 to 2000 feet, when the structure would be destroyed by its own weight.

Amongst the changes which have largely contributed to the comfort and enjoyment of life, are the improvements in the sanitary condition of towns. These belong, probably, to the province of social rather than mechanical science; but I cannot omit to notice some of the great works that have of late years been constructed for the supply of water, and for the drainage of towns. In former days, 10 gallons of water to each person per day was considered an ample allowance. Now, 30 gallons is much nearer the rate of consumption. I may instance the waterworks of this city and of Liverpool, each of which yield a supply of from 20 to 30 gallons of water to each inhabitant. In the former case the water is collected from the Cheshire and Derbyshire hills, and, after being conveyed in tunnels and aqueducts a distance of ten miles to a reservoir, where it is strained and purified, it is ultimately taken a farther distance of eight miles in pipes, in a perfectly pure state, ready for distribution. The greatest undertaking of this kind, however, yet accomplished, is that by which the pure waters of Loch Katrine are distributed to the city of Glasgow. This work, recently completed by Mr. Bateman, who was also the constructor of the water-works of this city, is of the most gigantic character, the water being conveyed in a covered tunnel a distance of 27 miles, through an almost impassable country, to the service reservoir, about eight miles from Glasgow. By this means 40,000,000 gallons of water per day are conveyed through the hills which flank Ben Lomond, and after traversing the sides of Loch Chon and Loch Aird, are finally discharged into the Mugdock basin, where the water is impounded for distribution. We may reasonably look forward to an extension of similar benefits to the metropolis, by the same engineer, whose energies are now directed to an examination of the pure fountains of Wales, from whence the future supply of water to the great city is likely to be derived. A work of so gigantic a character may be looked upon as problematical; but when it is known that six or seven millions of money would be sufficient for its execution, I can see no reason why an undertaking of so much consequence to the health of London should not ultimately be accomplished.

Mr. Fairbairn concluded with a brief allusion to the wonders of the electric telegraph, the discoveries in photography, and the approaching Exhibition in London, which will embrace the whole circle of the sciences, practically illustrated, in a manner, and to an extent, such as the world has never before seen.

On the motion of Lord Stanley, a vote of thanks was moved to Mr. Fairbairn for his excellent address.

An unlooked-for accident has obliged us to put our correspondence this month in *minor* type.

AUTUMN PICTURES.

The wailing winds are sighing
A requiem soft and low
Where the russet leaves are lying
And the forest fountains flow.
The mellow clouds droop shadows
In soft dissolving dyes,
Where greenly in the meadows
The summer verdure lies.

Rich crowns of blossom linger
Upon the garden's brow;
But decay, with mocking finger,
Pencils the glory now.
All round the forest branches
Bright rainbow leaflets play,
While they fall in avalanches
At the north wind's roundelay.

The yellow sheaves are smiling
Beneath the garner's dome,
The husbandman beguiling
With dreams of harvest home;
The gentle kine are lowing
Beside the woodland way,
Where, on the soft wind blowing,
They scent the fragrant hay.

A cloud of rosy apples
Laugh in the orchards green.
Where noonday softness dapples
The rich, luxuriant scene;
The timid grouse are hopping
Around the pasture's edge,
And mellow nuts are dropping
Down from the hazel hedge:

The squirrel's noisy gambol
Is heard among the wood,
Where threads of shifting amber
Brighten the solitude.
Those soft rays droop and quiver
Upon the foamy brook,
And tinge the noisy river
With loving golden look.

The widowhood of nature
Is not a mourning robe.
Light mellows every feature
That flecks her pleasant globe.
In dying she is glorious,
And, like the Christian's faith,
Lies down to rise victorious
Above decay and death.

Her cerements shroud the kernel
Which hides the living May
To summer's raiment vernal
And luscious luxury,
While in the voiceless story
Her changeful hues unfold:
Our resurrection glory
Is in a symbol told.

Halifax, October 9th, 1861.

M. J. K.

CORRESPONDENCE.

ON LEVITY OF SPIRIT AND Demeanor IN
CLERGYMEN.

There are probably few Ministers of the Gospel who are fully aware how seriously they may injure their usefulness by want of that decent gravity which becomes their office. I do not refer to any glaring improprieties in speech or conduct, but to that occasional levity into which

Ministers, and especially young Ministers, in the freedom of social intercourse, may sometimes be betrayed. I am very far from being an advocate for that gloomy austerity and moroseness which, among some sects, and by some individuals, are considered incumbent on Clergymen; but there is an error of an opposite kind, which I consider still more dangerous. I well recollect the remark of a young lady who had spent the Saturday evening in society, where a young preacher had contributed greatly to the hilarity of the company, by his musical talents. On the following day, when leaving the Church where this young man had preached, and that too, greatly to the satisfaction of the Congregation, a friend remarked that Mr.—, had given them excellent discourses. "*It may be so,*" said the lady, "*but I could not attend to him, for thinking of the funny songs he sung last night.*" There is no reason to suppose that there was a single word or sentiment in those songs that was of an improper character; but the very fact that there was something in them comic, or as the lady said, "*funny,*" counteracted, in one mind, at least, all the good which his sermons might otherwise have produced.

It is not always kept in mind that the office of pastor and teacher in the Church of Christ is a grave office, and that its duties are, from their very nature, grave and serious, involving, both on the part of the Minister and of the hearers, the most awful and momentous responsibility. They "who watch for souls as those who must give account," must surely appear out of character, whenever they are found chargeable with inconsiderate levity. There is an obvious and palpable incongruity in this, which cannot fail to strike the observer, and to lessen the degree of that moral influence of incalculable value, which the character and deportment of a minister should empower him to exert over the minds of his hearers. *Who* can calculate the degree in which the impression of discourses from the pulpit is, on the one hand, deepened, or, on the other, enfeebled, by the estimate which the hearer almost unconsciously forms of the character of the preacher! *Who* can determine the extent to which the materials which enter into that estimate are derived from the hours of social and unbending intercourse? Let those hours, by all means, be illumined by the smile of Christian cheerfulness, benignity, urbanity; let the manners of him who "ministers in holy things," recommend him to the more refined; let his conversation command the respect of the more intelligent; let his kindness endear him to the young; but let there be no utterance of the heart, no indication of feeling, which, if remembered in the sanctuary, would diminish the effect of the truth proceeding from his lips. Let it be the resolution of every one who enters on the engagements of the Christian ministry, that, relying on the aids and succours of heavenly grace, he will

never counteract. in the parlor, the effect of addresses from the pulpit. Let him, indeed, aim at something more than this negative character of social intercourse; and, difficult as is the attempt, and rare as is the attainment, and frequent as may be his regret at failure, let him devotionally and diligently cultivate the habit enjoined by the Apostle—"Let your conversation be always with grace, seasoned with salt, that it may minister grace to the hearers." PHIL.

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THE LAY ASSOCIATION.

In the last number of the *Monthly Record* there is a paper on the above important scheme of our Church, written in an excellent spirit by our talented missionary, Rev. Mr. Grant. I admit there may be room for differences of opinion with respect to the efficiency of the scheme as it now exists, and of its adequacy to accomplish the end in view; and as we all aim solely at the one object—strengthening the hands of our beloved Church, no harm, but much positive good, may arise from a temperate discussion of what may appear to be the best means for securing our objects.

The Church wants money. Our people have some, and the question is, What are the best means to be employed to get part of it from them? Our people, and I suppose others are much like them in that, have a horrid fashion of "comparing themselves by themselves," especially in giving their money for Church or any other public purpose. They like to know how much their neighbour has given, and calculate with great nicety how much they should give compared with his. Thus it is that when collections are made in the dark, such as at church, where they cannot see what their neighbour has given, they take good care that their's will not be above his; and hence the utter inadequacy of Sabbath-day collections to meet the just demands of the Church, and the necessity there is of organizing some other agency of more power to teach them.

Such were the considerations that induced a number of clergymen and laymen connected with the Presbytery of Pictou to set the present scheme in motion; and although, owing to various circumstances, not necessary here to mention, it has not altogether realized the expectations of its friends, yet, without interfering with the Sabbath day collections, it is not too much to say, that within the sphere of its operation, the Church has derived more benefit by it than from all her other schemes put together—the "Young Men's Scheme" excepted. Mr. Grant, however, seems to object to the present organization of the scheme, chiefly, if I understand him aright, on account of its "extra Presbyterian character," and proposes having its funds and management more under the control of Synod,

"by committee, partly lay and clerical, appointed by Synod." Now, if Mr. Grant means the lay part of such committee to be members of, and nominated by the Association, then that is precisely what it was intended to be, and what in reality it is now. The Synod of Nova Scotia and P. E. Island, at their meeting in Charlottetown in 1858, adopted the following resolution: "That the Synod welcome with feelings of the highest satisfaction the deputation from the Lay Association from the Church of Nova Scotia and P. E. Island, warmly approve of the object of the Association, and express their willingness to co-operate with them in their most laudable attempt to render our Church self-sustaining in this colony; and that a standing committee of Synod, consisting of the Rev. Messrs. Pollok, Jardine, Mackay, Macgillivray, and Hon. John Holmes, be appointed to co-operate with them, and to deliberate as to the application of the funds." The meeting of Synod at which this resolution was passed was highly respectable, but there was no boggling about the "extra Presbyterian character" of the Association, of which peculiar character we hear some whispering of mistrust now.—So far otherwise was the feeling in its favor, that motion was made to put the money paid for missionaries' services in its funds, in place of sending it to Scotland; and I am not aware of any act of delinquency on the part of the Association since then, that it should forfeit the confidence of the Church Courts. Even say that the Association was irresponsible to the Church Courts, or that it was a new sort of organization hitherto unknown to the Church, would it be wise to reject its co-operation on that ground alone? But I deny that Lay Associations, and that, too, of a more "extra Presbyterian character," are unknown to the Church of Scotland, whose services nevertheless she cheerfully accepts, although thus reserving the exclusive right to appropriate their own funds. Nor is it at all quite so clear that the Presbytery of Halifax refused connection with the Pictou Association solely on account of its "peculiar and extra Presbyterian character." There may have been other more special but less apparent reasons which led the Presbytery of Halifax to adopt that course. At all events, the fact is not less singular than it is curious, that the "Missionary Association" formed within the bounds of that Presbytery is far more independent of the Church and much less responsible to her courts than the Pictou one. Here is an extract from one of the rules: "The office-bearers shall have the charge and distribution of all monies collected." Neither the Presbytery nor the Synod has any say in the distribution; yet the Association has done and is doing well and the Presbytery had sense enough not to interfere with its operations. This Association has raised £75 last year for religious purposes, and in two years has, as appears by the report, reduced the sum of £235 charged against

the Presbytery of Halifax on the books of the Colonial Committee, to the sum of £140, besides missionary services.

I have paid much attention to this subject for many years, and with all deference to Mr. Grant's views, the conviction has forced itself upon me, that to obtain the largest amount of money for supplementing weak congregations, *Presbyterial* Associations are preferable to *Synodical*. In the former, contributors know where their money goes—they are intimate with the exigencies of each case—they can see and appreciate the benefits arising from their contributions; and therefore, will part with their means more cheerfully and liberally; besides, *Presbyterial* organisations will relieve the Synod from much annoyance, which is sure to arise from sectional jealousies in the distribution of the monies. I care not by what designation you call such Associations—we will not quarrel about names. We want to raise as much money as will render our weak congregations independent of support from the Church at home—no matter whether this is done "extra Presbyterially" or not, provided it is done honestly and with good will. These were my views at the time the Lay Association was being formed, but yielded them in deference to others who thought Synodical Associations best; and still holding these views, after having some practical experience of their workings, it is with unfeigned delight I learn "that the Island Presbytery are thinking to get up a local Home Mission." All the well-wishers of our Church in the Island should encourage the movement with their united effort. Let Mr. Grant himself take the field—(I know of none other so well qualified to undertake the work)—and I will hazard the prediction that double the money will be realized through the simple instrumentality of such a scheme, than by any other appliances that may be put in operation.

JOHN MACKAY.

A FOREIGN MISSIONARY.

Who will go? Who will represent our Church in the great missionary army? What field of operations is the committee contemplating? We ask these questions, earnestly praying that they will soon be satisfactorily responded to. We trust that the committee is acquiring, from all possible sources, information as to the founding of a Foreign Mission. The Board of the U. P. Church would, we are sure, cheerfully afford valuable information as to the steps necessary to be first taken, and the probable expenses of the first year. It is likely that the outlay will be more than double what it will be in any succeeding year. And it was just because the Synod wished to accumulate a fund for this purpose, that it appointed a General Collection before any missionary had offered for the work. The Synod did not intend to put a stop to congregational subscrip-

tions in addition to such a church-door collection, and I trust that Mr. McLean's letter will not prevent any congregation from having a general collection, supplementing it, of course, by individual subscriptions—in the usual manner. As to the smallness of the sums raised by general collections, the reason is pretty much because either the scheme does not of itself appear to the people one of great importance, or because the ministers do not take the trouble of explaining them and enforcing the duty of contributing to them. Look at what was done last year by the Gairloch and Salt Springs congregation for the Canada Foreign Mission. They raised more for it by a freewill offering collected in these two Churches than any other congregation in British America. And I believe that the reason simply was, that their ministers pointedly called their attention to the scheme. So that if any congregations may not have made their intended collection in consequence of the appearance of Mr. McLean's letter, I trust they will yet do so on the first favorable opportunity. Money will be needed, and we cannot begin too soon in raising it. It is a comparatively easy matter to get people to subscribe £16 or £160 if you tell them that perhaps it may be never called for; but we also need money actually collected. I for one do not believe that we are *always* to be a non-missionary Church, I believe that we will get a man from the Lord to go for us and wipe off the stain that has been too long on our ecclesiastical escutcheon. So that having this faith when I subscribed at the meeting of Synod, I, of course, meant to pay my subscription this year, and every succeeding year, until a missionary be secured, and then, if necessary, to increase it. But whether a man offer himself for the work or not, it is my plain duty to contribute a certain portion of my income—and that portion I expressed in the subscription list—to a fund which has now been instituted by our Church for Foreign Mission purposes, and that minimum portion I intend to pay from henceforth as long as I have my income. So I trust to see each minister sending in his own and his people's contributions without delay, while, at the same time, they should adopt Mr. McLean's suggestion and get other people in addition to pledge so much—as a guarantee and a sort of backbone to the freewill offerings. Had Mr. McLean weighed the matter fully, we certainly think he could not have failed to see that there was no occasion for the one method to clash with the other. However, we need say no more on this point, but only again express our confidence that the collections will be beyond precedent liberal.

A word or two to the committee and to the ministers and the laymen who take any interest in this movement. 1. We must get a missionary as soon as possible, and a man who will command the confidence of our people. So great is

the necessity that I would willingly consent to loose from his charge any minister of the Church who felt that God was calling him to the work. 2. How would it do to co-operate with our sister Presbyterian Church? They have acted nobly in this matter. They commenced their Foreign Mission with fear and trembling, commenced it when their Home field was more destitute than what ours now is; and see how they have since been blessed! "There is that giveth and yet increaseth, and there is that withholdeth and yet it tendeth to poverty." And now that God has permitted the heathen to rage in that fair garden which they had hedged in from the waste around it, would it not be in accordance with the mind of Christ for us to join with them to fight there for King Jesus—to plant His glorious standard once more on blood-stained Erromanga? Thus would Satan be signally defeated; thus, in many ways, would "the blood of the martyrs become the seed of the Church"; thus would our Church occupy an honored place in the great battle-field. Then might we expect that God would bless us, yes—"and that right early."

I am, &c.,

CLEMENTS.

To the Editor of the Record.

MY DEAR SIR,—Your correspondent, signed "Islander," appears very desirous of convicting one or more of the members of Synod, who once belonged to the Island Presbytery, of making a false statement before the Synod. He says, "The members of the Island Presbytery who sat in Synod disclaimed any official knowledge of him (*i. e.* Mr. Martin), asserting that he had never been before them for examination and that they had made no promises of aid to him." As this is a serious charge, I must crave space for the minute by which he tries to substantiate it. It is as follows: "The Presbytery (of P.E.I.) also instruct the Clerk to write to W. Gordon, Esq., the Synod Treasurer, respectfully requesting him to assist our students, Messrs. Ross and Martin, at Queen's College, Canada, in the sum of at least £6, Nova Scotia currency, each, in terms of or in accordance with the original conditions of the projectors of said scheme—that congregations contributing to the general fund should receive aid for students from their locality, when required." Surely the mental or moral condition of that person requires deep commiseration, who requires to be shown that there is nothing in this minute to prove that these young men were examined, or received an official promise of aid from the Island Presbytery. Such a minute is not on record. These young men never appeared before the Presbytery. They never sought aid from us. I am not aware that any member of Presbytery, except myself, ever saw either of them, or took any interest in them. The minute

as above, discovered by the Synod for the Island Presbytery in their records, is the only one that has any reference to them. It contains no promise from the Island Presbytery. It is simply a respectful request to the Pictou Presbytery, through W. Gordon, Esq., for some aid for the young men; and at the same time reminds Pictou Presbytery of what was stated when the Young Men's scheme was originated in Pictou. This request was made, at my suggestion, by the Island Presbytery, when it sat in Georgetown, after these young men had entered the classes, when I ascertained that one of them had not sufficient means to bring him through that session. Until some surmises were thrown out in last Synod, I never heard that any one ever supposed that the Island Presbytery was under promise to them. The very opposite appears to be the fact; for next winter after the expenses had been incurred, two students from Nova Scotia in Queen's College, wrote a letter to me—which is still in my possession—in which they write jointly as follows: that "they intended to defray the expenses incurred by making a collection among the students, but that as students had enough to do for themselves, one of the professors—who took a lively interest in the deceased from first—thought it would be a better way for us to try to see first if it could be procured from the Synod." This surely does not indicate that they considered any one under the shadow of a promise to defray expenses. The impression seems to have been that as he had gone from the bounds of the Synod, that we might be prevailed upon to pay it. As such (and for their own worth) I considered that we ought to have taken a special interest in them. After repeated solicitations had been sent to our Synod from Canada to pay their expenses, I wished to do so. When it came up before our Synod, I offered to pay more than a double share of it. I regret very much that these young men should be thus brought before the public. It must be very unpleasant to the friends of the much lamented deceased. It surely manifests a want of good feeling to do so, and that for no other conceivable object than to implicate another. If it was to be paid, why not have done so at once by private subscriptions, or otherwise, and have done with it.

But, pray, who conveys the tidings from the Synod with which this "Islander" rushes into the press, to accuse one party and to pass so high a eulogium on the other—"that the assertions of those now in the Presbytery were perfectly correct." Who could have done so but those who receive the "commendation"? Really this must be edifying to those acquainted with their "vagaries." And yet is it not a curious fact, that the Synod requires, year after year, to search the records of that Presbytery for these accurate members, to shew them what their own records contain? At the previous Synod their minutes had

to be searched for them, to let them see—what they ought to have known otherwise—that their probationer did not fulfil his appointment. Yet after being instructed to be more faithful in looking after their trust, is it not a serious reflection that the Governor of the Island had to report to the proper authorities at home the notorious conduct of this person, while under their control,—while a due regard to their duty might have avoided that necessity. The late valuable accession to that Presbytery leads us to entertain hopes of better things in future.

Your correspondent, moreover, boasts “very largely” of the congregations there being so independent. I am truly glad to know that they are in a flourishing condition. But ought it not to be remembered with gratitude, that it was the efforts of former members of Presbytery that raised the congregations to their present state of efficiency, and prepared comfortable manses for the reception of their successors. This ought, of itself, to mitigate the zeal of the accuser, who groundlessly brings an accusation against “members who do not now belong to the Presbytery.” I am sure no genuine “Islander,” can sympathize with his diligence.

Now, Mr. Editor, permit me to say that I am surprised that you should give place to such insinuations in the *Record*, from correspondents, without signature or proof, or any conceivable good in view. I am sure it must be quite opposed to your own better judgment—seeing that the *Record* is conducted with so much prudence and ability in other respects. There is surely sufficient reason for rejecting such communications, when the writer has not the honesty to give his own signature. Certainly the Church *Record* is not the place for them. Who ever heard, before this, of an accusation directed against a minister of our Church appearing in her accredited *Record* without the sanction of a Church Court?

This is not the first time I have had reason to complain. A very unfair and extra-judicial reproof is aimed at me and my congregation in the August number of the *Record*, by a very officious person. I shall direct attention to it in a future number. Were it not for such repeated attacks, I should not take time to reply. I find little time and less inclination to notice such communications; but having been so unfairly dealt with, I trust you will see it but second-hand justice to admit my defence. Had these officious persons exercised better zeal within their own sphere, they would find less time to interfere with others;—and for no other reason, that I can imagine, unless that I endeavor to build up our Church, to the utmost of my ability, in strict accordance with her constitution.

I am, very faithfully, yours.

ALEXANDER MCKAY.

We regret extremely that any thing should

have appeared in the *Record*, calculated to give a moment's annoyance to Mr. McKay or any member of our Church. With regard to the statement about the Island Presbytery we know literally nothing of the circumstances alluded to. We thought however, at the time our Correspondent's notice of that Presbytery objectionable, and intended to draw our pen through the paragraph alluding to “vagaries,” but somehow it escaped our notice till beyond recall. For our part, if we understand the matter properly, we do not think that there was any thing connected with the Students deserving of blame to any party, and least of all to Mr. McKay, who prompted by the highest feelings, very properly brought the case to the notice of the Presbytery, for the purpose of securing for them a little aid. That this aid was not extended at the time, was owing, if we mistake not, to a fact not very creditable to us as a Church, viz., that the Treasurer's exchequer was empty. It is a little hard perhaps for an editor, to be made responsible for every thing written by a Correspondent,—and equally difficult to find out and reject at all times, what may be calculated to convey an erroneous impression. To obviate this in part, some papers invariably head their Correspondence column with “We do not hold ourselves responsible for the opinions expressed by Correspondents.” We scarcely think this obviates the difficulty, and besides we consider it not the least important part of an editor's duty to exclude all improper, or injudicious matter even from Correspondents. Perhaps the plan said to have been adopted by the wife of the celebrated Dr. Chalmers, would answer better. That excellent Lady, shortly after her husband's settlement, found herself being made the unwilling confidential depository of the foibles and failings of Mrs. This and Miss So-and-So all over the parish. “Now mind you,” said Mrs. C. in her pleasant decisive way to her fair friends, “whatever you say about Mrs. — I'll tell her,” and the consequence was, the confidential communications ceased. As a general rule all the articles in the *Record* are without the author's name, and we believe are thus calculated to have on the whole a better effect, than if the opposite plan were followed, but it would perhaps impose a wholesome restraint—(of course we speak in general terms) were the writer to know, that in case his statement or any part of it gave offense, he would be handed over to the offended party, to defend himself in *propria persona*. It is our earnest desire to keep the *Record* free altogether from individual allusions, even in the remotest manner, when calculated to give pain. They serve no purpose but a mischievous one, though we daresay often made with no such intention.

With regard to the letter of “Islander,” Mr. McKay seems to think it not impossible that it may have been written or inspired by a

member of his former Presbytery. In order to remove future misapprehensions, and prevent this disagreeable subject coming up again from another quarter, we beg to assure him, that such is not the case, and so far at least as we know, neither of these gentlemen was aware of its existence, till they saw it in the Record. Of this, at all events, we are certain, that the writer of the note in question, whatever its merits or demerits, entertains no feelings but those of sincere friendship and regard for the Minister of Gairloch and Salt-Springs.

THE FALL.

In the poem entitled the "Raven," the author selected the word *nevermore*, for the refrain, because of its melancholy sound. Another writer chooses *gone*, as more expressive of sadness. This feeling is so common in the world, that sounds of wail may easily be detected in many words, according just to the complexion of our own minds, sorrow obscures all things, and covers them with mourning weeds. Nevertheless there are a few words which, from association or sound, or both, strike the ear sadly.

Eternity awakens uneasy thoughts of endless space and duration, which to one accustomed to reflection, would be altogether insupportable,* hence we find among the first fruits of godliness, repentance, including sorrow as one of its features. When the mind is seriously turned, for the first time, to considerations of another world, a degree of melancholy is invariably the first result. *Forest*, also, perhaps on account of its associations—expanse and solitude, gives the mind a grave and subdued cast.

But of all the words in the English language, *Fall* is, in our opinion, the most cheerless; and were this the only name of the season to which it is applied, we think our natural gravity, shady as it is, would be more pensive still. We take the name as descriptive of a part only of the season, and as suggestive of seriousness and grave concern. The other part we will take up first, as we find it in the old Saxon name of *Harvest*, while attempting to lead the thoughts of our readers through a few meditations on this season of the year.

In this month there is much to inspire gladness, and much, also, to produce sadness. Among all nations the Harvest-Home is the occasion of mirth and merry-making. Among the Jews, the "joy of harvest" passed into a proverb. Nowhere was it kept more joyously than in our own dear Fatherland. Who that heard can ever forget the stirring swell of the reapers' song, rousing the slumbering

echoes of the distant hill! Honest emulation and gleesome airs lent pleasure to toil; and when all was over, when the last sheaf was housed, none but churlish souls could damp the general joy. If we turn from the Old to the New World, the contrast is striking. Here we look in vain for—we will not say, the "foaming tankard and the smoking sirloin," or the famous *Baron*—the ordinary festivities of the Harvest-Home.

Perhaps we have not yet got over the home sickness; or perhaps we are wiser than our fathers, and moralize on their recreations, shaking our heads, and expunging from our vocabulary the *harvest* and substituting the *fall*; perhaps our covetousness is the cause, failing to see any cause of thanksgiving in the productions of the year: or perhaps we are wise above what is written—"Thou shalt eat before the Lord thy God, and thou shalt rejoice, thou, and thy household."

Increase, when it refers to gain, is always pleasing. We read of the increase of the bread and the fishes in the miracles, with becoming wonder; but in the annual return of the Fall, we see a similar exhibition of divine power and goodness. The five loaves among the five thousand is a more striking, but not a more certain, proof of God's beneficence, than the yearly increase of seed cast into the ground. The increase of the one was instantaneous, that of the other is slow, and that is all the difference. How liberal is mother earth! To her we commit the grain—our best earthly treasure, and we receive back amazing returns. We lodge our cereal wealth as in a bank, and we draw, at the most moderate calculation, a thousand per cent. per annum. Think of this, ye murderers of the soil! and consider which, should this bank suspend payment, would be the insolvent, and which the creditor. For about six thousand years has this earth sustained its inhabitants, yielding its produce in proportion, not to what was sown by the few, but required by the million. God's sun and rain fertilize the earth, and ripen the grain, setting us, as He always does, the example, and giving—let us call it at present, *our own with usury*, although we seldom accord to Him the praise, or think of the return He looks for, and will demand hereafter, for all the talents committed to us.

The Fall is in itself a beautiful season. The various hues of the forest delight the eye and tranquilize the mind. The trees, before retiring to their wintry sleep, don their fairest robes. What pen can describe the gorgeous drapery of the autumnal year? What pencil can vie with nature? Bright without ostentation—brilliant without glare, is the admirable character of the scene all around. Colors blend and commingle. Each is merged in each, and the united effect is a glory far above the costliest equipage of man. It is beautiful to see the blossom on the tree; it is more so to see the fruit bending every

* Without some counterbalance of promises and faith.

though. There is pleasure in hope, but ecstasy in fruition. Let us strive for maturity, from the blade to the ear and the full corn in the ear.

In the glowing tints of autumn read nature's homily. Behold! O my soul, the fair attire of the grove, ere it sheds to dust its many-coloured leaves. In the evening of thy mortal day, shew to the world, for the honour of the Great King, thine embroidered robes, and like the setting sun, leave, when resigning thy tabernacle of clay, the brightest glow behind thee!

Let us, if we please, like nature in her evening dress, adorn ourselves, but not for wanton show. Far from us be the demure looks of the censor of all fashions, who thinks it his duty to frame laws for tailors and milliners, as well as lectures for their customers. The landscape both in Spring and Fall is the best teacher and model for those whose ambition is chaste naturalness and sober costume. And if the fairest array of bounty and beauty can touch our hard hearts, let us rejoice at this season—the crown and coronal of the year, and worship its Sovereign Lord.

But this season is fitted, also, to produce seriousness and grave concern. It is the season of decay and death-like change—of warnings and apprehensions. Alas! how contiguous are beauty and deformity, health and decline, life and death!

“ This is the state of man : To-day he puts forth
The tender leaves of hope ; to-morrow blossoms,
And bears his blushing honors thick upon him.
The third day comes a frost—a killing frost.
And—when he thinks, good easy man, full surely
His greatness is a ripening—nips his fruit,
And then he falls, . . . ”

“ While autumn, nodding o'er the yellow plain, comes jovial on,” the change is near from burning heat to *burning* cold; and *Friger wit*, once a Latin puzzle, is, then, no longer so, for the frost which binds everything else, solves the school-boy's doubts. Few there are who like a change for its own sake. Indeed it is questionable whether any can be enamoured of it. We seek a change generally, if not always from necessity, not from choice. At all events, it is certain that we depreciate a change from comfort to its opposite, from the genial warmth of summer to the icy cold of winter. So averse are we ourselves to change, that a re-arrangement of our furniture creates a temporary gloom. We try to avoid both lesser and greater changes, but in vain. In spite of us, grey hairs will grizzle the well-kempt locks—our sons and daughters will leave us, and winter treads on the heels of the Fall: and “ the clouds will return after the rain.”

The Fall is an emblem of death, the greatest change of all. Leaves fall in showers, flowers wither and die, and death, which is always busy, is busiest now. Ricksles and scythes cut down the corn. Another reaper is mowing a plentiful crop of human lives,

at the good pleasure of the Great Husbandman; and soon will his commission be enlarged, and his task completed. That day is fast approaching when the angel will cry with a loud voice, “ Thrust in thy sickle and reap, for the harvest of the earth is ripe.” When, now, we see everything in a transition state, birds of passage pluming their wings, and going on their yearly migration, the green woods, now serene and dried up, casting off their luxuriant foliage, like ships in stormy weather, the better to ride out the fury of the elements, and the sun himself on the other side of the equinox, it is our comfort that we have a friend who “ is the same to-day, yesterday, and forever.” When all things are fading away, and there are serious apprehensions and leave-takings on every hand, how precious is unchangeable truth! Standing on this rock, we may behold the shifting scene, as from a higher region where all is fixed, and enjoy the peace of ancient saints, who, in the midst of such mutations as these, found their only consolation in the unchangeableness of God's word. “ For all flesh is as grass, and all the glory of man as the flower of the grass; the grass withereth, and the flower thereof falleth away, but the word of the Lord endureth for ever.”

The Fall has changed the face of the earth. Everything obeys the mandate of the Most High. The earth yields her increase at His command. At His command comes the early and the latter rain. He has commanded you, season after season, to believe and be saved. Are you still unchanged? If so, you have much cause to mourn, and feel the depressing influence of the Fall, and exclaim, in heartfelt sorrow, “ The harvest is past, the summer is ended, but we are not saved.”

(FROM OUR NEW BRUNSWICK CORRESPONDENT.)

You will probably have seen some accounts of our Exhibition. It seems to have passed off remarkably well. It is said that there were no less than 15,000 present from different parts of the province. Each of the counties seems to have been well represented and the specimens exhibited in all the different branches of industry, were such as amply to prove the agricultural capabilities and mineral resources of the country, as well as to place at a very high figure the enterprise, skill and intelligence of our farmers, manufacturers and artisans. No better impression could we convey to the mother country, of the variety and value of our natural products, or of the strides which we have already made in civilization, and in all those arts which tend to promote the comfort and convenience of life, than just by transporting bodily the various articles which composed this exhibition; and doubtless the specimens which

will be selected from it, to grace the Great London Exhibition, will do much towards removing the erroneous impressions which our Countrymen at home have received regarding our province, and of attracting them to it as a desirable place of residence. The only matter of regret about the Exhibition was the place in which it was held. Sussex Vale, as most of your readers are aware, is on the line of railroad which connects St. John with Shediac Bay, being about half way between St. John and Moncton. It is perhaps one of the most lovely and fertile valleys in the province, and in itself well adapted for the purpose, but unfortunately, being so far removed from St. John (about 45 miles) or from any large town, it was impossible that so great a concourse of people could be accommodated, and the greater part required to travel each evening to St. John in search of lodgings greatly to the detriment of person and purse.

His Excellency the Lieutenant Governor presided on this occasion, and took a deep interest in its proceedings. It is probably among his last public appearances, as he is shortly to be succeeded by the Hon. Mr. Gordon, a son of the Earl of Aberdeen. His Excellency will be much regretted, as his conduct, while Governor of this Province, has been such as to win for him the respect of all classes.

I daresay you have been more than surprised at the extraordinary ebullition of wrath with which the decision of our Synod on the subject of Union has been received by our Free Church brethren. What all this means we are at a loss to understand, unless it is that they expected to make some extraordinary gain out of the Union, and are disappointed that their pet scheme has been thus cruelly frustrated. We fear that Mr. Bennet's professions of patriotism and disinterestedness are not quite what he represents them, and perhaps, if all are known, that hankering after status and after the leaves and fish-s, which he is so anxious to lay to the charge of the opposite party, is quite as keen with them as with us.

The whole of Mr. Bennet's remarks are founded on a false assumption. We suspect this is a characteristic of Irish logic, for we have noticed the same thing more than once in the writings of some of Mr. Bennet's confederates who figure pretty often in the *Colonial Presbyterian*. Mr. Bennet takes it for granted, and repeats the statement over and over, that our Synod had virtually shelved the subject of Union. Having thus thrown glamour in his readers' eyes, he gets up a fine story about the inconsistency and disingenuousness of said Synod, making out that they have retreated from their position. Now, I confess I am astonished at Mr. Bennet, for I never saw our Synod go so far as they did on the occasion of its last sitting—a great deal farther, I confess, than I was disposed to go.

Mr. Bennet has not, in my opinion, betrayed a very fair or amiable spirit in dissecting so minutely, speeches which were never meant to be published, and which, not being edited, conveyed, in as few and ungarish terms as possible, the hastily-collected thoughts of each gentleman at the moment. They certainly were never meant to grace the columns of the *Colonial Presbyterian*, and, probably had they had more pretensions to the name of speeches, they would not so readily have found a place there. The party might at least have dealt fairly with us, and sent a reporter who would not make us say the very opposite of what we did say, as was at least done in one case, as I can personally testify.

As both Mr. Bennet and Mr. Elder seen anxious to know what are our reasons for not leaping at once into the marriage halter, I may be as well to enlighten them. One principal reason, I believe, is, that we are attached to our old mother and are unwilling to leave her, the more so as we believe that with all her faults she has been unjustly maligned. We are unwilling to forego connection with her if we can possibly avoid it. We have never seen any reason to leave her. We believe that so far from our being chargeable with the sin of schism by not yet having joined the other party, as Mr. Bennet insinuates, the charge is all the other way, and we are really surprised at the effrontery with which Mr. Bennet makes this statement. Another reason is, that we have not as yet that confidence in the other party which would make a Union with them in the meantime desirable, and I suspect all discerning men who have been witness of the sudden burst of fury to which they have recently given vent—nobody knows for what—will allow that we were wise to pause before cultivating too close a relationship with such men. Mr. Bennet is much mistaken if he thinks he will advance his cause by a strain of unamiable satire, well enough in a politician, but certainly most unbecoming in a Christian pastor.

By the way, Mr. Bennet betrays his usual logical acumen by his learned definition of the term "political" as used by the Rev. Dr. Donald, which every school-boy knows means, in the lips, especially, of a clergyman, any thing connected with civil government.

I am unwilling to detain your readers longer, but Mr. Bennet's remarks on the Cardross case, which, as usual, give a false representation of the matter, and place us in a false point of view, should not be allowed to pass unnoticed. Mr. Bennet resolves the whole affair into some slight technical irregularity of which the Free Church Assembly had been guilty; whereas, if I understand the case aright, it involves a most essential rule in all Presbyterian Courts, viz.: that a superior Court cannot take up anew what there has been no difference about in an inferior Court, and from which, therefore, there has been no

appeal. This rule is founded on justice, for it is only reasonable to suppose that the inferior or local Court will have better means of knowing all the circumstances of the case than a superior Court can, and it is only when a party feels aggrieved, or there is a difference of opinion, that, for the sake of securing the ends of justice, the superior Court takes the matter up. Now, how stands the Cardross case? There were, as Mr. Bennet says, three counts, "the first two charging Mr. Macmillan with specific acts of intemperance, and the third with making criminal advances to a married woman." The Presbytery, Mr. Bennet says, found the first count not proven, the second proven with a slight exception, the third also proven with the exception of certain words!! What Mr. Bennet means by the second being proven with a slight exception, we know not, but the reader may judge of Mr. Bennet's ignorance of the case, for I will not suppose him guilty of dishonesty, when we mention that the certain words with the exception of which the third count was proven, amounted to this very important difference, between what he was accused of, and the decision of the Presbytery, viz., that they only found him wanting in prudence. The accused was not satisfied even with this, and appealed to the Synod from this sentence of the Presbytery, in regard to the two last counts. The Synod found these not proven, so that at this stage Mr. Macmillan stood guiltless of any charge. Some of the Members of Presbytery, however appealed from the decision of the Synod, in regard to these counts to the General Assembly, and this court instead of sitting in judgment on what was before it, took up the case anew, and found him guilty of all the counts, even of the criminal advances with which the other two counts had never dreamt of charging him. Doubtless the Free Church leaders would not have the name of their pure church tarnished by one who had the most distant suspicion attached to him being permitted to continue in connection with their body; but are they to be permitted to commit an act of high-handed injustice, simply that they may have a fair name among the Churches of the earth! Would not this be to do evil that good may come? Let us do justly what ever be the consequence. "*Fiat justitia, ruat cœlum.*"

CONVERSATION BETWEEN DUNCAN AND THE ELDER.

Duncan.—I am rejoiced to see you. I thought you had forgotten us. Why, it is a long time since you called this way. We would like to see the Elder and the Minister much more frequently than we do. We have need of such visits. There are many things we require to know, and many questions we might ask, during a friendly visit, that we

cannot expect to hear explained in a sermon. But I am not going to find fault. I know that Elders and Ministers, have much to do, and that they cannot be often on visits to any one family. But, indeed, I was longing to see you. The conversation we had the last time you called, regarding the obligations which rest on all of us to exert ourselves more diligently than we have done, did me, I trust, much good. I had no idea that a united effort and a very small share of self-denial, on the part of all, would amount to any thing of much importance. The truth is, and I suppose it is the case with multitudes as well as with myself, I never seriously considered the matter. With sorrow I own it. I thought that if I paid my own minister's stipend, I did the whole of my duty in the way of contributions; and when I heard or read of other claims, to which christians were bound to attend, I satisfied myself that we were too poor and too weak, and had too many difficulties in our way, to do any thing worth speaking of to aid in extending the blessings of the gospel. But when you told me, and proved it too, that the adherents of our Church, in the county of Pictou alone, could easily contribute £1500 yearly, I felt and was alarmed at the guilt under which we lie.

Elder.—It gives me indeed much pleasure to hear the remarks you have made. Whatever leads any of us seriously to reflect on the responsibilities which rest upon us, as disciples of Christ, will, I trust, be attended with some benefit. It is the want of serious reflection, on the part of professing christians, that certainly forms one of the great hindrances to the progress of our Redeemer's kingdom. By not enquiring carefully, they continue ignorant of what they might be able to accomplish. They take for granted that, in their circumstances, it would be impossible to do anything beyond sustaining the ordinances for themselves and families, and hence their care and their anxiety extend only to their own wants. Alas! what the Apostle complains of is still too much the case, that, "all seek their own, not the things which are Jesus Christ's." If all who profess to have committed their souls into His hands were concerned for the promotion of His glory—did they but feel the same anxiety in this, they feel for the advancement of their own worldly purposes, speedily would His word run to the remotest land, and would the glad tidings of salvation cheer every dwelling of man. The remarks you have just now made are very gratifying to me, both because they shew that the few simple facts I stated to you in the conversation to which you refer, had a good effect on your own mind, and because they also lead me to hope that the backwardness which may be so truly charged on our people, is not wholly the result of indifference on their part, but the result, rather, of want of due consideration, and, consequently,

of ignorance of what they might accomplish were they earnestly to make a united and persevering effort. Taking our people, in their average circumstances, and what would you think, of the amount of self-denial required for an effort that would tax individuals only half-a-dollar a-year? Less than that could not deserve the name of an effort, and yet you hear the large sum it would realize. I am far from supposing that to be the utmost we could do. I entertain no doubt but a much larger amount could be secured were a proper system established, and right measures adopted for carrying such a system into effect.

Duncan.—We have had our dark and dreary days, and we have all been too cold in the cause of Christ. I trust a better day is about to dawn upon us. We have much reason to grieve for the past. Alas! what might we not have done had we felt and acted with the same zeal and spirit in the cause of our blessed Lord, that we uniformly displayed when matters of a political nature claimed our attention. I remember, with shame, the manner in which I treated you when you first called on me for my contribution of half-a-dollar for the Lay Association. I spoke as if I had reason to suspect that you had some selfish end in view. I thank God that I now view these things differently. The conversation you had then with me led me to contrast my zeal for the cause of Christ with the feelings which I entertained regarding worldly objects. I was led to ask myself, why did I not feel an equal, aye, an unspeakably greater anxiety and greater willingness to exert my energy to secure the success of Christ's kingdom, than I had been accustomed to feel in order to secure a political object, and the triumph of the party to which I belong. The answer was so clear that I could not shut my eyes to it. I felt compelled to acknowledge that the reason must be, that I was identified with the one, heart and soul, while, with regard to the other, I was merely a spectator, looking on at a distance.

Elder.—Such feelings as you speak of are, alas! the feelings which largely prevail. There are too many in christian communities who, instead of being concerned for the glory of Christ, and anxious to know in what way they can most successfully promote it, would be better pleased to be let alone, and not hear anything which would remind them that, if followers of Christ, they must not only pray, but labor, for the prosperity of His cause. If Christ were only to receive the same attention that is ungrudgingly given to the world, and were His professed people as ready to follow Him as they are to exert themselves in worldly things, then would the kingdoms of this world soon be His. How very glad do men feel when informed of some new plan, or enterprise, or speculation, by which there is a certainty of increasing their gains and bettering their position; but, when assured

that their labors will be accepted of God, and rendered the means of promoting His glory, instead of being glad and thankful, the painful truth is in many cases too evident, that they would object if they could, and instead of being glad to see a solemn duty pointed out, they are almost displeased at what they hear, and at the individual who wishes to impress the matter on their attention. You have, my dear friend, reason to thank God, who has given you to see that the profession of religion is and must be worthless, that creates not zeal and willingness in the cause of Christ.

Duncan.—I have often thought, since I saw you last, of the need there is of employing means to enlighten our people regarding this matter. If it be true that it is a privilege, as well as an incumbent duty, to give, as we are able, of our means for aiding the cause of Christ, I would suppose it would not be impossible to convince all professing christians of its being so, and were they once convinced of that, there would surely be no longer any unwillingness seen in the matter. Why are we behind our neighbors in this respect? I am not willing to believe it is owing to our people being less disposed to do their part, if right views on the subject were clearly laid before them.

Elder.—I am satisfied you are perfectly right in what you say. The backwardness of which we complain arises in part, if not chiefly, from the fact that they read so little, and consequently know so little, of what is done by others. Were they but to see the exertions that are made by the christians of other lands, and the rich blessings which these exertions bring down from heaven on themselves and families, they could no longer doubt of its being a privilege of the most valuable nature to be invited to aid, by their means, as well as by their prayers, the work of Christ. Never was there an instance of a community or an individual who was made the poorer by what was contributed for this purpose. The very opposite of that is the fact. The more liberally men have given of their means, the more even their worldly circumstances have been enriched. Did all professing christians know this to be a certain truth, and were they, together with that, to see the condition of the poor perishing millions whose misery cries so loudly for help, I do not believe they would be heard to grudge when appealed to. To attain this object, it is evident that our people must be induced to read and know what the Churches of Christ are doing. Until this is so, we cannot expect to find them interested in the great work assigned to the disciples of Christ. If we wish our children to grow up the pious, zealous and willing servants of Christ, we must induce them to read, as much as possible, of the efforts put forth by the Church of Christ, and the success which attends these efforts. And in order that parents may be disposed earnestly to at-

zend to this, they must be first interested themselves, and feel the importance of the object, and this can be looked for only in one way—viz. by their being induced to enquire and read.

Duncan.—I always thought if I read my Bible, and taught my children to do so, I did all that my duty to myself and to them demanded of me, in the way of reading.

Elder.—The Bible is indeed the Book of books. It is the revelation of God's will to man. As such it must be loved and prized and read above all others. But you know that the Bible does not tell you what the servants of Christ are doing in the different parts of the world. Just in proportion as you love the Bible, and prize the salvation there revealed, must you desire to hear what reception its truths receive, and what effects they produce among the nations and the tribes that are living in darkness. Surely in proportion to your love to Christ, will be your gladness in hearing that songs of praise are ascending to Him from the dark places of the earth, where but lately the howlings of idolatry and the groans of oppression and violence alone were heard. Now, you can learn all this only by enquiring in the religious and missionary intelligence, issued by the parties engaged in this blessed work. Thus you will see that if we wish our people to grow in zeal and liberality, we must use all possible means to create in them a desire to know both the difficulties which attend the progress of Christ's kingdom, and also the triumphs which have been and are being achieved.

Duncan.—I cannot deny one word of what you say; but if the liberality and the zeal of our people must depend on their becoming inclined to read, and their subscribing for missionary papers and periodicals, I fear the case is hopeless, at least in my day. Could not the ministers give them all the information that is necessary? The people imagine that if they have Bibles in their houses and ministers in their pulpits, they can do well enough and be very good christians.

Elder.—So indeed they ought, with these privileges, be good christians, and ready for every good work. But I hope I need not tell you that one effect which always results from the Bible in the house and the minister in the pulpit, when the blessing of God is enjoyed, is a deep interest in the cause of Christ. The Bible and the Pulpit, when thus blessed, will invariably send men to enquire how the work of Christ is prospering, and if they themselves can do anything to accelerate its progress in the world. So true is this, that wherever that result does not follow, there assuredly the word and ordinances do not benefit; for just as soon as the truth of God savingly influences the heart, there is felt the earnest desire to communicate that truth to every fellow-man. Certain it is, that the man who has seen and felt the wants and the misery of his own soul, will deeply sympathize with his

brethren who are yet, as he formerly was, without God and without hope in the world. Sympathy with our fellow-men, when we behold them in suffering, or in circumstances of imminent peril, is a feeling very strongly implanted in our nature,—so much so, that were we to meet a man utterly destitute of it, we would regard him as a monster. Scarcely has there been seen, in the shape of man, the individual that could stand by and look on a fellow-creature in great agony and feel no sympathy, nor any desire to relieve, if it were possible. We feel in this way in the presence of bodily pain, and when we see another in distress of body or mind, and we do so because we know, from our own experience, with what difficulty bodily pains or mental anguish can be endured. Now, why is it that professing christians do not feel at least the same sympathy for the immortal spirit. That spirit is wounded and in pain. It is dying; and if ignorant of Christ, to die is to perish eternally. They profess to believe the Bible, and what can more compassion and sympathy if the description there given of the condition of the unpardoned soul, and the horrors into which it is about to sink, fail to do it? How, then, can it be accounted for, that the professed followers of Christ can see their brethren, in multitudes, perishing, and not grieve and mourn and be in anguish. The only explanation that can be given is a painful one, and that is, that these men, though professing religion, never experienced its enlightening and saving power. They never yet felt and grieved over the plague of their own hearts, nor have they had a right view of the value of the soul, nor of the miseries and perils to which sin has exposed it. It is in vain that men speak of their Bibles and their love for the truth, who do not sincerely wish that all others should know that truth, and have the blessing of God with it, and thus obtain deliverance and peace and safety from eternal wrath. The man who has benefitted by the means of grace himself, is, and must be, desirous to confer that benefit on other men; and just in proportion to the sincerity of this desire will be his anxiety and longing to hear and know what is being done by the Church of Christ, and what success attends the labors bestowed. Hence you see it is evident that the man who truly loves his Bible will carefully peruse all the records of missionary labors.

Duncan.—Well, I confess I never thought of that before, but from what you say it seems so plain that I wonder how it could have escaped my attention. I hear that our Synod have resolved, this year, to make an attempt to establish a Foreign Mission Scheme. What do you think of the movement?

Elder.—My dear friend, I am sorry that my time will not permit me to stay longer with you to-day, otherwise I should be glad to give you my views of that movement and the duty of our people regarding it. I hope

to call again before the end of the month, and we shall converse about it.

Duncan. I am sorry your stay is so short. I am thankful you called. Your conversation will keep me thinking for some days. Good-bye—and God bless and reward you for your kind visit.

THE RECORD.

We would beg the especial attention of our readers to the few words we now lay before them concerning the organ of our Church in the Lower Provinces. It is now near the termination of the seventh year of its existence. During no year has it been self-supporting, but we are happy in being able to state that for the present year it has come much nearer being so than at any previous period. This has been owing not to our increased circulation, but to the prepayment system, which has been adhered to so far with tolerable fidelity. Last year we had a circulation bordering on 2000, and a deficit of nearly £60 in consequence of bad debts. This year the resolution passed by the *Record* Committee, that the prepayment system be rigidly enforced, resulted in a considerable decrease in the number of our subscribers, but the balance against us is less than £10. This is encouraging, and leads us to hope that next year we will be self-supporting. In order, however, to effect this object, an earnest effort must be made throughout the Church. So far as we can learn, the *Record* commands the confidence and has the good wishes of every minister belonging to our Body, in the two Synods, without a single exception. It is therefore to them particularly, to their Kirk Sessions, and to our various agents and friends, we make our present appeal. We ask not only their interest, but their individual and united exertions. We wish to DOUBLE the circulation of the *Record*, and thus more than double its usefulness and efficiency. But this is not to be done by vague and general recommendation. If we are to succeed, it will be by the adoption of some practical and organized plan. We understand that a special committee will make it a point of duty to advocate the cause of the *Record* before every congregation within the bounds of the Presbytery of Pictou, and we are certain that in this effort they will receive not only the countenance, but the active assistance, of ev-

ery minister within the bounds. This visitation will be made some time before the expiry of the present year; of which due notice will be given. We would ask, and are convinced that we will not ask in vain, that all the other Presbyteries in the three Provinces would adopt the same or such plan as they may consider most likely to effect the desired object. Upon the Presbytery of Halifax we would press our claim with special urgency. In that Presbytery our circulation at present is very small; misunderstandings existed which we trust have now been entirely cleared away, and we now hope for the active sympathy and support of our friends in that quarter. A report was spread abroad, and partly believed, that the *Record* had political leanings and evinced political animus. Never was a more erroneous or a more baseless statement made. Never has a word which, either indirectly or remotely, had a political reference, appeared in its pages, and so long as it remains under its present management, there never will. We know, and will know, no party save one, whose motto is, the advancement of Christ's kingdom and the prosperity of our national Zion. This is the only platform that will find advocacy in these pages—and that advocacy will be, as it has hitherto been, straightforward and fearless, yet charitable, and never forgetting the spirit of a generous courtesy. Our great wish is to strengthen and support our Church, and, so far at least as an accredited organ can do so, secure and maintain for her a respectable position among the Churches of the Redeemer. We appeal to the Church with some confidence in the goodness of our cause. Let us not be for ever struggling, as it were, to live, and swimming for our life. We think we have now earned some title both to confidence and support. We say emphatically that the time has come to place our periodical either in a thoroughly independent position, or give up the attempt. Those congregations that think it merits support, will move, we hope, in earnest in our behalf; while those, if there are any, who think otherwise, will answer this appeal by doing nothing.

A circular on this subject will shortly be transmitted to all our ministers and Kirk Sessions, as well as our various agents, and we trust it will receive their prompt and earnest attention.

We have been requested by the committee to state that the Secretary has been instructed to adhere to the prepayment system as during the present year.

THE MISSIONS IN THE SOUTH SEA ISLANDS.

Sad tidings have reached us from these distant and barbarous lands. In our last number we mentioned that several of the islands in this group had been devastated by

a tornado, tearing up trees, sweeping away crops, and levelling houses in one common destruction; that measles had carried off a very large proportion of the natives; and, to crown these calamities, great disaffection existed, among the native population, against the missionaries, from the prevailing belief that they had been the cause of these disasters. One of the devoted band had already, at least indirectly, become a victim. His life had been attempted, and the anxiety caused by this, in combination with other circumstances, had brought on disease which terminated in death. But he died in peace, surrounded by the presence and sympathy of sorrowing friends. He was cut down, it is true, in the full vigor of life and in the midst of his usefulness, but his death had those surroundings which lend a holy calm and a gentle satisfaction even in this last and trying hour. His head was pillowed by a beloved wife—his last hours were solaced by the presence of a valued friend—he died in peace, in the midst, it is true, of unfinished labors and unrealized hopes; but with serenity all around, an unclouded faith, a perfect resignation, and a parting of soul and body gentle and noiseless as the last ebbing of the parting breath. What a contrast was soon to be enacted, on a different scene. A youthful missionary,—who had left his pleasant home, his dear friends—and with a heart full of devotion to a holy cause, had consecrated his life to the noblest work that can be entered on by men. Far away, on a savage islet, and amidst a barbarous and degraded race, he had proclaimed the glad tidings, and with them was trying to introduce the humanizing influences of a christian civilization. He is at his work, acting the part of the good Samaritan, and while engaged in his pious and charitable occupation, he is called to face the King of Terrors, amidst horrors unspeakable. The Rev. Mr. Gordon is now the second victim who has fallen at his post on Erromanga. The distinguished missionary, Williams, twenty years ago sealed his testimony with his blood on the same island, under the most harrowing circumstances. Another has fallen almost at the entrance of the same part of the field. The facts of the cruel murder are so horrible that we cannot relate them in detail. Drawn into an ambush, he was struck by a savage from behind, and amidst fierdish yells hacked to pieces by his barbarous murderers. His unsuspecting wife meets a like terrible fate—and hope would seem crushed and blasted on this barbarous island. But will it be so? We think we hear a thousand voices answering, No! and telling us that such deeds of darkness and of blood only nerve to fresher and more devoted resolution. We sympathize deeply with a sister Church that has honored herself by her efforts and sacrifices in this great cause. We sympathize with the friends and relatives of the deceased. But neither the suffering nor the

loss will be without fruit. In the place of the victim will rise up a band of missionaries—not more devoted, perhaps, but who will be more successful, through whose efforts the dark places of the earth will cease to be the abodes of horrid cruelty, and instead of the savage yell and the barbarous tomahawk, will be heard the anthem of praise, and will be seen the peaceful implements of industry.

Is not this a loud and portentous call to us, as a Church, to be girding on our armour for this special duty—and fighting in line against the common enemy in the army of Christendom? It is high time; the call is urgent, the necessity is great, the field is extensive, the day is far gone, and are we not yet ready? Surely another year will not pass away without more than effort,—but with an accomplished fact—one missionary, at least, fully equipped and gladly supported by us as a Church. We must have a Mission field under our own auspices—the result of our own self-denying exertions. It will never do, as our correspondent "Clericus" suggests, that we should take a mere subordinate or helping part to another Church. Our people will never stoop to take only an ancillary position. We are capable of a higher and more independent effort, and if we are unwilling to make it, we are unworthy of the name of a Christian Church.

REVIEW OF THE PAST MONTH.

We are not aware that there is much of great importance to chronicle about the last month. The civil war in the United States, with the exception of some minor successes by the Confederates, makes little or no progress. The American Secretary of State, in reply to a remonstrance by the British Ambassador, protesting against the shutting up of British subjects in military prisons, without trial, on the information of spies, writes a despatch in a spirit bordering on impertinent flippancy, which will probably increase the irritation against his government, in the Mother Country.

Fresh gold discoveries continue to be made in Nova Scotia.

During last month four young men left Pictou, to begin their studies for the holy ministry, three for Glasgow, one for Canada. The number of students from Nova Scotia now pursuing their studies, with a view to entering the Church is, we believe sixteen. Four of whom left in the last Cunard steamer.

A series of letters, written by the Rev. Mr. Bennet, has been appearing in the *Colonial Presbyterian*, attacking the ministers of our Church in New Brunswick with all the virulence peculiar to the *odium theologorum*. Of course the subject is Union, and the animus of this gentleman's epistles shows, in a rather striking light, how well he at least is prepar-

ed for taking so important a step. Nothing could have been more courteous or friendly than the deliverance of the New Brunswick Synod on the proposal made to them by the sister Church, while the kind and christian spirit which pervades the letter of Dr. Brooke, the Synod Clerk, is altogether unexceptionable. But instead of making these documents the groundwork of his argument, this letter water seizes upon certain apocryphal speeches, attributed to members of Synod, which bear on the very face of them many appearances of crudeness and incorrectness in the reporting, which appeared without the authority or knowledge of the speakers, and which, in fact, have no official existence at all. Disregarding all this, Mr. Bennet attempts to make out a case, after a fashion, the principal object, it would appear, being to insult and hurt the feelings of two of the ablest and most highly respected clergymen in New Brunswick. We regret that the columns of a newspaper which has more than once gone out of its way to compliment these gentlemen, and some at least of their brethren, should now be thrown open to assail their judicial character, and even throw out insinuations against their candour. What could exceed the friendly advance of a few months ago? Well may either of them, should they live to see the biased aspect again resumed, exclaim with the old Trojan priest, "T. meo Danaos et dona ferentes." One result will certainly be, that all prospect of Union, on any terms, has been indefinitely postponed. So much for polemical bitterness.

The Rev. Mr. Gordon, a young Missionary of the United Church, with his wife have been murdered in a most cruel and treacherous manner, by the natives of Erromanga, one of the South Sea Islands. This sad catastrophe, will fill the Churches with grief, but will nerve them, we doubt not, with fresh resolution, to spread the light of Gospel truth over these benighted lands.

A very successful meeting of the Evangelical Alliance has been held in Geneva, in the Cathedral of St. Pierre, the church in which Calvin preached three centuries ago. The proceedings which were important and embraced a great variety of subjects, such as Sabbath observance, the evils and the remedy for the immoralities of large populations, Missions among the Heathen, the Scepticism of Modern France, the Jews, Italy and the Gospel, Sunday Schools, Religious Liberty, &c. were handled by such men as Godet, St. Helier, Granpierre Naville, Gausson, D'Aubigne, Tholuck, and other eminent continental theologians. Several of the papers read are both interesting and exhaustive, and we may present our readers with a specimen of them in a future number. Rationalism for many years has held almost supreme sway, in the once great strong hold of Calvinism, but this meeting may perhaps inaugurate a better state of things.

Preaching by unlicensed students, has been brought in a marked manner before our Church Courts, for the purpose of being checked. The feeling especially among probationers, seems to be very strong against the practice which has never been sanctioned by our Church Courts.

The Civil War in America, has interfered with Missionary operations, breaking up several extensive agencies. Complaints of lukewarmness and waning Missionary zeal, are general over nearly all the Churches. The position occupied by our own Church in India was animadverted on in strong terms at the last General Assembly. Dr. Duff of the Free Church, complains that death and resignations have so reduced some stations that they are in danger of extinction; while the United Presbyterians have funds and outfit for a Missionary to China, at Aberdeen, without a claimant.

The Glasgow University buildings after a service of more than 400 years, have been declared inadequate, and unfit for the educational requirements of the present day. The Government Commission has named £84,000 as the sum necessary to erect a fitting structure in a proper locality. The average attendance at the University is stated at 1200.

The Rev. Mr. Fraser, late of St. Clement's, Aberdeen, has been inducted into St. John's Parish, Glasgow.

The Queen has presented the Rev. Mathew Roger to the Church and parish of Shettleston, near Glasgow.

The Presbytery of Haddington have ordained the Rev. James Hill Tait in the parish Church of Aberlady.

The Presbytery of Perth met in the parish Church and ordained the Rev. John Hagan, late assistant to Rev. Dr. Caird, as minister of the Church and parish of Forgandenny.

An unusual crowd of correspondence in the present number has obliged us to defer several articles intended for insertion. The pastoral Address prepared and published by the Synod of New Brunswick will appear in our next.

Receipts of Monies received for the different Schemes of the Church, as well as for the Record, will be found on the cover, to which we direct the attention of our readers.

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 5 dollars. Single copies, 3s. 11-2d.

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

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

ACCOUNT OF MONIES RECEIVED

ON ACCOUNT OF THE LAY ASSOCIATION, PICTOU BRANCH, AND PAID OVER TO JAMES FRASER, ESQ., NEW GLASGOW.

1861.			
April 6.—	Cash received from	Miss C. Munro, East end Carriboo, - - -	£0 6 3
16.—	“	Miss J. McMillan, Scotch Hill, - - -	13 9
23.—	“	Miss C. McKenzie, West end Carriboo, - - -	5 7½
26.—	“	R. McKenzie, on acc. of Roger's Hill congregation, - - -	5 17 1
May 13.—	“	Miss Gordon, Pictou town, - - -	- 1 3 10½
28.—	“	Mrs. R. McLeod, West end Carriboo, - - -	4 3
June 5.—	“	Rev. T. Talloch, on acc. of Pugwash congregation, - - -	- 2 6 9
28.—	“	Mrs W. Fraser, Fraser's Point, - - -	7 6
Aug. 3.—	“	Miss C. Munro, East end Carriboo, - - -	5 7½
8.—	“	Mrs. R. McLeod, West end Carriboo, - - -	2 6
9.—	“	Miss Gordon, Pictou town, - - -	18 5½
Oct. 23.—	“	Miss C. McKenzie, West end Carriboo, - - -	8 6
			£13 0 0½

JOHN CREERAR, *Treas. Lay Association, Pictou Branch.*

Pictou, Oct. 26th, 1861.

SCHEMES OF THE CHURCH.

1861.			
HOME MISSION SCHEME.			
Oct.—	Collection in	Wallace congregation, - - -	£0 16 3
“	“	Salt Springs congregation, - - -	4 3 1
“	“	Gairloch congregation, - - -	5 7 9
“	“	St. Andrew's Church, Pictou, - - -	3 16 0
			£14 3 1

YOUNG MEN'S SCHEME.

Oct.—	Collection West Branch East River congregation, - - -		£12 9 3
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FOREIGN MISSION SCHEME.

Oct.—	Donation Rev. Mr. Scott, Halifax, - - -		£10 0 0
Pictou, October 28, 1861.			WM. GORDON, <i>Treasurer.</i>

LIST OF MONIES RECEIVED SINCE LAST ISSUE.

Rev. Donald McDonald, P. E. I., £5; Alex. Fraser, jr., Esq., Chatham, 3s. 1 1-2d.; Andrew Murray, Back Mead, 3s. 1 1-2d.; Peter Melville, Cape John, 3s. 1 1-2d.; Jas. Fitzpatrick, Esq., Roger's Hill, 3s. 1 1-2d.; James McIntosh, Roger's Hill, 3s. 1 1-2d.; W. C. Watson, St. John, N.B., being payment of 56 sub. till Sept. 1862, £7.

WM. JACK, *Secretary.*

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