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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

DECEMBER, 1859.

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PICTOU, NOVA SCOTIA.

TERMS:—2s. 6d.

PAYABLE IN ADVANCE.

NO SUBSCRIPTIONS TAKEN FOR A LESS TERM THAN SIX MONTHS.

The Secretary and Treasurer to the Committee of Management of the Monthly Record has to acknowledge receipt of the following since the November issue.

Letter from the late Rev. Donald McDonald, P. E. I. A statement showing balance will be sent at the end of the year.

Letter from James Miller, Esq., Chatham, enclosing £3. Papers addressed as directed: three additional copies sent.

Letter from Rev. Wm. Donald, St. John, N. B., declining to act as agent. Would Mr. Donald or Mr. Balloch be kind enough to get some suitable person to act, and forward the name to the Secretary? **ROBERT DOULL, Sec. & Treas.**

Agents will please collect all subscriptions to the "Monthly Record," within their several localities, for the ensuing year, and forward the same to the Treasurer without delay, and if possible increase the subscription list.

It is to be hoped that subscribers will see the necessity of paying in advance, and of giving the agents as little trouble as possible.

By order of Committee,

ROBERT DOULL, Sec'y.

NOTICE.

Congregational meetings will be held at the following places, at the several times herein specified, for the purpose of submitting to the congregations several matters of importance to the interest of the Church.

A sermon will be preached at the usual hour, in the forenoon, after which a congregational meeting will be held and the people addressed by the minister and some of the Laymen present.

The meeting will be held at Pictou on the 16th Jan'y, 1860—Rev. Mr. Sinclair to preach. John McKay and James Fraser, Esq's., Committee of Laymen.

Roger's Hill, 31st January, 1860—Rev. Mr. Sinclair to preach. Committee—Donald Fraser and Peter Crerar, Esqrs.

Cape John, 20th Dec., 1859—Rev. Mr. Sinclair to preach. Com.—Donald Fraser and Peter Crerar, Esqrs.

W. Branch River John, 27th Dec., 1859—Rev. Mr. Sinclair to preach. Com.—R. Doull and John Crerar, Esqrs.

Earltown, 24th Jan'y, 1860—Rev. Mr. Sinclair to preach. Com.—R. Doull and J. Crerar, Esqrs.

Salt Springs, ———— Rev. Mr. Herdman to preach. Com.—J. Costly and Wm. Jack, Esqrs.

Gairloch, 27th Dec., 1859—Rev. Dr. McGillivray to preach. Com.—James Fraser and John McKay, Esqrs.

W. Branch East River, 13th Dec., 1859—Rev. Mr. Pollok to preach. Com.—James Fraser (Downie) and J. F. McDonald, Esqrs.

East Branch E. River, 14th Dec., 1859—Rev. Mr. Mair to preach. Com.—Basil Bell, Esq., and Mr. J. Fraser, H. son.

McLellan's Mountain, 29th Dec., 1859—Rev. Mr. Herdman to preach. Com.—John McKay and James Fraser, Esqrs.

Barney's River, ———— Rev. Mr. Pol-

lok to preach. Com.—John McKay and James Fraser (D).

New Glasgow, 9th, Jan., 1860—Rev. Mr. Sinclair to preach. Com.—Robert Doull and James McDonald.

Wallace, 20th Dec., 1859—Rev. Mr. Tallack to preach. Com.—Chas. Olton and J. McNab, Esq.

Pugwash, 21st Dec., 1859—Rev. Mr. Christie to preach. Com.—Alex. McFarlane and D. McKenzie, Esq. By order of Presbytery,
JAMES CHRISTIE, Pres. Clerk.

Collection taken in St. Andrew's Church, Pictou, Dec. 4, in behalf of the Deaf and Dumb Institution, Halifax, £8 2
Enclosed, Rev. Mr. Cochran, £6 2
W. GORDON, Treasurer.
Pictou, December 5th, 1859.

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THE
MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

DECEMBER, 1859.

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

Sermon,

By the Rev. Thomas Talloch, A. M., Pugwash.
"Rejoice with them that rejoice, and weep with them that weep."—*Romans XII. 15.*

It has justly been considered a striking proof of the divine origin of our most holy religion, that it recommends and adopts itself, not only to man in all circumstances and in every phase of his existence, but exclusively to his better nature—to the nobler and purer, and loftier instincts of his being. Not only are there no physical obstacles to its progress, not only may it embrace within its influence, Jew and Gentile, Barbarian and Scythian, bond and free, but it is to what is good, and to what is good alone in the heart of each, that it appeals, and it is what is good, and what is good alone, which it seeks to enforce and stimulate. Unlike every other false and heathen system, it does not propagate by allying itself with the base and the carnal propensities, by rendering burdens and lasciviousness and credulity and avarice, subservient to its interests. It panders to no appetite, it gratifies no mere secular taste, promises no heaven filled with sensual joys. Human nature, though a ruin, still retains traces of its former splendor, and it is these traces, faint, and blurred and heaped round with rubbish though they are, which it is the province and the boast of Christianity to renovate and adorn. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," these, it is designed to refresh and strengthen; while on what is false,

what is unjust, what is dishonest, what is impure, what is unseemly, what is of evil report, it wages an incessant and unrelenting war.

It is one of the native and one of the most amiable impulses in man, that he is a sympathizing being. Formed for society, he feels with his fellow-men. Not more surely does the ship, when, under full sail, she strikes on a sunken reef, respond to the shock in every spar and timber of her frame, from keel to topmasts, then does the universal human heart thrill in all its recesses to the sudden access of calamity or joy. We are so constituted that we cannot behold suffering without sorrow, gladness without pleasure. The emotion which fills one human heart, flows out with all the suddenness and subtilty and force of electricity into another and another and another, until the feeling of a whole community is as that of one man. How often in the history of the world, have whole nations been animated but by a single sentiment—how frequently have the utterances of the orator been an inspiration and a power among millions—a word of truth, a thing of beauty, are they not joys forever! We cannot appreciate, we cannot read a book unless we can also sympathize with the author—we fail to impress an audience, unless we are impressed ourselves—every where, in every relation of life, in our daily intercourse with our fellow men, we invite, and in a great measure depend upon sympathy. He who feels most earnestly, is he who will excel, who will command the widest influence. The most gifted speaker, is the man of keenest susceptibilities; the best poet, is he who has loved nature so well that he has discerned and can sympathize with his

hidden meaning; the truest and purest patriot, is he whose capacity of feeling is commensurate with the extent of a people's sufferings; the most successful painter, is the man whose talent and fancy already glow with the picture, his pencil is about delineate. Did we not possess this gift of spontaneous sympathy, of how much happiness would we be assured! Is a deed of heroism purposed in some far and foreign land; is a valuable and useful life rescued from the jaws of death; is a scientific problem solved at imminent risk, instantly on receipt of the tidings are we not all transformed into heroes and philanthropists? Do we not all feel as if we could and would do and dare to the utmost in the good cause; and the bells jingle out our sympathy, and the bonfires speak of our joy with their crackling tongues of fire, and fets embrace, and hands are forgotten, as men of diverse opinions, and parties and grades throng around the festive board. Can we not for instance, transport ourselves far back in the years that that are gone, and stand in facing amidst that group of sad and tearful soldiers who watched the dying moments of Wolfe on the heights of Abraham?—do we not sympathize to the full with those who wept over the shattered corpse of Moore, as they lowered it by the light of the lantern and shrouded in the warrior's cloak, into its last resting place? And has not the whole heart of the civilized world been agonized with grief as expedition after expedition, investigation after investigation failed to discover aught but the tombs and a few relics of that band of heroic mariners who perished amid the ice and snows of the Arctic seas? On the other hand, is a victory won, and the Heights of Alma crowned after a severe struggle, by a victorious army, then, on a sudden, are we not beside ourselves with joy? Do not our tumultuous rejoicings, our feats, our salvos of artillery, our blazing windows, our loud hurrahs, the eloquence of our tongues and faces abundantly declare our participation in the rapture of the soldier's triumph? Or, is that enterprise successfully imitated which is destined to unite two countries in bonds scarcely less intimate than if nature had never subdued them, is not the shout which broke through the midnight air on the shores of that lovely bay, over so signal and so marvellous a success, caught up and echoed by a million voices, as from city to city, from kingdom to kingdom, from empire to empire, the glad intelligence bounds and throats along with the speed and impetuosity of lightning? Whence arises our enjoyment of history, both past and contemporary, our deep and abiding interest in the sayings and feelings and actings of our fathers and brethren, of all ages and of all nations? Whence originates that love of locality, intensifying as we grow in years of experience, confining itself within limits, but embracing all within these limits, that love of locality, that patriotism which has inspired so many authors hearts and so many noble deeds?

Why is ever the inanimate soil of our native land so comparatively dear to us—the mountains, the lakes, the streams, the scenes of battle and of song, all the landmarks of our country's history, all the sources of our country's fame? What strengthens in a tenfold degree, the ties which bind a man to his kindred, to the members of his family, which render his home sacred to him as a sanctuary or a shrine, which make him toil and sweat and plan and devise day and night, for those near and dear to him?—in a word, what is the source of all that is generous and noble in human life and action, of much that is great in the workings and developments of human thought, of all that elevates us beyond the influence of the gross and the real around us, of many of those pleasures of imagination and hopeful anticipations of the future, which like gleams of sunshine, so frequently illumine our path and cheer our weary pilgrimage? Is it not this capacity of feeling with and for others, of rejoicing with those that rejoice, of weeping with them that weep, of participating in the joys and sorrows, the pains and the pleasures of our fellowmen? Little as we are in general, accustomed to reflect, few and fleeting and far apart though the meditative pauses of our lives may be, the universal prevalence and general tendency of this instinct cannot fail to have influenced the most careless and least observant of us all. It is noble, it is virtuous, it is a main ingredient in the cup of earthly happiness to sorrow with the sorrowful, to rejoice with the glad.

And is there not a bias akin to this manifest in the lower departments of nature—animate and inanimate? In physics we have the attraction of cohesion, wedding together the particles which compose the solid globe we live on—the attraction of gravitation drawing atoms that would otherwise be some eccentric towards the centre—the centripetal and centrifugal forces whereby planet sympathizes with planet, system with system, and all combining to form that one silent, impalpable, but mightiest power which binds together the units which compose the universe of God—which causes the morning stars to sing in their courses, and evokes the rapturous admiration of the sons of God. In the realms of animate nature too, we may discern abundant traces of the operation of the same law. Animals love to sleep to feed, to herd together, to consort and associate with each other, and in many instances it is equivalent to the acutest pain, to sickness, even to death, to cut off an individual from communion with its fellows. Fishes swim in shoals, birds flock together in countless numbers, the herbivorous animals, the deer, the buffalo, the bison, migrate from pasture to pasture, in vast herds, even those creatures which live by preying on their weaker brethren and are supposed to be of an unsocial and morose disposition, must to a limited extent, be included within the general roll. So universal is this law of love among the lower order of creatures, that the apparent ex-

ceptions instantly arrest our attention, while they suggest to our minds emotions of shrinking and of awe. The eagle, soaring lonely among the crags and peaks of his native wilderness, is an object possessed of a certain savage majesty which compels our admiration, but repels our sympathies. The raven, perched upon the lightning-blasted tree, or croaking suddenly from the sole surviving turret of a palace in ruins, has been in all ages the chosen and acceptable symbol of doom and death and woe,—while, on the other hand, half the pleasure which we derive from the contemplation of the beauties of a landscape consists in the sounds indicative of fellowship among its living occupants which greet the ear, the lowing of the herded kine, the multitudinous bleating of the sheep-fold, the reapers' song, and the blended minstrelsy of the feathered tribes. Alike in nature as in man, prevails the royal law of sympathy.

Religion discloses to the sympathetic soul deeper sources of sympathy, suggests a purer, holier joy, a more pensive and expansive sorrow than that engendered by the mere human impulse. The inspired apostle here enjoins us to rejoice and weep together in a higher than a mere worldly sense. That man is a monster who is totally incapable of sympathizing with his fellows, and he is an essentially wicked man who strives to repress and stifle all such generous feelings. All nature teaches us—the fish that swims, the bird that flies, every four-footed creature after his kind—that when we seek to shut up the sluices of our sympathy we do wrong to our better selves, and commit an offence against Him who planted the soul in man and endowed it so prodigally with affections and desires.

But there is, notwithstanding, much of what is false and unreal in the tears and the smiles of men. We oftentimes are sad when joy should reign in our hearts and light up our countenances; we rejoice and make merry when the silent and dejected air of sorrow would best become us. How frightful is the mirth of the maniac, when he laughs aloud at some fantastic creature of his brain, or at some obscure and eccentric sally of his crazy humor! How the blood of the listener is chilled by the sounds of that hideous merriment, betokening as they do that unconsciousness on the part of the sufferer of his true state, which is the most mournful because the most hopeless feature of the malady! He chuckles and laughs and shouts in the very excess of his joy; feature and gesture and voice are alike tasked to the utmost to give expression to his exaggerated mood of mirth; all the while that in what constitutes the dignity and the power of man, he is so piteous a wreck, that except in the mere external form and lineament, he is immeasurably beneath the beasts that perish. It is not seldom that, in a religious point of view, the laughter of even sane men has madness in it. How true is it that a soul in a state of hostility to God and truth is fatuous and impotent, wholly addicted to wild vagaries

and delusive fancies; and how melancholy is it to see such a soul smiling amidst the ruin which it is, smiling while the toils of its enemy are enveloping it round about, and his arm is outstretched to seize the prey, and his eye is kindling into a deadly glare of eagerness and expectation. Surely this is the mirth of the madman—this is the weird laughter of a maniac soul. Not amidst the blaze of the festive hall, not in the whirl of the giddy dance, not even when the wine glows in the brimming cup, and the song and the jest in the boisterous gaiety of "flushed and crowded wassailers" do much abound, not even then can the man who has neglected to make his peace with God be said to be happy. With him the Christian sympathizer cannot sympathize. His mirth is not true mirth, his joy is not rejoicing. The outer life may be gay and sparkling, while the inner and noblest immortal life is being consumed by a fatal but unfeigned disease: the sepulchre may be whitened, but it is not the less full of dead men's bones and rottenness: the merriment may be loud and jocund, but to the ear of the Christian it has all the discordance and incoherence of insanity.

Nor is the sorrow of the unrepentant more real or more true. With those who do not weep after a godly sort—with those who, when they mourn, turn not their faces heavenward, the believer has no sympathy. Affliction, in some shape or form, is the inheritance of fallen humanity; but, while all are afflicted, all are not alike affected by the stripes of the rod. The cause being the same, the results are radically different in different cases; the treatment being the same there is a wide dissimilarity between the diagnoses of the patients. With some tribulation worketh patience, and patience experience, and experience hope—a hope which maketh not ashamed. With others it engenders angry and rebellious feelings—feelings as if a wrong had been done and an injury inflicted. He who does not recognise the desert of punishment—who will not admit that he cannot answer for one of a thousand of his faults, that the rod only smites the back of an offender, and is wielded by the hand of supreme and infinite love and wisdom, is no child of heaven. He is a miserable rebel, contumacious as he is weak and wayward, without hope, without consolation, without God in the world. His sorrow worketh impatience and fretfulness and folly, makes him tenfold more the child of disobedience and of wrath, engenders despair for hope, infidelity for faith. Such a man cannot be said to weep even when his eyes stream with tears and the voice of his lamentation is loud and dismal. In bereavement, in misfortune, in sickness, in every form of affliction he is not afflicted. The visible symbols of woe may be his—the hanging head, the rueful look, the frantic gesture, the sable trappings; but the spirit of resignation which alike constitutes and consecrates true sorrow, which deepens and intensifies the feeling, while it

administers the remedy and the consolation, is not his. His is a spurious grief, the violent outpouring of a murmuring and repining soul; and with him the believer must not mourn—can never weep.

Nevertheless, to the heart of the Christian, the apostolic injunction commends itself as just and becoming, as one of the legitimate and natural developments of the Christian life. *Discriminating between the true and the false, and between the real and the unreal, we must rejoice with them that do rejoice, we must weep with them that weep.* Affliction, when it conveys the conviction of demerit, when it suggests aspirations towards a purer and holier state of being, when it subdues the angry tumult of the passions, when it mollifies and sweetens the temper and the life, is the successful minister of God, and works the peaceable fruits of righteousness. It is adversity which proves and confirms our testimony; it is sorrow which, like the knife of the anatomist, dissects the character and lays bare the hidden springs of action; and it is when men are thus tried that they are known. By the calm, sober, undemonstrative, unostentatious grief ye shall discern the mourners in Zion: by the head bowed, but not in despair; by the countenance dejected, but not cast down; by the lips interjecting prayers with sobs, praises with lamentations; by the eye upturned towards heaven, and glowing through its tears with a mysterious lustre; by the words of mildness, of resignation, of love to God and good will towards man; by the whole aspect, so meek, so tender, so pensive, so subdued. And inseparable from this sorrow, blended with it in all its processes and manifestations, is a joy purer, more profound, more enduring than any mere earthly joy—the joy, the peace of believing. Hope and trust and faith in the Christian take the place of despair and wrath and distrust and rebellion in the unbeliever: hope and trust and faith are the ministering angels which pour the balm of consolation into the raw and recent wound, assuaging the pain, sweetening the temper of the sufferer, and filling his heart with comfort and courage. It is not a vain imagination, it is not a paradoxical fancy, but a just apprehension and acknowledgment of a striking fact in the Christian life, which leads the painter to express on the features of the saint in the hour and agony of martyrdom, a deep and holy calm, a serene and placid joy, imperturbable by the pangs of a tortured frame and the prospects of a speedy death. There, on that truthful canvas, glows the splendid triumph of the believing soul. Not the huge flames which crackle and roar and lash themselves into fury around his limbs, and volume up high over head, can disturb, by all the pains they inflict, the equanimity of that countenance, can dim the radiance of that eye, can ruffle the majesty of that lordly brow. For him the grave has lost its sting, death has been swallowed up in the rapturous ecstasy of victory. “Welcome this trial and this hour,”

he exclaims; “farewell sun, moon and stars; come Lord Jesus, come quickly;” and the arms are expanded as if to invite the more rapid advance of the fierce and fiery death, and the spirit is triumphant over the flesh, and that mighty anguish is lost and merged in that still mightier joy, and the whole aspect is that of the saint and the martyr, happy in the midst of his affliction, singing with his whole heart psalms of praise amidst the racking pangs of so furious a torture. And this is the manner in which tribulation is borne by all the children of faith and hope: this is the ultimate of every trial, and disaster and bereavement: this is the antidote for the bane, the balm for every sore. Tears may flow in copious streams; the voice of weeping and lamentation may be heard; wrinkles of care and anxiety may furrow the cheeks and seam the brow; oftentimes may the spirit bend beneath the burden and the yoke, but never will religion desist her office of hand-maiden and minister; never will she cease to suggest those powerful consolations, which, like oil poured upon the raging waves, will quell the tumult of the soul. With those who thus sorrow and thus continue to love and hope, the apostle commands us to sympathize—to mingle our grief with theirs.

Among those who rejoice too, we must select and discriminate. The laughter of the fool is a vain and empty laughter, noisy as the blaze of crackling thorns, and equally transient and unsatisfactory. It is a universal characteristic of the false and the spurious that they are in all their external features, splendid and showy and gay. The base guinea of the counterfeiter has all the glitter of the genuine coin, sets forth all the distinctive devices and marks—the shield, the motto, the blazonry, the head and titles of the sovereign; but the practised eye will readily discern a somewhat exaggerated and ostentatious exactness of detail, an obtrusive splendor, which never fails to discover and betray the counterfeit. The joy of worldly men is as the coinage of the rogue—a perfect, a slightly too perfect, and utterly false and worthless imitation of the real and the true—is as the blaze of thorns under a pot, a voluminous flash and then gone for ever. The good man’s mirth, on the other hand, is as the golden money from the mint, possessing no tinsel brilliancy, no meretricious and garish glow, but worth the full value a professed to bear; as a perennial flame which may flicker and wane, but will never cease to impart a moderate and cheerful warmth. The shadow of eternity should forever rest upon our spirits. It becomes us to be sober in all things, but specially should our hilarity be toned and influenced throughout by an ever-present consciousness of our solemn destiny and our solemn faith. They need not be mournful, this consciousness, those haunting convictions:—the joy of a healthy piety is always hearty and sincere. It does not mar, but rather enhance the beauty of a landscape when the shadow of the dark and massive

cloud pours across its surface. It relieves the sameness of the sunshine, it subdues and softens the deformities of the less comely parts, it chequers and varies the whole with the play, so grateful to the eye, of light and shade. The principal and most seductive charm of a lovely face is that so subtle one which can be felt rather than described—a pensiveness which is not melancholy, a sadness which is not sorrow, the soul beaming solemnly from the eyes and fluttering in mystic shadows around the clear, calm, marble brow. Something akin to this sweet but nameless grace will chasten and shade the mirth of those who truly believe, will impart a slightly sombre but not a joyless aspect to the jocund face of laughter and of smiles, and temper the violence of the mere animal outburst. The careful observer will not fail to feel, rather than to note, a certain mellowness which betokens a spirit ripening to its destiny, the tinge, the hue, so delicate as to be almost imperceptible, of one grave and engrossing thought, the shadow of the cloud resting upon and variegating the sunniest moments of the soul, a repose which is almost holy in its serenity. Like that Scottish king, who, to perpetuate the memory of a crime committed in early years—the crime of filial ingratitude and rebellion—and to inflict a lasting penance upon himself, had an iron cincture bound round his loins, which galled and chafed his skin, whenever, in the pursuit of pleasure, he exercised his body, whether in courtly dance, in private wassail, or in converse with the gay and the fair around him: like that Scottish king, religion belts the soul with a zone which for ever gently presses upon its most vital interests, for ever frets against chords which thrill again—sin, atonement, death, judgment, eternity. Even in our gayest, happiest moods, these key-notes will vibrate to that mysterious touch, and the solemn melody, audible only to the spirit's ear, will breathe through every feature and blend with every tone.

Once more. The greatest sympathizer that ever appeared on earth, the model sympathizer of believers, was Jesus of Nazareth. He possessed a most perfect human soul—a soul beaming with all the best and kindest impulses and feelings of humanity. He loved and pitied and sympathized with all: he went about doing good to all, healing diseases, casting out devils, opening the eyes of the blind, causing the lame to walk. But though thus exercising a benevolence sublime in its extent and capacity; though thus pitying all, and assiduously ministering to the necessities of every object of that pity—the good, the bad, the faithless and the believing, he sympathized only with those who trusted in his name. His hand was ever stretched forth in love and mercy at the call of every sufferer, at the imploring cry of every diseased and despised and despairing wretch, but they were only the few, among the multitudes who daily thronged around him beseeching him to heal them, who, while they felt the marvellous efficacy of

his presence and his touch, received the commendation of his lips and the sympathy of his heart. Of the thousands, who, on two several occasions, were fed by his miraculously bountiful, when, fainting with hunger in the wilderness, they knew not where to betake themselves for that nourishment which they so much required, not one received, with the plentiful fare he spread before them, a single token of his approval and esteem. But the heathen centurion, who felt and expressed so much confidence in his power and reverence for his person, had not only the boon he sought bestowed upon him—his servant's life—but, in addition, was honored with encomiums which betokened a higher sympathy than that of pity, the sympathy engendered by the discovery and recognition of kindred or identical feelings. The gentle-hearted Man of Nazareth rejoiced with the rough soldier of Rome; rejoiced in the very depths of his soul when he saw the eager and anxious face of his petitioner relax into a grateful smile at his gracious answer and splendid laudation: "Go thy way! Be it done unto thee as thou hast desired; verily I have not found so great faith, no, not in Israel." So with the ruler who believed that he could recall his dead daughter to life: so with the woman who had the issue of blood, and, full of faith and hope, had touched the hem of his garment: so with the blind beggars by the wayside: so with the Syro-Phenician; and so when he groaned and wept with the sisters of Lazarus over the grave of that brother whom he loved. He sought not to derive his happiness from mere worldly success, neither were the sorrows of the world as sorrows to him. By precept, by example, he has broadly and brightly indicated the distinction, the apostolic command, which we have here insisted on:—he ever rejoiced with those who truly rejoiced, he wept with the mourners in Zion.

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FROM OUR SCOTCH CORRESPONDENT.

The religious atmosphere in the West of Scotland has been gradually passing during the few months into an unusually disturbed state. The outskirt influences of the great Revival which commenced in America, and which has advanced steadily Eastward, seem to have reached us; for whatever be the cause, it would be vain to deny that an increased interest in spiritual things is now generally manifested throughout the country. In Ayrshire, especially at Ardrrossan, there has been a good deal of excitement. Many of the "struck" cases were doubtless hysterical or sympathetic, but candid and intelligent observers of the work inform me that numbers have been genuinely awakened and added to the Church. In Campbeltown, still more intense feeling is shown. The country people for ten miles round crowd into the town to attend meetings, at which stirring, and too often highly excited addresses are given. Such

scenes, however, have been more than once witnessed in various parts of the Highlands, but I fear without much fruit except of a somewhat questionable nature.

In Glasgow and the adjacent towns, so far as I can see, the movement appears to be literally a "Revival," i. e., a quickening of God's own people, of the members of the Church, rather than any general conversion of those outside. And who will say that such is not needed? The Synod of Glasgow and Ayr, which met recently, gave a very sensible deliverance on the subject. Admitting the broad fact of strong religious feeling—praying that the Spirit may be poured forth in richer effusion—the Synod exhorts its members to diligence and zeal, to stir up their congregations into livelier faith and love, and at the same time to guard against the extravagances with which in many places the Revival has been associated. The Free Church Synod of the U. P. Presbytery have come to much the same conclusion, though the latter at first seemed to look with suspicion on the whole affair. In the meantime, a great number of Union, Congregational, and district prayer meetings are held every night throughout the city. These are well attended, and generally are not protracted to any late hour. The fact is, that the experience of former revivals has made Christian men cautious about accepting indiscriminately as true, whatever pretends to be from the Holy Spirit. For wherever and whenever, human nature has to do with a truth, it is sure to make imperfect and distorted copies of it, which would find pass current, by human means or by help of the devil. We are commanded to "try the Spirits;" and the man that nowadays accepts every case of trance, vision, or hysteria, as a special operation of the Holy Spirit; would, if he had lived in the days of the Apostles, have believed in Simon Magus as "the great power of God," and have trusted to the amulets and exorcisms of the son of Sevea, as much as to the adjuration of Paul.

A very able little pamphlet, entitled "The Work and the Counterwork," from the pen of Archdeacon Stopford, has been published on the Irish Revival. With admirable clearness and spirit, he points out the human elements in the work, and how very dangerous it is to the cause of Christianity and to all the persons concerned, to confound these with the divine. Besides, when any religious movement assumes great prominence in the public eye, it is unavoidable that elements of weakness and collusion and imposture should creep in; and if we are to be co-workers with the God of truth, these must be fearlessly laid bare and rooted out. It is therefore, that I have greater hope of the American and Scotch than of the Irish Revivals, though undoubtedly this last also seems to be getting purified of foreign admixtures. With us even, a large proportion of the strength and excited cases is from our Irish population; but on the evidence of Professor Martin, of Aberdeen, who

during the summer, has travelled through almost every county of Scotland, and from what I have been able to gather from various independent sources, I believe that there is all over the length and breadth of our land, a greater anxiety than ever for the outpouring of the spirit, a keener relish for spiritual things, a more earnest study of God's word, and more love and union between different denominations.

Reverting to other subjects, I cannot help congratulating the Canadian church on the principal they have secured for Queen's College, the Rev. Mr. Leech of Monimail. They are certainly under a deep obligation to Mr. Morris and Dr. Barclay, who, as their representatives in Scotland, exerted themselves wisely and unweariably to get "the right man for the right place." Mr. Leech will be much missed by the church and his friends here, but he will largely increase the efficiency and status of Queen's College. When at Glasgow University nearly thirty years ago, he was one of our most distinguished students; so much so, that when the Professor of Astronomy was unable to attend to the duties of the class, Mr. Leech was appointed to fill his place for the whole session. He has ever been one of the ablest contributors to MacPhail's Journal, and other periodicals, and whether on the evidences or on questions of statistics or church policy, his writings show a clearness, a readiness, and a grasp of argument that very few in Scotland can equal. Though a sound conservative, yet his liberality of tone and sentiment, and his genial kindness of manner, have made him most popular, even with his opponents. Altogether, I do not know a fitter man that the Canadian church could have selected, and I only wonder that they were able to offer him sufficient inducements to leave Scotland.

I see that you think of raising a considerable sum in connection with the Canadian Ministers' Widows' Fund. In Scotland quite a new scheme has recently been originated, the benefits of which will be extended I believe to the Colonies. Mr. Easdale of Rescobie is endeavoring to raise a sum sufficient to establish a first class Seminary or Boarding School, for the daughters of Ministers and Professors only. He says, that if the sum of £1000 per annum were granted, they would be able to receive young ladies for £20 a year. As in this country, a good Boarding School education costs from £80 to £120 a year, such an establishment might be of great service, yet it is doubtful if it will succeed. It certainly will not, unless those who could afford to send their daughters elsewhere, patronize it as involving no allusion to wealth or poverty. If they do not, it will have a sort of pauper air about it, at which the honest pride and dignity of our Scotch clergy will revolt. Mr. Easdale however, is pretty sanguine of success. He has some £200 per annum promised already, and is receiving a good deal of encouragement in several influential quarters.

He considered such institutions are a necessity of the times for the various Professions, and that if this one were to succeed, the idea would at once be embraced by the other learned bodies, whose salaries are not equal to the position which they must maintain in society. There is something in that.

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THE REV. GEORGE W. STEWART'S REPORT
OF HIS MISSIONARY LABORS IN MUSQUO-
DOBOIT AND TRURO, FROM AUGUST
TO NOVEMBER 1859.

In obtemperating the command of the Presbytery, I commenced my duties by officiating at two diets of public worship, in the Little River School House, Musquodoboit, on Sabbath 21st August, 1859. The day happened to be intensely hot, but beautifully fine. There was a numerously large audience; consisting principally of the resident inhabitants, some of our friends from Meaghers Grant and strangers from a great distance. The house was inconveniently crowded and many had to remain without and accommodate themselves with seats in waggons and stumps of trees, contiguous to the schoolroom. There could not be less than over 300 persons present. This large congregation was, during the entire services, most decorous in their conduct, and no less attentive in their appearance, while listening to the tidings of salvation through a crucified but risen and exalted Saviour.

On Sabbath morning 28th inst., I drove down to Meaghers Grant Settlement, a distance of about six miles, and preached in its little church, two discourses. The meeting was very good, and all the people interested in the truths spoken. At the close, however of the first discourse, a number of families, such as adhere to the Wesleyans, went away to their respective homes, in order that they might attend divine worship at 3 o'clock, when their clergyman was to officiate. Notwithstanding this, I was much pleased, both with the attendance and attention of the congregation during the afternoon service. I learned during the course of my ministerial visitation, in the meantime, a majority of the settlers adheres to the Wesleyans, those especially who reside in the lower district.

On 2nd September, I left Musquodoboit on my route to do duty in Truro on Sabbath 4th inst. Ere I could get to the Railway cars at Shubenacadie, I had to drive over a distance of 20 miles, the greatest part of the road being very rough and dreary, during which I was more than four hours. On Sabbath, I officiated in the Temperance Hall, in the morning at 11 o'clock and at 3 o'clock, in the afternoon. The attendance at the morning's service was about 80 or 90 persons, consisting chiefly of young men and women, and a few heads of families. The attendance during the afternoon was considerably increased, there being over 100 persons assembled. During

both diets, the audience gave every attention. At the close of both services, I intimated that I would conduct public worship at the same house next Sabbath, and that during the ensuing week I would feel great pleasure in visiting ministerially, such of the members as desired it, and if they would leave their address either at my lodgings, or with Mr. McKay, Truro Hotel, these would be punctually attended to.

Again, on the 11th inst., I preached two discourses. The attendance in the morning as well as the afternoon meeting was greater than that of the 4th inst., and among these present at both diets, especially that in the afternoon, were many of the most respectable inhabitants of Truro. Such meetings were most gratifying to the preacher and no less to the adherents of this infant church. I intimated that a meeting of the members and others friendly to the erection of a place of a place of worship, in connection with the Church of Scotland in Truro, would be held on Thursday evening, in Mr. Gunn's House. That meeting took place, at which a considerable sum of money was subscribed, labor and materials ordered, besides a most eligible site on the most reasonable terms, by Mr. McKay, one of the warmest supporters of the cause there; as not a few of the members of Presbytery can personally testify.

I returned to Musquodoboit, and conducted a full service on Sabbath 16th instant, in the Schoolroom, Little River. The day was very wet and windy; but yet, the house was crowded to the door. The same eager attention and decorum were manifested on the part of the congregation, to-day, as was evinced the last time I had the pleasure of preaching the gospel to them.

At the conclusion of the service, I mentioned the (D. V.) next Sabbath, the Communion of the Lord's Supper would be dispensed by injunction of the Presbytery of Halifax; and that the Rev. John Martin, Superintendent of Missions was appointed to assist at its celebration. I also announced, that public worship would be observed on Saturday, to commence at 11 o'clock, a. m.

On Saturday 24th inst., I conducted divine service to a very numerous audience. On Sabbath, I opened the solemnities of the day, by preaching from Heb. iii., 1. I was very ably assisted by the Rev. John Martin, whom the Presbytery appointed to aid me on this occasion. Mr. Martin fenced the tables and dispensed the Holy Communion; afterwards I gave a short directory address to the communicants; and Mr. Martin preached in the evening an able gospel discourse from the words "It is finished." Seventy persons communicated. The attendance was very large; the house being inconveniently crowded, very many had to stand without. Although the morning indicated a wet day, yet about mid-day, the sun broke out, and the afternoon was fair and bright. We also were greatly assisted by two elders from the Grant, Messrs. Ross

and Dilmont, as well as Mr. Shaw who has now attained his 86th year. Every thing was conducted during the entire services with the greatest outward propriety and order. And if the external appearance of the people be a criterion and an index of their minds, we might truly say they indeed felt that this was truly a "spiritual feast," "a time of refreshing from the presence of the Lord." On the Monday following, we had another service which I conducted; the attendance was respectable. At the conclusion of the service, a meeting of the members took place, to form an active committee to collect subscriptions for the maintenance of religious services here. A committee of eight was chosen—a Secretary, a Treasurer and six collectors; the result of these labors will be shown by the Secretary's letter to the Presbytery. I may here observe, that at the close of the services on the communion Sabbath, I intimated to the people my intention of forming an adult class for intending communicants, to be held an hour preceding divine worship. On the Sabbath I officiated at Little River, and that on Sabbath the 16th and 30th Oct., I would enroll such as offered themselves. I was led to do this from a fact which so forcibly struck my mind in looking over the communicants seated at the Lord's table, that my eye could not light upon a young person of either sex—all the communicants that day consisted of the aged, heads of families and others over the meridian of life. Feeling, then that it was a most important part of ministerial duty that he who was thus instructed, should feed the "Lambs of the flock"—"give milk to babes" as well as strong meat to the aged, thus I was led to undertake such a work. I hope I may be enabled to do my duty, and take a thorough oversight of the youth as long as I am connected with this prosperous congregation. I was made to understand by many members, that this gave very great satisfaction to all the people—that no minister who came there, ever mentioned that such a class was at all necessary: so that I anticipate a numerous class.

I left Musquodoboit on the 30th September to preach at Truro on the 2nd Oct. When I was here last, I was requested by some of our members, who came to Truro, to worship, to preach and dispense the ordinance of Baptism where they reside on the North River, about 8 miles out of the town, and then in the afternoon to conduct public worship in Truro, to this I cordially consented.

Such were our arrangements on the 11th of September, for Sabbath the 2nd October, when to my amazement, I was waited on late on Saturday evening by a member who informed me, that to-morrow my services would not be required at the North River, as on that day, the communion was to be dispensed at Earlstown, to be conducted by ministers of our church in the Presbytery of Pictou; and that the residents at North River had always been in the habit of joining the communion there. There was no alternative for me, but as usual

to preach twice, morning and afternoon in Truro, and go next Sabbath to the North River. I anticipated therefore, a very small meeting of our friends in the morning, but they had got information that I was to preach, and the attendance was better than I expected. At 3 o'clock I preached again, and the Hall was crowded to the door and passages, many standing without. I at no time in Truro conducted worship to a larger, more respectable and attentive audience, than was assembled at this meeting. It was most exhilarating to my feelings, and gratifying to the members in anticipation of a prospect, however distant, of a congregation being formed here.

I went up to the North River on the morning of Sabbath the 9th inst., and preached in the little church, unitedly possessed by Presbyterians and Wesleyans. I also dispensed the ordinance of baptism. The attendance fair. In returning to Truro, we were caught in a deluge of rain, which continued for the whole afternoon. In the Hall, I officiated again to a large meeting; a few had to go to the gallery, which this day was opened for their reception.

During this week, I meet with the Rev. John Martin, on his return from a mission of preaching the word to the people of Londonderry. He very kindly devoted with me a whole day to visitation. Mr. McKay gave us a waggon to visit any of the members residing in the country, of which we gladly availed ourselves. All were glad of the prospect of forming a congregation in Truro. We were led to understand, that members for a building committee were nominated at a meeting held this week in Mr. Gunn's; and that it was resolved that subscriptions should be canvassed for, and that a house 60 feet by 45 should be erected. We also learned that as many stones will be necessary for the foundation, and lumber to cover the erection had been offered on two persons. Before I left Truro, I urged upon Mr. McKay to send a statement to the Presbytery of Halifax at its meeting, on Wednesday 2nd November.

After my return from Truro, I went to preach at the Grant, I had a very large meeting, very attentive and interested. After being hospitably entertained by Mr. Dumoreck, one of our warmest and most liberal supporters there, I made my way toward the Little River. I got there about 3 o'clock, and to my small astonishment, with difficulty I could get to the preaching desk, the place being crowded to the door. This was the first time that ever I preached here in an afternoon, and I imagined that our meeting would be small. As this day was named to enroll adult pupils, 24 of both sexes presented themselves.

On Sabbath the 23rd inst., I went and preached a full service in the Middle Settlement, Musquodoboit; assembled in its spacious church, was a very large meeting. For attention was given to both of my services.

I preached again at the Little River, in

on Sabbath 30th inst., and had at both services, a large attendance, though the day was cold and raw, yet it is most remarkable, how much the people desire to attend divine service. To-day, at 10 o'clock, a. m., I held the first meeting of my adult class, when thirty more pupils were enrolled. I find a number are too young, and therefore I shall make two classes, one for intending communicants, and the other for the explanation of the Shorter Catechism, devoting to each, an half hour's instruction.

In presenting this report of my labors in Musquodoboit and Truro, though it is hastily drawn together, yet I hope it will show that I have fulfilled all the Presbytery's appointments, with what success time will show.

GEORGE W. STEWART.

PRESBYTERY OF HALIFAX.

Halifax, N. S., 2nd Novr., 1859.

Which day the Presbytery of Halifax met, and was constituted with prayer.

Sederunt—Rev. John Martin, Moderator; Rev. Messrs. Scott, Boyd and Jardine, Ministers; Dr. Avery and Mr. R. McDonald, elders. The minutes of last ordinary meeting were read, sustained and ordered to be engrossed.

Mr. Jardine, the Convener of the Committee appointed to correspond with the members of our Church in the vacant stations within the bounds, urging upon them the necessity of contributing liberally to support missionary services, reported that he had written to the congregations in Musquodoboit and Truro, and produced a highly satisfactory letter from Mr. Jamieson, Clerk of St. Andrew's congregation, Musquodoboit, in reply to their communication. He further stated that he had received no information from Truro. The report of the Committee was considered satisfactory, and they were re-appointed and instructed to correspond with the other missionary stations, and to report to next meeting of Presbytery.

In compliance with the injunction of Presbytery, Mr. Stewart produced and read a most interesting and valuable report of his missionary services since last meeting of Presbytery, which was highly appreciated by all the members, and ordered to be published in the *Monthly Record*.

Mr. Stewart was appointed to preach in Truro on N. v. 6th and 13th; in Musquodoboit on Nov. 20th and 27th; in Truro on December 4th and 11th; in Musquodoboit on 18th and 25th; in Truro on Jan'y 1st and 8th; and in Musquodoboit on Jan'y 15th, 22nd and 29th.

It was moved by Mr. Jardine, and seconded by Mr. Boyd, that Mr. Stewart be authorized to ordain an ordained missionary to take suitable steps for the appointment of a Deacon's Court in Musquodoboit; for the formation of a Session, and any other arrangement for organizing the congregation there, that may seem desirable.

Mr. Martin stated that he had been fully employed in preaching every Sabbath since last meeting of Presbytery.

The Moderator submitted to the Presbytery a circular which he had received from the Moderator of the General Assembly of the Church of Scotland, sympathizing with the Synods, Presbyteries and ministers of the Church of Scotland in the Colonies, tendering them friendly advice, and assuring them of the continued countenance and support of the parent Church in carrying out their public ministrations. The Presbytery, on hearing this important and friendly document read, felt greatly delighted at this renewed expression of the good wishes and affection of the parent Church toward her numerous Colonial brethren, and could not fail to be much encouraged in the prosecution of their arduous and important ministrations among our provincial population.

The next meeting of Presbytery was appointed to be held on the first Thursday in February, 1860, at 11 o'clock A. M.

The meeting was closed with prayer.

THOS. JARDINE, Pres. Clerk.

RELIGIOUS INTELLIGENCE.

THE FREE CHURCH AND THE CARDROSS CASE.—DR. BUCHANAN'S SPEECH.

We thought we had some right to call our Church free. At least we paid a great price to secure her freedom. We thought, indeed, and still firmly believe in the historical fact, that the prerogative in question—the prerogative of an exclusive jurisdiction in matters spiritual—had been part and parcel of that constitution which the law of the land recognised and ratified as belonging to her, even as an Established Church. For 15 years we have gone on in the full belief that on this footing our great Disruption conflict had been finally settled and concluded. Nor did the earlier stages of this Cardross case in the least disturb this pleasing conviction. The Lord Ordinary, who was applied to for an interdict to hinder the execution of our spiritual sentence, dismissed the application as incompetent. Another Lord Ordinary, before whom the actions in this case which are now in Court were brought, sustained our preliminary pleas in the bar of the Court's jurisdiction, and gave judgment out and out in our favor. But things have now taken, or are threatening to take, a somewhat different turn. Mr. M'Millan, late minister at Cardross, was found guilty by the Supreme Court of the Free Church of certain grave immoralities, and was in consequence suspended, *sine die*, from the ministry. His case, therefore was obviously, and on the very face of it, a simple case of Church discipline. And what is it that he asks the Court of Session to do in regard to it? It is this, to have the spiritual sentence of the Church suspending him from the ministry, and

separating him from his pastoral charge, "reduced, retreated, rescinded, crossed, annulled, decerned and declared to have been from the beginning, to be now, and in all time coming, null and void, and of no avail, force, strength, or effect, and to bear no faith in judgment outwith the same; and the said Rev. John M'Millan, pursuer, to be reponed and restored against the same, *in integram*." The Court of Session can no more restore Mr. M'Millan to the office and functions of the Christian ministry, or give him the spiritual charge of a congregation, than it could make him King of the British Isles. As regards the other alternative—the alternative of compelling the Church to take orders in matters spiritual from any other authority than that of the Lord Jesus Christ, speaking in His Word—it is enough to say that a Church which stood the fiery trial of the Disruption will know how to meet such an attempt. I have no hesitation, however, in saying that to do what these Courts are asked to do in this Cardross would be to go beyond anything that was done by any even of those decisions which rent the Established Church in pieces. In all those decisions there was one outstanding speciality which the civil Courts could urge. They could point to a certain civil statute which, as they alleged, imposed certain obligations on the Courts of the Church; there was no such statute here. The Court of Session has itself, and since the Disruption, recognised this distinction, even when it was dealing with the Established Church. In the year 1851, a case was brought into the Court of Session very closely resembling that of Mr. M'Millan. It was the case of Lockhart, a minister of the Established Church. The grounds on which the interference of the Court of Session in that case was sought were these—that the libel was defective, and that "the procedure before the Presbytery had been generally irregular and oppressive." In disposing of this case, Lord Fullarton, said—"This is an attempt which, if successful, would go far indeed. For on the very principle that we are called on to suspend the proceedings taken by the Presbytery of Deer, under an order of the General Assembly, we may be called upon to review every sentence of the Church Courts." Referring to the plea that the Court had done something of this kind before in the non-intrusion cases previous to the Disruption, Lord Fullarton said—These were "very special cases, and were decided on that speciality." In them "the alleged contumacy against the Church Courts was obedience to the laws of the land." On this broad ground it was that the Court dismissed the action. In giving judgment, the Lord President Boyle spoke in these clear and unequivocal terms:—"The only question we have to determine is whether this Court has any power to interfere with the proceedings of the Church Courts in a matter of ecclesiastical discipline. Although we may form a different opinion in regard to matters of form, or even of substantial justice,

in my opinion we cannot interfere to quash the sentence. I listened with the greatest attention to the argument of Mr. Logan, and though he opened the case with his usual ability, he cannot make bricks without straw." "The offence was an ecclesiastical offence. The charge was tried in an ecclesiastical court, and we cannot interfere. With such a decision standing on the records of the Court, and of so recent a date, one wonders that there should be a moment's hesitation on the subject. It will not of course be pretended that the rule which the Court thus laid down for its guidance in regard to cases of discipline in the Established Church, is to be no rule at all in regard to the discipline of unestablished Churches. To lay down such a doctrine would be virtually to abolish the law of toleration. It is absurd to say that a Church is tolerated, if that spiritual discipline which is essential to its very existence is not to be tolerated also. If any distinction were to be made between Established and non-established Churches, all the precedents of the Court of Session would warn us to expect that it should be a distinction in favor of the greatest liberty and independence of non-established Churches. It may be sufficient to refer to the well known Campbeltown case of 1839. In that case there were two points raised—the one as to whether or not the Establishment principle was an essential and fundamental tenet of the Relief Church—the other, as to certain alleged irregularities in the Presbytery's procedure, in cutting off the pursuer, the Rev. Mr. Smith, from the Relief body. The former of these points was obviously a perfectly competent question for the Civil Courts to entertain, with a view to the decision of a question of property; and accordingly the Court of Session entertained and decided it. But the latter point—the point which involved the spiritual sentence pronounced by the Relief Church against Mr. Smith—the Court of Session refused to look at. Lord Medwyn said it was "purely a case of discipline," with which the Court could not interfere. Lord Meadowbank held "that Mr. Smith had no title to pursue, because the Relief body, being the body that had jurisdiction over him, had deprived him of his office; and having done so, his right to the name, log-house and pulpit fell of necessity. Lord Justice Clerk Boyle said—"With regard to the alleged irregularities in the procedure before the Presbytery and Synod, in regard to the mode of setting Mr. Smith aside, as being in matters clearly connected with the discipline of the Relief Church, it cannot be thought that this Court can interfere. That point was ruled by Lord Braxfield's decision in the case of Auchincloss, confirmed by the Court." In regard to the case of Auchincloss, it may be stated in passing, that it is referred to in the Faculty collection of decision in connection with the case of Dun v. Brunton, decided in 1801, in the following terms:—"In the case of Auchincloss against Black, Lord Jus-

clerk M'Queen refused to review the proceedings of the Associate Synod, so far as they regarded an ecclesiastical offence." The Court accordingly decided that as "to the alleged irregularities in the procedure before the Church judicatories in setting Mr. Smith, the Relief minister of Campbellton, aside, that being in a matter connected with the discipline of the Dissenting body, the Court of Session could have no jurisdiction." It will be observed that in the two cases now alluded to, cases perfectly analogous to that of Mr. M'Millan, the Court evidently assumes the great fundamental fact that the exercise of discipline is a right and duty inherent in a Christian Church. It demands no production of a special contract binding the minister to be subject to that discipline. It is contained in the fact that he was a minister of the Church by which the discipline was exercised, that fact being admitted, the Court asks nothing more in order to be satisfied that they cannot interfere. "It is nothing to us," the Court says, "for the pursuer to allege that the Church Courts have not adhered to their forms, that their procedure has been irregular or even oppressive. It may be so, but we have nothing to do with that. The Church in a matter of discipline, is the sole judge of its own forms of procedure, as well as of the merits of the case. We have no right to review either the one or the other." And on this broad ground—a ground involved in the very law of toleration itself—they turned the pursuers out of Court. To have taken any other ground than the one now stated, would seriously have been, as Lord Fullarton clearly showed, to have constituted the Court of Session into a Court of review over every Church Court in the kingdom. It would be impossible in that event to debar even a drunkard or a debauchee from the Lord's Table without the risk of being dragged into the next Session; and, in short, the exercise of Church discipline as a spiritual function—a action performed in the name and by the authority of the Lord Jesus Christ—must, on this footing, come to an end. And it is not because the sustaining of Mr. M'Millan's case in the Cardross case would inevitably lead to that ruinous result, that it becomes at the interest and the imperative duty not only of the Free Church, but of every non-established Church in the country, to watch closely the course which that action takes. Banks and friendly societies fall naturally and necessarily within the jurisdiction of the courts of law. Every function they perform, and every object for which they exist, is in its nature the proper subject of civil control. So far, then, the Free Church and all other non-established Churches of the country occupy precisely the same ground. They stand, in regards the exercise of their spiritual authority, on the broad basis of a right which is inherent in them as Christian Churches, and their claim to which the law tolerates. But, in addition to this right to an exclusive juris-

isdiction in matters spiritual, which belongs to the very nature of a Christian Church, the Free Church has expressly embodied her claim to that jurisdiction in documents which Mr. M'Millan has personally subscribed, and by which every one of her office-bearers is expressly and specifically bound. The Court of Session is in possession of evidence of this fact. To protect their discipline, other non-established Churches have nothing but the great general principles involved in the law of toleration. The Free Church has in addition to that security her Disruption articles, which constitute, as within herself, and as among her own members and office-bearers, a special and distinct agreement. In the formula which Mr. M'Millan subscribed on being admitted to the charge of the Cardross congregation that agreement is embodied in these solemn and explicit terms:—"I also approve of the general principles respecting the jurisdiction of the Church, and her subjection to Christ as the only Head, which are contained in the Claim of Right and in the Protest referred to in the questions already put to me; and I promise that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, and maintain, and defend the said doctrine, worship, discipline, and government of this Church by kirk-sessions, presbyteries, provincial synods, and general assemblies, together with the *liberty and exclusive jurisdiction thereof*; and that I shall in my practice conform myself to the said worship, and submit to the said discipline, and government, and *exclusive jurisdiction*, and not endeavor, directly or indirectly, the prejudice or subversion of the same." This formula, together with the Claim of Right, and the Protest to which it refers, are before the Court in the Cardross case. These documents, together with the great general doctrine on which they are based—the doctrine, *viz.*, that an exclusive jurisdiction in matters of discipline is inherent in the Christian Church, and that the Free Church, and other non-established Churches in this country notoriously making this claim, are tolerated by the law of the land—these are substantially the grounds on which we deny the competency of the Court of Session to entertain such an action as Mr. M'Millan has raised. Our pleas are entirely of a preliminary nature, objecting to the Court's competency to meddle with our spiritual sentences at all. For this reason we have refused, under the advice of our able counsel, to "satisfy production"—that is, to submit our sentence to the consideration of the Court at all. On the merits of the case we cannot possibly consent to plead.

THE CARDROSS CASE.

The Commission of the Free Church Assembly derived its chief interest from a report laid before it on the Cardross case, and the re-

lative statement of Dr. Robert Buchanan. The report has now been published; and the speech of Dr. Buchanan, which has been extensively circulated, has already formed the subject of copious remark. The statement of the reverend Doctor, as a piece of special pleading, is doubtless exceedingly able, and if his premises were sound, his conclusion would be inevitable. But singularly enough he has discussed every point but the real point of the case, and while completely carrying his audience along with him in all the views which he propounded, he entirely failed to bring under their notice the sole question about which there is any substantial controversy. All that Dr. Buchanan contends for might be conceded, and yet the action at Mr. M'Millan's instance against the Free Church would be as far from a settlement as ever. No Civil Court disputes the competency of the Free Church, and of every other Church—whether established or voluntary—to exercise discipline among its own members. A Church without such a power would in fact be no Church at all. And so long as a Church keeps within its own province in exercising discipline, and adheres to its own constitution, no Civil Court will interfere. To that extent, then, every Church possesses an exclusive and independent jurisdiction. But Dr. Buchanan omitted to tell his audience that in all these propositions Mr. M'Millan goes cordially along with him. Nay more, he ought in fairness to have informed the Free Church Commission, that the main ground of that reverend gentleman's complaint is, *that the Free Church has violated its own constitution*, and in dealing with him has broken that contract on which he and every other minister and member were entitled to rely. Had the Free Church, in exercising discipline towards Mr. M'Millan, acted in the manner and according to the principles prescribed by its own standards, he could not have been listened to in the Civil Court—even although he might have been able to make out a strong case of hardship. But, then, he has judicially averred and offered to prove that he has not been tried according to the laws of the Free Church, or of any other Church; and having thereby suffered a grievous wrong in the loss of his status and emoluments as a minister, he has been compelled to seek redress—where alone redress can be obtained—from the civil tribunals of the country. He may be wrong in his allegations, and he may ultimately fail to satisfy the Civil Court that there is any case for its interference. That, however, is not the present question.

But Mr. Macmillan is met at the outset by the preliminary plea that the action is incompetent, in respect the Free Church possesses an exclusive jurisdiction over all its members, and is not bound to render an account of its doings to any. It is surprising to see a man of Dr. Buchanan's intelligence mystifying to such an extent the subject of "spiritual jurisdiction." He says that "the Free Church ren-

dered to the State all which it had as a Church received—the status and endowments of the civil establishment—contented to lose all these in order to conserve this one prerogative, that of administering the affairs of Christ's house *in submission to himself alone.*" Now, supposing it should be proved even to the satisfaction of Dr. Buchanan himself, that the rules which he and others laid down for "administering the affairs of Christ's house" had been broken through and disregarded, as is confidently alleged by the pursuer in the present case, his whole argument about "spiritual jurisdiction" falls to the ground. He will not venture to maintain that the Free Church Assembly is infallible, or that it can do no wrong. Well, assuming that it can be shown to have done wrong—not merely in its treatment of one of its office-bearers, but by a violation of its own constitution, will the reverend Doctor seriously maintain that for such a wrong there is no remedy—that a Church, after having adopted a constitution, and required every one of its office-bearers solemnly to attest their adherence to it—shall be at liberty, whenever it thinks proper, to set that constitution at defiance, to the grievous hurt and prejudice of one of its own members? Dr. Buchanan wishes to make out that the Free Church is the sole judge of its own jurisdiction. If so it is evidently a power independent of and superior to the State itself, for there is no body known in the country which possesses the power of doing what it likes, whether according to or against the law laid down by itself for its own government. All the cases quoted by Dr. Buchanan as having occurred in the Civil Courts merely go this length—that so long as Churches or religious bodies act within their own province, and according to their own constitution, they are not liable to be interfered with by the Courts of the State. Beyond this no decision of those courts has ever gone, and beyond this we venture to assert no decision ever will go; otherwise the liberty of the subject would be virtually left in the hands of an irresponsible body.

Dr. Buchanan tells the Commission of the Free Church that "it is the very same principle—the great principle on which the Disruption turned—the principle of the sole Headship of Christ, which the present litigation involves." Such a statement was evidently made with the view of exciting in the members of the Free Church whom he addressed a deeper interest in the Cardross case than they had previously felt. But the wisdom of such a representation of the case is questionable, because it involves as a necessary consequence, the conclusion that the members of the Free Church in professing to enjoy greater liberty outside of the Establishment than they possessed within it, have been making a profession which is found to be untenable, and that their pretended "spiritual independence" is a mere phantom. But, in truth, the "Headship of Christ" is not at all involved in the present question, and it was

be daring profanity to seek to cloak an act of injustice and oppression under that sacred name. It is equally a mistake in Dr. Buchanan to represent that if the actions at Mr. Macmillan's instance are decided in his favor, "such a decision would be a fatal blow struck at the spiritual liberty of every Church in Scotland—nay, a blow struck at the purity of religion; for the purity of religion, and the spiritual integrity of Church discipline must stand or fall together." It cannot be inconsistent with spiritual liberty in the true sense—still less is it at variance with the scriptural integrity of Church discipline, to require any body of professing Christians to observe the fundamental principles of their association. But it would be utterly subversive of all liberty, and repugnant to all rational notions of the scriptural integrity of Church discipline, if a religious body were to be allowed to disregard its own rules, founded as these profess to be on scriptural authority, in the exercise of what it chose to call "discipline." "The complainer in this case," as is well stated by the *Scotsman*, "does not deny that the Church Courts have 'exclusive jurisdiction' in trying the question whether he is guilty or not guilty of the charges brought against him; he only complains that they have not exercised that jurisdiction according to the laws and customs of government and discipline of the Church." But while Dr. Buchanan lays so much stress upon the law cases which he quotes from the decisions of the Court of Session—all of which he finds to be favourable to the doctrine of an independent jurisdiction in churches—he maintains with glaring inconsistency that the Free Church is not bound to justify its proceedings at the bar of the Civil Court, or even to "satisfy production" by shewing the deeds and documents on which it rests its pleas. He makes the important admission, however, that "the Free Church has, as within herself and as among her own members and office bearers, a special and distinct agreement." This brings out the point, not previously admitted by the counsel for the defenders, that there is a "contract." Yet, if such a document exists, and if it contains, as is alleged, conclusive evidence against the claims of the pursuer, why does the Church refuse to "satisfy production?" Just because she arrogates to herself a supreme and exclusive jurisdiction to the effect of doing what she likes, even to the extent of setting aside her own constitution and Government! Such a plea, it is needless to say, is utterly inconsistent both with civil and religious liberty, and would in its operation render the ecclesiastical the supreme power in the State.—*Dundee Courier*.

Laborers Employed.

Number of ordained Missionaries, (8 being Physicians,)	169
" Physicians not ordained,	4
" other Male Assistants,	14
" Female Assistants,	210
Whole number of laborers sent from this country,	397
Number of Native Pastors,	21
" Native Preachers,	222
" Native Helpers,	254
Whole number of Native Helpers,	497
" " laborers connected with the Missions,	894

The Press.

Number of Printing Establishments,	5
Pages printed last year, as far as reported,	41,529,940

The Churches.

Number of Churches, (including all at the Sandwich Islands,)	153
" Church Members, (do. do.)	23,515
Added during the year, (do. do.)	1,279

Educational Department.

Number of Seminaries,	7
" other Boarding Schools,	19
" Free Schools, (omitting those at Sandwich Islands,)	313
" Pupils in the Free Schools, (omitting those at Sandwich Islands,)	7,911
" " Seminaries,	401
" " Boarding Schools,	637
Whole number in Seminaries and Schools,	8949

IRISH REVIVALS.—RECENT REPORTS.

Mr. Venn, vicar of Hereford, has spent nearly a month in visiting Belfast, Lisburn, Ballymena, Portrush, Coleraine, and Armagh, together with the intermediate neighborhoods of some of those towns, and gave himself thoroughly up to the investigation of the work called the "Revival." He communicates to the *Daily News*, the following as the result of his "impressions, or rather firm convictions:—"

1. Within the last five or six months, vast numbers of men, women, and children have been truly converted to God, and become "new creatures in Christ Jesus."

In all the places I have mentioned, those ministers and Christian friends with whom I conversed spoke of "hundreds" whom they could name as having been lately converted, and as having given satisfactory proofs of their conversion by their altered life and conversation.

A great many of the converts I saw and conversed with, in some cases several times

OPERATION OF AMERICAN BOARD OF MISSIONS

Missions.

Number of missions,	26
" Stations,	127
" Out-stations,	131

and I should say that they were, for the most part, humble-minded Christians, with a deep sense of the evil of sin, a clear view of the believer's completeness in Christ, an earnest desire to walk according to the gospel, a genuine love to the Saviour and his people, a delight in the word of God and prayer, and a longing for the salvation of others.

One of the first converts I saw, a young man who had been struck down three months before, spoke with a holy solemnity of manner that made such an impression on my mind as I think will never be effaced.

2. A very general interest in the subject of religion has been lately awakened throughout that whole district.

At Lisburn, where I spent a Sunday, the church of the clergyman whom I was assisting was crowded to excess, both morning and evening, and hundreds went away unable to get in. The same was the case even on the week-day evenings.

3. Crime and open immorality have been exceedingly diminished.

At Lisburn, the inspector of the police assured me that from Saturday afternoon till late at night there used to be incessant disturbances from drinking and quarrelling; thousands of workpeople receiving their pay in the afternoon, and then many of them going into the whiskey shops to drink. Since the revival, however, everything, he said, had been comparatively quiet.

The stipendiary magistrate for the county of Antrim told me, that there were twenty-three petty sessions with which he was connected; and that the number of cases brought before them had most materially decreased since the revival, especially cases of assault. He knew, he said, of some instances in which Orangemen, who had been struck down, had gone to some of their Roman Catholic neighbors whom they had ill-used, and begged them to forgive them.

In Ballymena and Coleraine, in Portrush and Armagh, the cases of drunkenness were so very rare, that the decrease could only be accounted for on the supposition that a feeling of awe had come over the whole population, and had restrained them from all gross and open excesses.

I must in candor state, that the Mayor of Belfast told me that crime on the whole had increased in that town, or rather, that the number of cases brought before the magistrates had increased.

It would be difficult to suppose that the actual amount of crime had increased in Belfast, when in many portions of the town, and everywhere else throughout the county, the diminution had confessedly been so great. It would be easier to suppose that the police had become more active in detecting and bringing up offenders. Belfast, however, is a large town, and has a rapidly increasing population. —*News of the Churches.*

THE CHURCH AT HOME.

PRACTICAL HINTS TO A YOUNG PARISH MINISTER.

Published by Murray & Son, will be well recommended when we say that they are from the pen of the Rev. Professor Hill. Without any pretensions to being a *work*, this little volume will be highly prized and, we hope, eminently useful. In the most simple and fatherly style Dr. Hill places before young ministers a brief sketch of their calling, and draws up a *rade mecum* for their guidance in the discharge of parochial duty. He enters their study, and advises as to the course of their reading, the style of their composition, and the bent of their private reflections. He goes with them to the sick-bed, to the pulpit, into general society—pointing out what should be their conduct under all these circumstances. He ever advises them as to their attendance on, and attitude in, Church courts, from the kirk-session to the General Assembly. Always pointed and kindly in their style. Dr. Hill's hints cannot, we think, fail to be welcomed by those for whose benefit they were written. It is essential for the right discharge of parochial duty that the youthful clergyman should have a guide experienced and faithful. That guide Dr. Hill makes himself in this unpretending volume, and we know no one better qualified for the duty.—*Courier.*

COLLEGE FOR EDUCATING MINISTERS' DAUGHTERS, &C.

The Rev. D. Easdale having invited a few of those interested in this proposed institution to confer together in Edinburgh, on Friday last, the meeting was attended by the Rev. Drs. Hunter, Grant, Robertson, Stevenson, and Nisbet; Professors Bennet and Crawford; the Rev. Messrs. Gray, Weir, Adamson, and Easdale as secretary. The prospects of the institution having been explained by Mr. Easdale, it was unanimously agreed that these were such as to justify a confident hope of success, and render it necessary that the draft of the proposed constitution of the college should be prepared; and that it would be of advantage that a brief statement of the nature and advantages of the scheme should be prepared in such a form as might, either by deputations or otherwise, be presented to the Presbyteries and the public. Drs. Grant, Robertson, Bennet, and Mr. Easdale were requested to prepare these documents before the 22d November, in order that they may be submitted to the consideration of a meeting of subscribers, which Mr. Easdale was directed to intimate will be held on that day, in the office of the Church, at two o'clock afternoon. To those interested in this much needed institution, it is most gratifying to learn how rapidly it is advancing completion. It is supported by a very large number of clergy and professors. The Lord Chancellor is willing

be President; the Lord Justice Clerk very cordially assents to the proposal that he shall be one of the Vice-Presidents; Admiral Scott, and his brother General Scott, and T. M. Munro, Esq., of Benrig are also willing to be Vice-Presidents. To this place of honor in connection with the new institution they are entitled, not only as ministers' sons (a title shared with them by the Lord Chancellor and the Lord Justice Clerk), but as the donors of the liberal sums of £100 to the "college." George Robertson Chaplin, Esq., has also shown his generosity by intimating his readiness to give the like sum. The idea has gone abroad, in spite of efforts to suppress it, that large sums are chiefly desiderated. Mr. Esdaile is constantly declaring his anxiety to enlist the sympathies of the whole body of the clergy, and announcing the pleasure with which he receives notices of subscriptions varying from 10s. up to £5 a year, as well as of single donations varying from £1 to £10.

THE REVIVALS.

Dr. M'Leod, the convener of the committee of the Glasgow Presbytery, appointed to arrange a conference on the subject of the revival movement, read the following report:—

The committee beg to report to the Presbytery that the conference appointed to consider the state of religion within the bounds of the Presbytery, was held here upon the 25th ult., and was well attended, not only by members of this Presbytery but by other office-bearers of the Church, both lay and clerical, from this and other Presbyteries. The meeting lasted for three hours, and a considerable amount of interesting information was obtained, regarding the state of religion chiefly within the bounds of the Synods of Glasgow and Ayr. The views of several members were freely and fully expressed and discussed on this subject, and on the duties of the Church in present circumstances; after which, as embodying those the following statements and resolutions were in substance submitted to the conference and generally approved—the committee which had convened the conference having been requested to draw them up more fully and report them to the next meeting of Presbytery for adoption.

1. The conference having had satisfactory evidence brought before them from various quarters proving that, through the bounds of the Synod, an unprecedented interest has of late been awakened with reference to divine things—that the Word of God has been read and heard preached, meetings of prayer and other ordinances of religion attended with remarkable earnestness—and that in very many cases the results are apparent of hopefully changed minds and decidedly changed conduct—feel warranted in coming to the conclusion that, amidst much abounding sin and unbelief, God is visiting his people with such

an outpouring of His Holy Spirit as calls for thankful acknowledgement and praise.

2. The members of conference accordingly themselves resolve, and would take this opportunity of humbly stirring up their brethren in the ministry, with the other office-bearers and members of their Church, to be more earnest than ever in devotion, both in public and private; to afford also the means, where these are called for, of much religious instruction and united prayer; to cultivate brotherly love with all who love the Lord Jesus Christ in sincerity; and, at the same time, to consider with special attention the work of the Holy Spirit of God, the Sanctifier and Comforter, who glorifies the Son, and who has been promised to abide with his Church forever.

3. The conference, from the accounts given them by eye-witnesses of some instances of peculiar excitement in connection with this movement, would respectfully suggest to their brethren in the ministry to give more instruction, and the members of the Church to obtain it, on the nature and evidences of true religion in the soul as may, under God, secure the blessed results of "righteous peace and joy in the Holy Spirit," without others of a very doubtful and painful character; and they advise, also, that in helping on by council or by prayer, the work of God in congregations or parishes, careful respect be paid to the Apostolic rule of doing all things in decency and order.

Dr. Leishman moved that the report be approved of.

Dr. Hill said that he had been much gratified by the spirit which prevailed at the meeting.

The report was then adopted.

The Presbytery shortly afterwards adjourned.

CHURCH CHRONICLE.

The Synod of Dumfries has passed a resolution, expressing thankfulness for, and deep interest in the revival movement.

The Rev. John McGilchrist, has been inducted into Kilwarron.

The Rev. Mr. MacKinlay, has been presented to the assistant and successorship of the parish of Coylton.

The Rev. Archibald Nisbet, is in the course of translation from St. Stephens, Glasgow, to Coldstream.

The Rev. W. Gregor, is presented to the parish of Macduff.

The Rev. George Gillan, Minister of Inverkil Chapel, is presented to Dalmellington.

Mr. Charles Macivor, has presented £900 to the Scotch Church, Oldham street, Liverpool.

THE CHURCH IN CANADA.

ORDINATION OF A JEWISH MISSIONARY.

On Thursday, in St. Andrew's Church, the Rev. Ephraim Epstein, M. D., about to proceed to Turkey as Presbyterian Missionary to his countrymen, the Jews, was ordained by the Presbytery of Kingston to the work of the holy ministry. Although the hour appointed—two o'clock—was one which doubtless kept away many who would otherwise have attended, still the church was nearly filled with an attentive audience, who showed, in the solemnity of their demeanor, the sympathy they felt with the proceedings of this deeply interesting occasion. After devotional exercises had been conducted by the Rev. Geo. McDonnell, of Fergus, the Rev. Prof. Mowat preached a most appropriate sermon from Luke xxiv. 47. He enforced the claims of the Jewish nation upon the exertions of Christians, from their having been the chosen people of God, encompassed from the earliest ages by His special love and protection; from their being the countrymen of those through whose instrumentality we have received the Scriptures, and, above all, the kinsmen according to the flesh of our Lord and Saviour Jesus Christ. He dwelt upon the many facilities afforded for gaining access to them, especially among unbelieving nations, where every other door is closed to the Christian missionary, and upon the intimations of prophecy that in their conversion they are to become the means of salvation to the rest of the unconverted world. And he added, even if the time for the full accomplishment of these prophecies be yet far distant, it is not more so than when the first apostles went forth burning with faith and love to spend and be spent for their conversion.

The sermon being concluded, Prof. Mowat, after briefly explaining the object of the meeting, addressed to Dr. Epstein and queries appointed in the forms of the Church. Dr. Epstein having given the usual replies, and taken the solemn vows of ordination, was then, by "the laying on of the hands of the Presbytery," solemnly set apart to the work of the Ministry, while an impressive prayer was offered up for a blessing upon the newly ordained missionary. The right hand of fellowship was given by each of the ministers present, and Epstein cordially welcomed as a brother and fellow-laborer. Prof. Mowat then gave a solemn and impressive "charge," reminding the missionary of his need for zeal, love, humility, and earnest faith, when embarked upon the arduous undertaking—bringing forward the examples of personal unworthiness and burning zeal and love shown in such instances as those of Martyn, Brainard, Jonathan Edwards, and Whitefield. He impressed upon him the importance of making the Word of God his daily guide, and drawing from it the strength necessary to sustain him in his labors. He reminded him, as an encouragement in his distant labors, that he left many behind whose

affectionate interest and whose daily prayers would accompany him and his in their work: that while they now took leave of him with sorrow, as feeling that many of their number expect to see his face no more, they yet rejoiced that he was entering as their missionary upon labors in whose result they would feel a deep and personal interest. Though they might never, on earth, know even the names of those who should be converted through the instrumentality, they would feel a joyful gratitude to God throughout eternity, in having been honored as the instruments of placing them in contact with the knowledge of the truth as it is in Jesus.

The Rev. Dr. Machar, as having been longer engaged in the work of the ministry than any of the brethren present, followed in a short address of affectionate admonition and encouragement. He expressed his satisfaction that his short acquaintance with Dr. Epstein had been such as to enable him unhesitatingly to offer the right hand of fellowship to take part in the ministry, and to say to him from the heart, God speed. He urged upon him the necessity of Christian consistency in a position so scrutinizingly watched—of purity and unselfishness of aim—and of love to the souls of those among whom he is to labor. He reminded him of the encouragements in his work; that it was the "Lord of all," his gracious and loving Saviour who was calling him to it; that it was the "glad tidings" of the gospel of peace which he was to carry to his "kinsfolk according to the flesh;" and that his fidelity in his labors would prove to himself a rich blessing through life and at the hour of death. He then addressed a few words to the congregation, impressing upon them their duties towards the newly ordained missionary, in contributing ungrudgingly to his support, and in supplicating for him and his fellow missionaries to the Jews that power from on High which may bring down a rich blessing on God's ancient people and yield to themselves the high privilege of bearing a part in the glorious work of their conversion.

After prayer and praise, the benediction was pronounced, and the interesting ordination of this, the first missionary to the Jews sent forth by a Canadian Church, was concluded.

We must not omit to mention, as a circumstance giving additional interest to the events of the day, the presence of Mr. Freshman, formerly Rabbi of the Jewish Synagogue at Quebec, and lately converted to Christianity. He is at present visiting Kingston with the intention of securing here, and it is to be hoped he will receive a cordial welcome. Mr. Freshman must have witnessed with pleasure the ceremony of ordaining his fellow-convert to a work in which we trust he may himself as long be privileged to engage.

Dr. Epstein and his family hope to sail for Constantinople and Salonica, thence to Monastir in Macedonia, about the end of this month. During his residence in Kingston, Dr. Epstein has won the love and esteem of many who

friends, who, while on their own account they deeply regret his approaching departure from among them, will follow him in his future course with deep interest and with their prayers that he may be abundantly blessed in the noble work to which he has devoted himself. We hope that it may be found practicable ere his departure to hold an evening meeting, as which his friends of other denominations as well as his own may have an opportunity of bidding him a final farewell.—*Com.*

MISCELLANEOUS.

The late Mr. R. Stephenson was interred in a vault in the centre of Westminster, beside the spot where lie the remains of the late Mr. Geo. Telford.

The ministers and laymen of all denominations have commenced a daily Union Prayer Meeting in Glasgow.

There are premonitory symptoms of a religious revival in India, and four daily prayer meetings are held in Bombay.

The State of Missouri will soon be emancipated: it is thought that great changes imperil the Union.

The Hungarian Protestants have remonstrated against the late decree.

At the Banquet given to Lord Brougham in Edinburgh lately 1,200 persons were present. He made an instructive speech.

SACRED TRAGEDY.—On Tuesday the Rev. Mr. Waddell, of Girvan, read from his own pulpit a poetical tragedy, of which he is the author, entitled "King Saul," illustrating the power of madness, superstition, and jealousy combined. It is a five-act tragedy, adhering throughout to the narrative as it appears in Holy Writ, and containing on every page delineations of character and fine dramatic taste, which would not disgrace the pen of the greatest dramatists.—*Ayrshire Express.*

The 78th Highlanders, numbering 700 men, with their officers and Lieutenant-Colonel Campbell McIntyre, have been entertained at a banquet, given by the citizens of Nairn in honor of the gallant deeds of their countrymen in India.

Lord Brougham has been elected Chancellor of the Edinburgh University by a majority of 235 over the Duke of Buccleugh.

VILLAGES IN BOHEMIA LEAVING THE CHURCH OF ROME.—The *Deutsche Allgemeine Zeitung*, a paper which enjoys a deservedly high reputation in Germany for the general correctness of its information, and the caution it exercises in the insertion of any startling or doubtful intelligence, states, in one of its recent numbers, that a very powerful religious movement is now taking place in the northern parts of Bohemia, where (it is believed from disgust with the oppression exercised under

the Concordat) whole villages are going over to Protestantism!

ADDRESSES TO THE POPE.—The Roman Catholic clergy in Ireland have lately been instrumental in establishing young men's societies all over Ireland—ostensibly for the purpose of cultivating literary tastes among their followers, but in reality to gain political power, and to further their attempt to get the education of the people entirely under their own control. These institutions have lately excited some attention, and as an example of the organization that exists in them, it may be mentioned that each society is about to present an address of sympathy to the Pope. As a branch of the agencies, these priests are employing to ultramontanise the people, these semi-political combinations ought not to be overlooked.

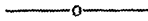
There can be now no want of Protestant church accommodation in Paris. *Galignani's Messenger* of Saturday contains eight distinct advertisements of divine service which were to take place on Sunday—viz., at the Rev. A. Gurney's "English Church," the Church of Scotland," "Wesleyan Chapel," "Congregational Worship," "Church of England," "English Church," (Rue d'Aguesseau), "American Episcopal Church," and the "American Chapel."

LORD BROUGHAM.—Thursday being the Sacramental Fast-Day in Edinburgh, Lord Brougham in the forenoon attended divine service at St. Andrew's Church, occupying a seat in the pew he was accustomed to sit in when resident in Edinburgh. In the afternoon, desirous of visiting the place of his birth and the scenes of his early youth, his Lordship proceeded alone to 21, St. Andrew's Square, now occupied by Messrs. D. M. & H. Black, W. S., and in which his Lordship was born. His Lordship went through every room in both flats of the house, and looked out of the window at which more than seventy years ago he was wont to sit and gaze on the scenery of the Forth. The emotion of the noble Lord was great as the associations of his childhood crowded upon his memory, and it was pleasing and touching to find that the veteran statesman had through the vicissitudes of a stormy political life of more than half a century preserved undiminished by age and honors so vivid and cherished a recollection of his boyhood. His Lordship left Edinburgh yesterday for the North of England.

THE NEW AFRICAN BISHOPRIC.—It was mentioned in the *Times* of Wednesday, that the venerable Archdeacon Mackenzie had accepted the offer which had been made to him to lead the newly formed Oxford and Cambridge mission to Central Africa. Arrangements will be made for the elevation of the rev. gentleman to the episcopal office, but he will not have any territorial jurisdiction. Mr. Mackenzie, who was a student of Caius College, graduated at Cambridge in 1848, when he was second wrangler, the senior wrangler

of the year (Mr. Todhunter) being a much younger man, who went up late, and had previously graduated in the University of London. He afterwards became fellow and tutor of his college. Soon after Dr. Colenso was nominated to the Bishopric of Natal, Mr. Mackenzie joined him in that extraordinary field of labor, and was appointed to the Archdeaconry of Maritzburg, which he held up to the time of his recent visit to England. The visit was made with the full intention of returning to the performance of his archidiaconal duties in the diocese of Natal. It is a curious circumstance that the Bishop of Natal is about resigning his see, feeling it to be his duty to go as a missionary among the Zulus, which would prevent him from continuing the episcopal supervision of the other portions of the diocese. The Bishop of Oxford has given £500 to the Oxford and Cambridge Mission, with a promise of a subscription for five years of £20, both on condition that the resolutions which have been agreed to are carried out in their integrity. The mission has also received two other donations of £100 each, but scarcely one-seventh part of the sum required has been up to the present time subscribed.—

Times.



CHURCH AT HOME.—[Continued.]

PRESBYTERY OF STIRLING.

A meeting of the Presbytery was held on Thursday in the North Church Session-House, Stirling—the Rev. Mr. McLaren, Larbert, Moderator. There being no objections made by the congregation to the translation of the Rev. Mr. Irvine from the Parish of Dollar, the Presbytery agreed to the same.

NORTH CHURCH, STIRLING.—On Thursday, the Rev. Wm. Wilson was ordained by the Presbytery of Stirling as minister of the above church, in room of the late pastor, the Rev. Mr. Thomson, who has been appointed to a government chaplaincy in India. The Rev. Mr. McLaren, of Larbert, preached and presided. The reverend incumbent received a hearty welcome from the congregation as they retired from the church.

PRESBYTERY OF PERTH.

The ordinary monthly meeting of this reverend Court was held on Wednesday at noon—the Rev. Mr. Murdoch, moderator, *pro tem.*

The Apocryphal Books.—Dr. Crombie said—It was with much regret that he now felt incumbent upon him to introduce a matter which perhaps some might think of little importance. He alluded to the fact of one of the brethren of this Presbytery reading in the pulpit from a book which was not canonical. He need not say that the books of the Apocrypha were never held as canonical by this Church, or, indeed, that they were never so held by any

portion of the Christian Church till about the fifth century. At the first General Council in A. D. 125, those books were not even mentioned; in the fourth century they began to make their appearance; and in the fifth century they began to be gradually adopted both in the Eastern and Western Churches—at least some portions were reckoned canonical, and were adopted by those Churches just in proportion as they fell from the faith. The Apocryphal books, however, were never adopted by the Greek Church, but only by the Latin Church, and that not until the Council of Trent in 1543 or 1544, when they were admitted into the canon of Scripture, and ever since they have been held as canonical by the Roman Catholic Church. He was aware that in the Church of England lessons are taken from it; but in the xxxiv. article the books of the Old and New Testament are enumerated as the canon of Scripture; and the Apocrypha is only stated to be useful in some parts for moral instructions, but not valid in matters of doctrine. In the Westminster Assembly, at a time when a large proportion of the Church of England ministers were Presbyterians, the books of the Old and New Testament were enumerated and declared to form the only canon of Scripture. The first chapter of our own Confession of Faith expressly forbids the use of the Apocrypha in public worship. The very same of those books shows that they are not canonical. They are called Apocrypha, or *hidden*. In no part of the New Testament are they recognised. Their origin is unknown; but it is believed they were composed by certain Jews in Alexandria. He was sorry to say that his friend and brother had deviated from this rule; but he had no doubt that he had done so inadvertently; for had the matter occurred to him in its proper light, he would have found that his ordination vows bound him to a different course.

Mr. FLEMING said—He was glad that this subject had been introduced. He admitted, being the brother alluded to. He would now lay the whole circumstances before the Presbytery. For many years it was customary in St. Paul's Church to have a sermon for the parents and children of the congregation; and this sermon took place on Sabbath, the 3rd of Sept. last. He preached that sermon; and the point which he enforced was the necessity of parents bringing up their children for adversity as well as prosperity. The text he chose was the seventh chapter of the second book of *Maccabees*. He had just returned to Perth after an absence of five weeks, and the duty of preparing the sermon was thrown into the latter end of the week, so that he felt a difficulty in selecting a text from the Scriptures different from those which had been selected on many previous occasions. He therefore chose the seventh chapter of *Maccabees*. It was only due, however, to the congregation, and to himself, that he should now state, that at the time he read that Chapter, he stated what sort of a book the Apo-

pha was—that it means hidden—it was not divinely inspired—it was not recognised by the Church—it was not mentioned at the first General Council—it crept in about the fifteenth century—it was only admitted into the canon by the Council of Trent; he told the congregation everything that Dr. Crombie had stated; that at one time it was the practice to bind up the Apocrypha with the Scriptures, but that time had gone by—it was now excluded from the canon—it was composed by uninspired writers—it was not read for the first four centuries—and many portions of it were false and fabulous. That was what he said; but he soon found the matter represented in the public prints as though he were the exponent of views the very opposite of those which he entertained. He regretted the proceeding, and he had no wish to act in defiance of the laws of the Church. He did it inadvertently, in the haste of the moment, and he had no intention of repeating it.

MODERATORSHIP OF THE GENERAL ASSEMBLY.—The Rev. Dr. James Maitland, of Kells, will be proposed as Moderator of the next General Assembly.

PRESBYTERY OF AYR.—The Presbytery of Ayr met at Craigie on Thursday last, for the admission of Rev. D. Stirling as minister of that parish. The services were ably conducted by Rev. Mr. Finlay, minister of Kirkoswald, and at the conclusion of them, Mr. Stirling was warmly received by the respectable congregation assembled on the occasion.

CHAPELSHADE CHURCH, DUNDEE.—The Presbytery of Dundee received the minute of election, on Tuesday, the 1st. inst., of the Rev. John Francis Wight, presently missionary minister of West Wemyss, Presbytery of Kirkcaldy, to be minister of Chapelshade Church.

HOWOOD CHURCH, LOCHWINNOCH.—At a meeting of the congregation, held on Monday in the Parish Church of Lochwinnoch—General Macdowall, of Garthland, in the chair—the Rev. Mr. Millar, of Ayr, preacher of the gospel, was unanimously appointed to be missionary of Elliston Church at Howood, in the eastern district of the above parish.

PARISH OF COULL.—The Presbytery of Kincardine O'Neil, met at Coull on the 3rd. inst., for the induction of the Rev. Wm. Skinner, a minister of this parish.

PARISH OF WATTEN.—Sir James Colquhoun of Luss, has presented the Rev. James Genmel, minister of Pulteneytown Chapel, to the church and Parish of Watten; vacant by the translation of the Rev. Donald M'Caig.

PARISH OF CARNOCH.—The Rev. James Skinner Mackenzie has been appointed minister of the parish of Carnoch, in the presbytery of Dingwall.

PARISH OF ST. QUIVOX.—The Presbytery of Ayr, met at St. Quivox on Thursday, for the ordination of the Rev. Mr. Wilson, of Belhaven Chapel, Dunbar, to the charge of

that parish and congregation, vacant by the translation of the Rev. Mr. Charteris to New Abby. The Rev. Mr. Shaw, Ayr, conducted the services on the occasion.

Gaelic Church, ROTHESAY.—When the "Highlanders," last year, seceded from the Free Church, they formed themselves into a congregation in connection with the Established Church, and, after some litigation, got possession of the church, and chose for their pastor the Rev. D. M. Simpson. His ministrations among the Gaelic population have been very successful, and he has gathered a large congregation.

PRESBYTERY OF LONDON.—The Presbytery of London, at their ordinary meeting on Tuesday, transmitted an overture to the ensuing Synod, proposing that the Church should pass a Declaratory Act, explaining in what sense the Church holds the doctrine of the Confession of Faith, regarding the power of the civil magistrate in sacred things, and repudiating all persecuting principles which might be supposed to be involved in the language of the Confession.

UNIVERSITY OF ST. ANDREWS.—We understand that, at the meeting of the University Council of St. Andrews to be held on the 24th inst., the Rev. John Cook, D. D., will be proposed as representative of the Council in the University Court. The nomination of Dr. Cook will be made by the Rev. W. L. Alexander, D. D.

ST. STEPHEN'S SABBATH SCHOOL SOCIETY.—The annual soiree of this society was held last night in the Scottish Exhibition Rooms, Bath Street—the Rev. Mr. Nisbet, the minister of the parish occupied the chair. The report of the secretary stated the number of schools in connection with the society to be five, and the average attendance of children to be 435. Mr. Blaikie, in name of the society, presented Mr. Nisbet with a handsome pulpit bible. Mr. Nisbet expressed his thanks in a few feeling sentences.

The Rev. Archd. Nisbet, of Chicago, U. S., late of Glasgow, then addressed the meeting. After speaking of the importance of Sunday schools, he referred to their condition in America. This he described as most flourishing. He said there was not one Christian denomination in that country which did not, in its corporate capacity, give every attention to this important work. Indeed, he looked upon Sabbath schools in America as the great conservative element. Popery and infidelity, and spiritualism of the worst kind; and, worse than all, what was called Pantheism, had greatly increased among all classes, and the Sabbath schools were the grand engine whereby these errors might be overthrown. In general, the regular preachings of the gospel were not attended in that country as they are in this. It was very rare, indeed, in any city in America to see a church filled as they could be seen in Glasgow or Edinburgh; and the reason seemed to be that men were so

much engrossed in worldly affairs that they became exceedingly indifferent to divine and sacred things. The Sabbath schools, as he had said, were the great conservative element, and were, perhaps, the means of sending forth more knowledge of God than even the regular ministrations of the gospel. In America, no sooner was a church organized than Sabbath schools were established. Teachers generally devoted themselves to their duties with much zeal. They not only gathered together the children of the church to which they might belong, but allotted themselves districts, and carefully visited every house and invited the children to come to school. The consequence was that often a very small congregation had very large and flourishing Sabbath schools. The teachers called upon every scholar, by way of teaching them the practice of generosity, to bring every morning a small collection, and at the end of the year the children had the privilege of giving their votes as to what religious object the money so collected should be devoted. Another feature was, that in the summer months they had frequent excursions to the country, where they enjoyed a picnic. Probably in the city of Chicago, with which he was connected, there might be from twenty to thirty thousand Sabbath scholars.

PRESBYTERY OF HAMILTON.—This court met on Tuesday—the Rev. Mr. Watts, of Shotts, moderator. After the examination of students, and Mr. Murray, of Chapelton, had passed a portion of his trials for ordination, it was moved by the Rev. Mr. Robertson, of Hamilton, and agreed to, that the Presbytery should confer as to the revivals. The Rev. Mr. Lang, of Glasford, having engaged in prayer, the subject was considered at length, and it was agreed to recommend more prayer meetings in parishes, and an increased effort to impart religious instruction. After some other trifling business the Court adjourned.

PRESBYTERY OF ABERTARFF.—The Presbytery of Abertarff met at Fort-Augustus. The Rev. A. Clerk of Kilmallie laid on the table various documents connected with the endowment of Fort-William—an important and considerable town, situated within the bounds of his parish. The rev. gentleman made a most gratifying statement on this subject, from which it appeared that Sir Duncan Cameron, Bart., of Fasfern and Callart, the proprietor of Fort-William, had set apart the munificent sum of £2000 towards accomplishing the above object. Mr. Clerk, at the same time, produced and read a communication from the distinguished Convener of the Endowment Committee, intimating that they had resolved to meet the noble liberality of Sir Duncan Cameron with a donation of £1,500, making the capital fund for furnishing a permanent stipend to the minister of the new parish of Fort-William £3,000.

PARISH OF DALRY.—The Rev. John Russell, Urquhart, has received the appointment of assistant to the Rev. Robert Stevenson.

THE CHURCH IN NOVA SCOTIA

PUGWASH, Oct. 25th. 1850.

Rev. and Dear Sir,—In order to correct a wrong impression which has gone abroad in reference to the blunders which disgraced my last Missionary Report, I have to state, that my manuscript bore not even the smallest of these blunders, and that therefore I am not responsible for them.

I am, rev. and dear sir, etc.

The Editor of the } THOS. TALLCHURCH.
Monthly Record, etc. }

THE REPORT OF THE REV. G. W. STEWART.

The above-mentioned report can scarcely fail to be read with satisfaction by those who take an interest in the progress of the work assigned by Providence to the Church of Scotland in this Province. It ought to be a constant endeavor to take such views of missionary operations as transcend the narrow isolated region of sect, and carry the intellect and affections of the beholder into the wide field of the world, where men are perishing in ignorance, superstition and cruelty, and are hurled forward into eternity, where there is a heaven for the holy, and a hell for the impure. The Christian soldier has his duty, doubtless, assigned him in one particular cohort of Christ's army, and there he is bound in reason and in duty to perform his part; but he is to remember that one single portion of the Church cannot alone win the battle, and, while he is not ashamed of his particular corps, it is treason to the great cause to depreciate the character or labors of other allies in the field.

For no merely sectarian reason, therefore, do we rejoice in Mr. Stewart's labors. In the vast district in which he officiates there seems to be a necessity for additional means of grace. Not to speak of those professedly adhering to the Kirk, there seems to be in the different settlements a moving population, whom the Churches long established have not overtaken. In his report we perceive symptoms of an interest in divine things awakened, and a hearty welcome given to him in his endeavors to do good among the people. The large attendance upon his public ministrations shows their sense of the importance of religion, and their conviction that his public teaching is fitted to enforce its claims, and deepen in their hearts its foundations. So long as such an excellent missionary is enabled, by the help of God, to persevere as he has begun; so long as he confines his attention not merely to the parade of public services, but perseveres in visitation from house to house, and in the endeavor to teach in Bible classes the elementary principles of religion to the young, and thus plainly and practically urges duty, we feel assured that his coming amongst us will remain a blessing, and his success in the formation of congregations and the erection of churches will follow as surely as effect follows cause.

The salvation of souls is ultimately God's work, but we are honored in being fellow-workers with God in this great concern. We sincerely congratulate the Presbytery of Halifax, and the people of Musquodoboit and Truro, in having obtained the services of such a diligent, efficient, and consequently acceptable missionary, as this report shows Mr. Stewart to be.

FEMALE ASSOCIATION, ST. ANDREW'S CHURCH,
NEW GLASGOW.

Female believers *ought* not to remain undistinguished among those who serve the Redeemer. They owe more to the Christian religion, in a social point of view, than the male portion of the Christian world. The benign spirit and loving precepts of the Gospel, which is the beauty of holiness, must commend it to the intellect and feelings of women, formed as they are to develop their energies and determine the direction of their lives under the influence of pure love. The very fundamental law of the Gospel is in a special manner the fundamental law under which woman accomplishes the noblest achievements of moral heroism, and creates her sphere of duty. And when we consider the influence exerted by females upon the other sex, who are made of sterner stuff for the coarse scuffles of human life, the impossibility of high civilization without it, and the fact that all mankind are consigned over to a mother's training, and a mother's insinuating tenderness, at a period of life, when its lessons are never forgotten, and its impressions are indelible, it must be admitted that while the religion of Jesus Christ has much that recommends it to females, they have much in their natures that makes them important auxiliaries, whom its advocates ought to enlist in their cause.

These principles of a general bearing are illustrated in many examples in Biblical history. In the Old Testament narratives appear shining instances of their tact and devoted zeal. When the word was proclaimed among the Gentiles, devout and honorable women came forward and confessed Christ. Dorcas immortalized her name by the employment of her time, not in the advocacy of woman's rights, but in tender and matronly provision for the wants of the comfortless poor. And, as on the day of crucifixion a group of females sympathized with the Divine sufferer, so now when Christ is crucified afresh by the coldness, deadness and worldliness of professedly Christian communities, there is often a small band of pious females, who strengthen the hands of the office-bearers of the Church, prevent God's judgements, and besiege heaven with prayers for a blessing upon ordinances.

We have been led to these reflections by the reports of Female Associations in connection with our Church, which have appeared from time to time in this periodical, and by a note handed to us by the Secretary of the La-

adies' Association of St. Andrew's Church, New Glasgow. This Society has been in existence for three years, and has raised sums averaging each year twenty pounds. The chief object of the Association is benevolent, but hitherto the principal part of its funds has been devoted to the improvement of the Church, and the increase of comfort for the worshippers. Through the taste and liberality of the ladies, a very beautiful marble font, costing £30, has been placed in front of the pulpit of St. Andrew's Church—a praiseworthy act, as showing their enlightened view, that one sacrament is as holy and important as the other, and that, if large sums are expended upon communion services, gifts of equal amount and generosity should not be grudged for the solemn performance of the great initiatory rite of Christianity. The members of this Association have also contributed £20 of the very handsome sum of £120 expended upon the purchase of a fine bell—an article important, where regularity and decorum are valued among the worshippers of God on the Sabbath day.

We feel bound to mention, with special thanks and admiration, the liberality of a gentleman in Toronto, of the Wesleyan persuasion, in connection with the bell. As it was thought that there might be some difficulty in raising the required amount, Miss Annie Fraser, the Secretary, applied to Mr. John Macdonald for a little aid. This gentleman, with an unsectarian liberality, for which all who know him give him credit, sent ten pounds. Our friends ought to know, for we are assured that they shall highly appreciate such a gift from a permanent member of another Church, conspicuous among the Churches for system and liberality.

The income of this Association has been, during the past year, £16 10s. 4½d.

OPENING OF THE NEW CHURCH AT WEST
BRANCH EAST RIVER.

This elegant and substantial building must be added to the long and laudable catalogue of our new churches. The two ancient churches in which the Rev. John Macrae officiated for a long period, are on the point of disappearing. That on the *East Branch* was supplanted by a noble edifice, opened by his son, the Rev. Donald MacRae, much regretted by his people here, before he left for a new sphere, which he fills with credit and efficiency. On the last Sabbath in November the new church at the *West Branch* was opened by the Rev. Dr. McGillivray officiating in the forenoon, and the Rev. Allan Pollok in the afternoon. The Rev. Alexander Mackay preached on Monday. All the pews were sold on that day, with the exception of thirteen, and realised £1580—the largest sum yet obtained by any of our congregations on a similar occasion. A great many of the pews were sold wonderfully high, showing by their

liberality, the deep interest of the people. The congregation, in addition to building the church, bought also a large farm, and, as the result of the sale is so ample, it is said that they propose to proceed with the erection of a manse. The church is as elegant, substantial and comfortable a place of worship, as could be desired. It is seated for about 800, but will hold a great many more. What zeal does all this evince on the part of our people! What capabilities of good have they exhibited in the erection, in the times of their spiritual destitution, of such noble houses of prayer! May God make these edifices lovely in the beauties of holiness.

NEW CHURCH AT BARNEY'S RIVER.

This church is, we understand, nearly completed. It will be opened, it is believed, in the month of January. As far as a cursory view of it, when in an unfinished state, would permit us to form an opinion, we would pronounce it equal to the rest in comfort and elegance.

CHANGE IN THE EDITORIAL MANAGEMENT OF THE "MONTHLY RECORD."

Because of the resolution of the late *Record*-Committee to discontinue the publication of the magazine, the Committee of Synod requested me to take charge of it. This I agreed to do for the space of a twelvemonth. My principal motive in this agreement was a desire to see the periodical established on a sound and self-supporting basis, and my difficulties were inexperience in such work and the engrossing nature of other engagements. That I might contribute my share, however, to the work of maintaining our institutions and upholding our Zion in her useful career, I undertook the labor, as a temporary arrangement, intended to pave the way for one more permanent.

The term above-mentioned has expired, and with the publication of this number ceases my connection with the paper, as editor. I have endeavored to make it, not merely a general repository, but a magazine of the Church of Scotland, and thus possessed of its own denominational importance, as a contribution to the ecclesiastical literature of the day. I have made applications to every quarter I could think of, with the view of opening up original sources of instruction. I have, also, endeavored to make its readers acquainted with the doings of other churches, wherever there was room for the admission of such matter. I have endeavored to urge faithfully upon our own church the performance of her part in the great division of labor, which the separation of the Church of Christ into sections imposes upon each division of the grand army of the faithful, and while freely discussing principles, it has never been my aim to engender a sectarian spirit. Alas! it is not so much principles as hatreds that divide the churches and

hinder the overflow and triumph of Christian love. Towards every minister and congregation I have, in my management of this paper, endeavored to maintain the strictest impartiality and strengthen every brother's hands in his peculiar sphere of labor. These are the things at which I have aimed, and it is for others to say how far they have been reached.

The ministers and others, who have kindly contributed, deserve my thanks. To mention names would be, however gratifying to me, an invidious proceeding: but I believe that it is unnecessary, as the readers of the *Record* know tolerably well who are the persons that have aided in this pious adventure. We cannot refrain from pointing to our "*Scotch Correspondent*," however, as an example of one who by his willingness to enlist in the service, the punctuality and sensible instructive tenor of his letters has imposed on us a debt of gratitude. I can only wish these kind friends the same pleasurable feelings as I experience at the remembrance of our having been associated in a good work. To others, who might reasonably have been expected to lend a helping hand, but have not, I wish the full benefit of their own hopeful self-congratulations, and food for the support of their souls and bodies of a more substantial nature than their barren apologies.

Much needs to be done for the further support of this magazine, and I may be allowed to say, that I think we should all combine heartily for this purpose. It is a delightful circumstance that for this year the services of a most accomplished and competent gentleman have been secured for the editorial department, and all, who know Principal Costley, will agree with me that it could not have fallen into better hands. Still, however able a man is, he cannot make news, and it is news that make a "*Record*." Little scraps of information are precisely the thing wanted, and any man can send such. Every occurrence of a religious character, in our church especially, should find its way through some friendly hand to the pages of the *Monthly Record*. The list of subscribers should also be doubled. Every reader should find another. Just look at the Table of Statistics, and behold what a shameful column is that exhibiting the circulation of *Records* in each congregation! This is the time for agents making up correct lists, collecting the money and transmitting the whole to the secretary. Now is the time for ministers to bring the matter before their congregations, and appoint persons who may visit *every family* and obtain subscribers. Unless there is a change for the better, before the end of next year there is no doubt but the publication must be discontinued. The gentlemen of the Lay Association will justly consider that they have done their part, and leave with others the responsibility of this loss to the church. Let us all, then, be up and doing, in this and every other matter of importance to the well-being and prosperity of our Zion.

ALLAN POLLOCK.

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SCROFULA, OR KING'S EVIL,

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

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