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No. 8.

Day's Town
THE

Vol. V.

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

JUNE, 1859.

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OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

JUNE, 1859.

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

Sermon,

by the Rev. Thomas Jardine, of St. Matthew's Church, Halifax, N. S.

"The transgression of the wicked saith within his heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil." *Psalms 36: 1-4.*

Throughout the whole of this Psalm, there are eminently conspicuous the loftiest expressions and adorations of a devout enlightened mind. It is generally supposed to have been written some time after Saul had begun to manifest his jealousy and hatred to the inspired Psalmist, by repeated attempts to take away his life, and thereby frustrate the purposes of God, as they had been revealed by the mouth of Samuel the prophet. David knew that the name of the Lord was identified with his person, and that all who plotted against him were fighting against God. Accordingly, we find him in every part of the Psalms, characterizing his enemies as enemies of the Lord, and wicked men, and as such he earnestly prays for their destruction. Thus it is that his enemies are characterized in the Psalm before us, about seven years before the death of Saul, when David had been anointed at the command of the Lord, to be king over Israel. He knew that Saul, by his wickedness and hypocrisy, had alienated himself from the favor of the Lord, and had forfeited his kingdom. Saul was made aware of these circumstances; but instead of bowing to the decision of the Lord, he humbled himself on account of his trans-

gressions, he determined to retain possession of the kingdom and secure it for himself, by putting him to death who had been declared his successor. Various means were resorted to for accomplishing that object. Twice did he cause David to expose his life in battle against the Philistines, in the expectation that he would be slain. "Twice did he personally attempt to put him to death by a stroke of his javelin. Jonathan and all the servants of Saul had received instructions that they should put him to death, from which he was saved by the love of Jonathan. For a period of nearly seven years after he had escaped these dangers, he was the victim of unceasing persecution, from which he was only relieved by the death of Saul.

From the general tenor of this Psalm, it seems obvious that it was one or other, or all of these circumstances combined, that directed the mind of David, under the guidance of the Spirit of God, to give utterance to the verses before us, and it will be well to bear this in mind as we proceed in their exposition; for the subject is not confined in its application to individuals in any particular circumstances, or age, or nation. Wherever wickedness has existed—wherever the mercy, righteousness and loving kindness of the Lord have been manifested—wherever his protection has been experienced, the great truth which the Psalmist here sets forth is directly applicable. And although there is a change of subject at the fifth verse, yet it will be observed that there is a perfect unity of thought throughout the Psalm. In the first four verses the Psalmist contemplates and exposes the principles and actions of wicked men. In the fifth, by

a natural transition, he is led in contrast to his previous meditations to contemplate the character of God, and to draw from it such joys and comforts as His goodness is so well calculated to afford. From this, as a conclusion, he is induced to pray for a continuance of that protection which he and all the faithful people of God have ever experienced; while in faith he sees the downfall and final destruction of those that work iniquity. We shall review the first four verses as they occur in their order.

1st verse—"The transgression of the wicked saith within my heart, that there is no fear of God before his eyes."

These are the words of a man much experienced in the ways of mankind. No man knew better than David what it was to have the fear of God habitually before his eyes, and he knew that with such a state of mind as this implies, wickedness was quite inconsistent. It is true that by the corruption of human nature, he himself was led into deep and hideous sins, but the fear of the Lord ever inspired him to the deepest humiliation and repentance, and he finally triumphed over every evil propensity, and was denominated "the man according to God's own heart."

The fear of the Lord is generally understood in Scripture to signify a holy reverence and affection for his person, attributes and ordinances. When we fear the Lord, we have not only a dread of his displeasure and coming judgments, but we have also an ardent desire for his favor. We have a regard for his excellency, and a zeal for his glory. We feel ourselves animated by a pious submission to his will and a grateful remembrance of his benefits. We feel a sincere delight in engaging in his worship, and in endeavoring to render a conscientious obedience to his commands. Knowing these to be the feelings and character of the man who fears God, the experience of the Psalmist led him to declare, as if it were a truth seen in the light of its own evidence that no man could possibly be in the habitual fear of God who was a worker of iniquity. The great truth which is contained in the verse before us is, that the state of the heart in regard to the fear of God is manifested by the outward actions of men. Saul professed to have a reverence for God, who had raised him from an obscure station to be king over Israel, but his actions corresponded not with his professions. Instead of serving the Lord as he was commanded, and doing all things for the advancement of his kingdom and glory, his conduct was that of a selfish hypocrite, whose only zeal was his own aggrandizement; and this was conspicuous throughout the greater part of his reign. Men may profess to be what they please, but the world will judge of them by their actions. If any man professes to believe in God, and yet shows by his actions that he has no fear of God before his eyes, his belief is of the most vague and indefinite kind. Were it not that universal experience brings the fact to every

man's knowledge, it would seem a strange consistency that an individual should say he believed in God, while yet it was evident there was no fear of God before his eyes. We would persuade ourselves that there is scarcely a single individual to be found who, after a calm survey of the works of nature, and an impartial examination of his own history, would in reality conscientiously deny the existence of that God who made and governs all things; and we would also believe that there are few if any who are not convinced of their own immortality and responsibility; and how seldom do we see men acting as if they were their real convictions. They profess to believe in all that God has revealed concerning himself and the final destination of the impenitent; yet there is no corresponding reverence manifested in their conduct, either in regard to his authority, or laws, or institutions; nor do they show by their actions that they have any dread of his coming judgments.

Are there any in this assembly who are living in the habitual practice of any known sin? We would say to such, so long as you continue in your present practice, whatever may be your professions, there is no fear of God before your eyes. You profess to be the disciples of Christ, but you are none of his. The disciples are known by their works, as a good tree is known by its fruit. If you have the fear of God before your eyes, and regard him as one who cannot look upon sin but with abhorrence, you will study to avoid every appearance of evil. If you fear him as a righteous God who has denounced punishment against transgressors, you will not continue to despise his threatenings and neglect his warnings, but will endeavor to flee from the wrath to come. If you fear him as that Almighty Being who is able to perform as he has threatened, you will feel an abhorrence at every act of transgression, and will endeavor to avoid the pending destruction by instantly repeating your sins and closing with his gracious offers of mercy. Try yourselves, then, by the test which the Psalmist has given, because if you have the fear of God before your eyes, you are assured you will depart from iniquity.

The three verses which immediately succeed may be considered as an illustration of the first.

2nd verse—"For he flattereth himself in his own eyes, until his iniquity be found to be hateful."

Whenever a man has lost the fear of God, he has lost all motives to holiness, and his evil desires and corrupt propensities become supreme over his soul. The chief, if not the only inducements which can incite him to a life of holiness are the beauty of holiness itself, as it is exemplified in the character of the blessed Lord and Saviour Jesus Christ; the gratitude which we owe to God for the multitude of his tender mercies towards us; the glorious rewards that are promised to the righteous, or the fearful punishments that are denounced upon the wicked. If any

heathen, with a view to the conversion of their souls to God, these communications are opportune while they will be welcome to our readers, who have perused with profit and delight, the facts and sentiments which so felicitously drop from their pens. While rendering these gentlemen this public acknowledgment of their services to this magazine, we direct attention also to the article of "Caustic," written by a correspondent near us, who has been a constant and effective coadjutor in the pages of the Record. "Honor to whom honor is due!"

CHRISTIANITY A MISSIONARY RELIGION.

"All power is given to me in heaven and earth," said Jesus to his disciples, in Galilee, shortly after his resurrection. "Go ye, therefore, and teach all nations." "Wilt thou, at this time restore again the kingdom to Israel?" the question addressed to him at the Mount of Olives, immediately before his ascension. The reply of Jesus (Acts i., 7. 8) contained in reality, the announcement of the manner in which them wishes should be fulfilled, although they understood him not at the time. But it also involved a new principle, equally little comprehended by them, until several days afterwards,—a principle as novel to the world in general as to the disciples,—that of missionary enterprise for the propagation of a system of religion. It is singular but certain, that in reading ancient history, no instance whatever occurs, in which one nation, either habitually or occasionally, attempts to enforce its religious views upon another. In this weeping assertion, the ancient people of God may be fairly included; since, although various regulations were imposed upon them, relative to the stranger, who might seek participation in the benefits of their faith, and therefore, they received, but could scarcely be said to welcome, proselytes, nothing existed among them corresponding to what Christians mean by missionary effort. Indirectly, indeed, after their captivity and dispersion, they exerted an influence upon the opinions of the idolaters, throughout whose countries they were scattered, the extent of which has not yet been duly appreciated. Mightier still, without a doubt, were the effects produced upon the kings of the nations surrounding the Mediterranean Sea, by the translation of the Hebrew Scriptures into Greek, at Alexandria, 34 years before Christ. But with all this, by which God was silently preparing the way for the fulness of time, we read of no Israelites devoting themselves to the work of actively propagating their views among the heathens, by whom they were encompassed.

And with regard to all other nations, Presbyterianism was a thing unknown. The word would have no meaning to a Greek or Roman, in relation to religion. A proselyte to them, was simply a stranger or a foreigner. Such

was the literal interpretation of the word originally. The idea of inducing a man to alter his faith ('if faith it could be called, which faith was none,' that is, in our sense of implying a series of doctrines), never occurred to Pagan poet, priest or monarch. Let it be clearly understood that, until such Greek and Latin expressions as the early Christians employed to signify a change of belief, had been baptized in the teaching of inspiration, the notion had never mingled itself with the current of human opinions. And the same may be said of every word or phrase, such as repentance, faith, regeneration, the atonement, etc., considered from a religious point of view, which has been adopted into the language of theology. So that, as to the meaning attached by the apostles to the phraseology of their addresses after the day of Pentecost, and with difficulty conveyed by them to the minds of their hearers. They might be said, in this sense also, simply upon the exposition that they used but one language, "to have spoken with new tongues." For surely, (without, however, intending for a moment to insinuate, that the apostles could not and did not speak in the greatest variety of languages and dialects, when occasion demanded,) that is entitled to be termed new, of which the whole meaning is new.

To return to our subject, up to the date of the Christian era, no people had ever engaged in missionary enterprise; and since that period, the votaries of no other system besides, (with one exception,) to be noticed hereafter, has manifested, or seems likely to manifest this remarkable, this uniform tendency. Christianity alone, of all religions, is that which will never let the world slumber. Its nature is such, that it cannot. During its most corrupt period, energy enough still existed to induce ambassadors of Christ to go to the ends of the earth: and Popery itself, has produced men willing to brave every hardship and to endure every privation in the arduous labor of persuading men to embrace its errors together with its truths.

Now, this is one among the many other peculiarities of Christianity, eminently calculated to excite deep reflection. Conceive if you can, a Buddhist, or a Hindoo Brahmin visiting Halifax or Pictou, sent by the Calcutta Shastree Society, or the Chinese grand Llama Society, to persuade us to embrace *their* religions.

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Two questions arise from these remarks. Why, on one hand, have the votaries of other systems (together with heathens may also be classed, with regard to this point, the Deists, Atheists, Pantheists, and Infidels generally, who scoff at the Bible,) never made the attempt to propagate their views by active missionary enterprise? Why, on the other, is Christianity alone thus distinguished? Why did the Romans, for example, after any of

the express command of God, and having been called to account by Samuel, he attempted by false excuses to justify himself, and in his hypocrisy even went so far as to make it his boast, that in his disobedience he was acting with a single eye to the service of God. How apt are all men to attach a value to the good opinion of their fellow-men, while the approbation of God is set at naught. The sinner may exult for a time in his fancied security from detection,—he may even die and bear the respect of short-sighted mortals with him to the grave. But what will this avail, when he takes his stand at the judgment seat, to be tried by the searcher of hearts, when every secret shall be exposed before an assembled universe? Would that men in their actions of iniquity and words of deceit would ever bear this in mind, that they cannot deceive the all-searching God—the omnipotent Jehovah!

But the verse goes on to say that the wicked now "hath left off to be wise and to do good."

From the first part of the history of Saul, we are induced to form a favorable opinion of him, for we see many things amiable in his temper and laudable in his conduct. Before he was called to the throne, he was known to be an affectionate, an obedient son; and in his acceptance of the kingdom, he manifested a praiseworthy and pious humility. For the discharge of his important office he was endowed by the Lord with superior understanding, courage, zeal and activity, which rendered him during the first two years of his reign, both a wise prince and a brave and successful general. But a melancholy change in his character rapidly succeeded, which shewed that he never had had the fear of God really before his eyes. Instead of honoring him, and studying to advance the cause he was appointed to promote, the words of his mouth became iniquity and deceit; he left off to be wise and to do good. Hypocrisy became the ruling feature in his character, and meanness, cowardice and treachery took possession of his soul. And, as with Saul, so is it with multitudes in the world around us. Many set out with joy upon the Christian warfare, and for a time appear to pursue it with fortitude and zeal. They have not considered the multitude nor the nature of the enemies against which they were to be called upon to contend. Their resolutions were wise and good, but not of sufficient strength to withstand the vigorous assaults which are made by the spiritual enemies of mankind. The pleasures of the world in their thousand allurements—the cares and perplexities of life in their baffling impediments, soon tend to eradicate every good principle from the mind. The glimmerings of what appeared to them true faith first begin to grow feebler, and are finally extinguished. The understanding becomes darkened—the convictions are perverted and extirpated—the seeds of virtue are eradicated, so that what really seemed good beginnings finally came to naught—they have left off to be wise and to do good.

4th verse—"He deviseth mischief upon his bed, he setteth himself in a way that is good, he abhorreth not evil."

In this verse the Psalmist carries us a step further in the downward career of the wicked. By leaving off to be wise and to do good, there is implied the negative sin of omission. By devising mischief upon his bed, and setting himself in a way that is not good, there is implied the positive sin of commission. The one paves the way for the other, which follows as a necessary consequence. The former is highly culpable, inasmuch as it involves neglect and disregard of duty—the latter is not so, inasmuch as it involves not only a neglect and disregard of duty, but there is also a positive infringement of the laws of God. It is also aggravated by the time and place of its commission. It is no sudden thought, a passing emotion, but is deliberately meditated and determinedly resolved upon. For, it is devised when the busy world is hushed in repose, when there is nothing external to disturb upon the mind or interfere with its meditations. It is at that season when the soul the righteous loves to hold communion with its Maker, when it delights to soar above the world and its petty cares and enjoyments, that it may revel in the undisturbed possession of heavenly converse. But the soul of the wicked man, on the contrary, retires from the active scene of its vicious labors, only to plot and devise mischief. Saul endeavored to encompass the life of David, but the protection of the Lord was over his servant. In vain was a wicked hand stretched against him whom the Lord anointed. Not satisfied with harrassing and persecuting David by day, the evil thoughts of Saul pursued him by night, devising many acts of mischief for the succeeding day. It only did the conduct of Saul show that he abhorred not evil, but he seemed from some of the late acts of his life to take a positive pleasure in wickedness. His heart was completely hardened that no crime seemed him too atrocious, provided that he gained it the accomplishment of his object. So it is with all men who deliberately pursue a course of wickedness. As the righteous man goes on from one degree of grace unto another, until he arrive at the stature of a perfect man in Christ, so the wicked man goes on from one degree of sin unto another, till a life of sin actually becomes necessary to his existence, and then, so far from regarding evil with abhorrence, he really looks upon it with an eye of pleasure.

The following article has been kindly sent to us by our attentive Correspondent in Scotland. It is appropriately preceded by a contribution on the same subject, from a kind friend and brother in Newfoundland. As we believe that our church is now entering upon the great work of the enlightenment of the

heathen, with a view to the conversion of their souls to God, these communications are opportune while they will be welcome to our readers, who have perused with profit and delight, the facts and sentiments which so felicitously drop from their pens. While rendering these gentlemen this public acknowledgment of their services to this magazine, we direct attention also to the article of "Caustic," written by a correspondent near us, who has been a constant and effective coadjutor in the pages of the Record. "Honor to whom honor is due!"

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their conquests, never contemplate the notion of altering the religion of a country, or of casting down the idols worshipped by the conquered, and of setting up their own instead, either by force, or by persuasion? The reply is, that no Pagan religions were possessed of a doctrinal system. They were not based upon a book. They contain, properly speaking, only a form of worship, which connected itself with no theory of morals, which was associated with no revelation of ultimate relations between God and man, which involved no great leading principles, necessarily intervening themselves with the life of man, individual, social or political. Taking the last of these classes, for example, such an event as the mingling of religious questions with senatorial, or other legislative disputes, is not to be found recorded in the whole Pagan annals of antiquity.

In like manner, a visitor at Rome was not obliged to pay his devotion to the tutelary deities of the city. If, by any means, indeed, he was raised to the dignity of a Roman citizen, then the gods of the capital became his gods of course; and he was at liberty to worship Jupiter, or to sacrifice to Mars. But every man was supposed to have a god of his own, or at least, to be capable of making his choice, according to the objects he had in view, out of the numerous deities belonging to the systems of ancient mythology. Thus did he wish for success in mercantile pursuits? He invoked the aid of mercury. At sea, Neptune will be the object of his devotions; and wisdom will be sought from Minerva. But, in point of fact, every country was understood to have gods of its own; and to these strangers, if they feared their wrath, were careful to pay respect after the fashion of the place; nay, pilgrimages were frequent to places where certain divine powers were supposed to be more permanently resident,—as where an oracle had been established, or a more magnificent temple than common erected; and those who visited such shrines, never conceived that they were, by such adoration, robbing the deities of their own households, districts, or nations. Toleration was then universal; and persecution for religious opinions had no existence; for, actually, there were no religious opinions to involve persecution,—except that there were gods, that they were to be dreaded, and therefore ought to be worshipped. If a man desired, or was supposed to deny these points, he laid himself open to the charge of impiety, and was certainly in danger, like Socrates, of forfeiting his life.

So little comprehended at first, were the differences between Christianity and Heathenism, by the government of the day, that the offer was made, to the early followers of our Saviour, to have his statue, or image, placed amid the other gods of the empire, in the Pantheon at Rome. The stern refusal of this offer, contributed not a little to open the eyes of the rulers of the day, to the fact that the new religion, like ancient Ishmael, was intolerant of

all others; and hastened that deadly struggle which resulted at length in the establishment of Christianity throughout the whole Roman Empire.

Let no credit be supposed due to Paganism for its seeming tolerance of opinion. Let a slur be cast, on this ground, on the religion of our Divine Master, or rather, upon its widely differing followers. All colors are alike in the dark, or to the blind man: sounds equally agreeable to him who is deaf. Toleration was universal and all comprehensive of old, because there were no opinions regarding religion to proscribe, with the single exception of the gloomy dark belief, in which all alike concurred, that the gods were objects of dread, infinitely more wicked than man, but also more powerful, and therefore, to be studiously appeased. Where the whole point of difference consisted in the varying forms of worship, and the varying character of the sacrifices, according to the fashion of the country, the idol which was revered, or the object to be attained, it is clear that a collision of sects or of views was as impossible, as would now be between an Englishman and an Italian, because they build different kinds of houses, and their languages are not alike.

Let it not be imagined, either, that the ancients were totally ignorant of the principles of morality—insensible to the distinction of right and wrong. This would be to free them from all responsibility for their wickedness, and to deny the existence of conscience as a faculty existing among men, however dormant their spiritual condition. Principles of morality they were in possession of, sometimes verging, in the form of their enunciation, upon the sublime simple precepts of holy writ. But they did not associate these with the religion; and it was not the business of the priest to engage in their inculcation. The truth is, that the sole substitutes for the modern pulpit, so far as exposition of doctrine concerned, during the ages of antiquity, were for the people at large, the tragedies acted at the theatres, and for the select few, the schools of the philosophers. Answering to the sublime mysteries of our faith, upon which we base the practice of holiness, and virtue generally, such as, the doctrine of the Trinity and the Incarnation, they had literally nothing. Nay, though it may not be commonly known, they had no word to convey the Christian idea of repentance, none to express the apostolic notion of charity, no word for prayer. The proof of these assertions would, at present, occupy too much space. Suffice it, that such expressions as were adopted from the ancient languages, to imply these and kindred ideas, were (to recur to a previous remark) baptized in the stream of apostolic preaching and conduct, before being permitted to pass current.

With these deficiencies, how could the heathen be supposed capable of engaging in missionary effort? What object was to be gained by prevailing upon the worshippers of Jupiter to adopt instead the religious rites due to Mars?

people were quite willing to reverence
It will thus be seen that the statement
which we began, namely, that our Savi-
in the command which he gave to his
aples to "preach the gospel to every crea-
" was literally introducing a new princi-
into the world, upon which men, previous-
could not have acted, in regard to religion,
they would. In a succeeding article, we
will state some reasons going to prove that,
far as their knowledge did extend, they
could not if they could; and also, enter into
nature of gospel extension directly, as
getting the salvation of men, individually;
indirectly, in its influence upon the race
regards its relations, social and political.

D. M.

NOTES ON THE CHURCH OF SCOTLAND'S
MISSION-FIELDS.

TURKISH EMPIRE—SALONICA.

Some eighteen hundred years have gone by
since a missionary of Jesus Christ saw a re-
markable vision one night in Troas. Like
that of the turning-points of the world's his-
tory, this event did not attract much notice.
The townfolk of Troas did not talk of it next
day.

It seemed to affect the movements of
no one man: but that man was Paul, and
that vision depended the whole future of
Europe. "Come over and help us," said a
man of Macedonia, and the missionary obeyed
his summons. He goes to the Roman colony,
Philippi; but when human nature in Jerusa-
lem would not receive Christ himself, we need
not wonder that the Philippians should
shamefully entreat" Paul, and bid him be-
gone. Poor human nature! it makes a great
mistake about its own merit, but from the days
of Barabbas downwards and upwards, it has
very clearly shown its opinion of the good
and the true. When did any people readily
recognize and joyfully embrace a teacher sent
from God?

So Paul goes to Thessalonica, not however
without having gathered noble firstfruits in
Philippi; and there he builds up a Church
that was long very notable in that country.
From it "sounded out the word of the Lord
not only in Macedonia and Achaia, but in
every place," Paul writes, was there "faith to
wardward spread abroad." Tidings of their
faith and charity comforted Paul in the midst
of his afflictions, and gratefully he tells them
that they were his "glory and joy." And so
the little Church continued and increased for
centuries, until they began to forget that the
gospel was the "power of God." Throughout
the East jangling and logic-chopping, wild
ceremonies and dead rites, took the place of a
living Christianity. There was no heart, no
sense of reality, left among them, and God
does not long tolerate a people that comes to
such a pass. So He gave the land a prey to
the Osmanli Turks, and they have retained it
to this day. And thus the candle that once

burnt so brightly in Thessalonica went out.
Those of the people who still professed the
faith of the Gospel belonged to the Greek
Church, a very dead and Christless form of
Christianity indeed in its present state. With
the Jews, Salonica, as the place came to be
called, remained a very celebrated seat of
learning; and fully three centuries ago, this
part of the population received an immense ac-
cession of strength, by the influx of thousands
of Spanish Jews, driven from their homes by
a cruel persecution. Salonica now ranks as
the third city of the Turkish empire, its popu-
lation being about 80,000, of whom nearly
40,000 are Jews, the great majority descended
from the refugees from Spain. From the year
1490, these Jews have gradually monopolized
all the commerce and all the crafts of the city,
so that now the Turks and Greeks are obliged
to acquire their vernacular tongue in order to
get along at all. A singularly industrious,
and ingenious people, these Spanish Jews, are
they not? Go to that large city, and you will
be astonished to find that you will come badly
off if you do not know Spanish. For many
reasons, this is to me a curious and highly
interesting fact,—very instructive too to him
who will take the trouble to think about it.

But is there never again to be a candle
burning pure and bright in Thessalonica?
Some years ago, the prospect was very dark.
The Gospel was preached under the greatest
difficulties in Turkey. For a Mohammedan
to abjure his religion the stern, immediate
punishment was death. And not only with
the Mohammedans was it thus difficult; but
the heads of the other established sects had a
civil jurisdiction from the Sultan over their
own adherents, so that if a Greek became a
Protestant, the Patriarch had the power—and
he was pretty sure to use it—of exiling him
from his country, or imprisoning him, or, in
extreme cases, putting the offender to death.
The same power had the chief Rabbi over the
Jews, so that things were boxed up in as rigid
and immovable a fashion as can well be con-
ceived. What was to be done? The essence
of Mohammedanism is no progress, so that
change seemed impossible. But with God all
things are possible. He works in a mysterious
way, but sometimes allows us glimpses of the
results of his workings. The war with Rus-
sia broke out; and through the influence of
the British Ambassador, the Sultan published
throughout his dominions a grand edict of
universal toleration. Such an edict was not
dearly purchased, even though the cost was a
war. Already the consequences are beginning
to tell. Dr. Schauffler has baptized several
Mohammedans, and a baptized Turk is now
preaching every Sabbath in Constantinople.
There is a great and constantly increasing
demand for Bibles, and the agitation is ex-
tending to all ranks, and the most remote dis-
tricts. Dr. Pomroy, of Dublin, on the author-
ity of the missionaries in Turkey, states that
the private secretary of the Sultan has lately
abjured Mohammedanism. And if our faith

were greater we might expect far greater results. Russian agents try to represent that in most parts of the country the edict of toleration is a dead letter; but the missionaries totally contradict that. Here is an authentic case that recently happened in the interior. In a dispute between an Armenian and a Protestant, the Pasha dismissed the case, saying that if his own son chose to become a Christian, he had no power to hinder him. He then took the Protestant aside, and privately remarked,—“Go ahead and promote your doctrines, but don't go to work with the hammer and the saw; that makes too much noise and rasping: take the brace and the auger and bore away quietly, and you will soon get through to the other side without any one being aware of it.” Excellent advice, O Pasha: and let us hope that it was followed. Paul spent three years in Ephesus, and did a great work in that time, yet we have the testimony of the town clerk that he was no “blasphemer of their goddess.” Paul knew that if the Ephesians received Jesus Christ into their hearts, Diana would not remain: and that abusing the poor goddess would not make the people listen more readily to him. Perhaps, too, we would come better speed with the Roman Catholics if we preached Christ more, and anathematized the Pope less.

THE SYNOD.

The little importance that always attaches to our Church Courts in this country, referred to by me in the last *Record*, and the coolness with which adherents of our Church look on all ecclesiastical machinery, is seen in the fact, that although our Synod meets year by year, and although its business often becomes subject for newspaper discussion, yet seldom does a member of our church give us his countenance, or show his face within synodical precincts. Only the few clergymen connected with our denomination, and fewer elders, sit and wearily plod through the business of the church. Is it so at the meeting of sessions—at the meeting of a magistrate's court—at the meeting of Assembly, or at any meetings of importance to the public? It is useless to answer this question; the answer is so well known by every one who has been month after month and year after year an ardent attendant on every petty trial and every public meeting, but who has never yet been present at a meeting of any church court. The reason must be that our people feel very little interest in church matters. Be it so. Perhaps the day may soon come—yea, it already seems drawing, when an interest for your church may be awakened in many of your minds, at a time not so hopeful as the present—at a time when a helping hand may come too late.

According to adjournment, as published in the minutes, the Synod of the Church of Scotland in Nova Scotia and Prince Edward's Island meets in St. Andrew's Church, Pictou, on

Wednesday, the 29th of June current. Following the usual custom, a sermon was preached by the moderator, the Rev. J. Pollok, at 11 o'clock on that day, in church. Immediately after which, the Synod will be opened for business. Many matters of importance are likely to be on the table in the present circumstances every reader can imagine how they may turn to be of the vital influence for the increase or the diminution of our Zion. Is there a man who does not feel an interest in every matter connected with her welfare? I cannot believe there is a man whose soul is so dead, whose feelings are so benumbed, as that he is careless whether the church shall flourish or shall fade. If it is many an hour is more unprofitably spent than it would be giving countenance and moral support to our court, as well as informing one's ecclesiastical proceedings. Past experience teaches that enemies may find their way amongst us, for purposes which are unwelcome of being referred to; and if friends are not enough in their affection for the church to profess to love, as to find it inconvenient to spend an hour or two in our highest court, we need not wonder at the want of prosperity which we have often had cause to deplore. The Synod, you may as well be informed, is an open court, and any one, man, woman, or child (provided they keep silence) may be present at its meetings. Reports circulated and rumors go afloat concerning these meetings, which are often prejudicial while the presence of others not engaged in the immediate business would have the effect of at least elucidating the truth. Let it be seen, then, by the fullness of the attendance on the 29th of June, and following days, that there are some parties in this country interested in the welfare of the Church of Scotland.

CAUSA

DR. ROBERT LEE ON INNOVATIONS.

Dr. Robert Lee having been charged with making innovations upon the usages of the church in his mode of conducting public worship in Old Greyfriars, Edinburgh, the following was his defence. It is valuable to the people as showing the importance of adhering to the directory and not the customs of a particular district. A committee was appointed to make an investigation on the occasion of the foregoing address, but their report was too lengthy for these columns. We subjoin Dr. Simpson's speech upon his motion, which was carried by a very small majority. It gives nearly the substance of the report of the committee.

Dr. Lee then proceeded at great length to address the Court in reply to the question

to him at last meeting. He was first asked whether an order of divine service unknown to the Church of Scotland, and inconsistent with its rules and practice, had been introduced into Old Greyfriars' Church? To which he should say no, nothing of the kind. The order of worship now practised in Old Greyfriars' Church was the order set forth in the Directory for Public Worship of God, which order was solemnly sanctioned by the General Assembly of 1645, and three days afterwards no less solemnly confirmed by act of Parliament, which order the General Assembly ordained and commanded every minister within its bounds solemnly to observe. Having read the words in which the Directory was enacted by the Assembly and the Estates of Parliament, he said he would ask when this solemn legislation had been repealed? It was commonly said that the Directory was not ratified at the Revolution of 1689, that it did not enter into the Treaty of Union, nor was it mentioned in the Act of Security. But was there any minister or elder of this Church so ignorant as not to know the reason why it was not so ratified? Why, at every time when the Estates of Parliament were discussing the Revolution Settlement in 1689 there appeared an address of the Presbyterian ministers and Professors of the Church of Scotland to the Estates of Parliament, which address showed what they understood to be the law of the Church, and in which they called on the Estates to sanction, besides the Westminster Confession, the Larger and Shorter Catechism, the Directory for the Public Worship of God, and the Form of Presbyterian Church government and Discipline—that was to say, the whole five documents composed or compiled by the Westminster Assembly—to all of which they knew that the Church and State had solemnly committed themselves; and the only reason why the Estates did not sanction the whole of these documents was, that they were exhausted by the hearing of the discussion on the Confession of Faith, and would hear no more; but, instead of the Church applauding them for their obedience, they were informed by the pamphlets of the time that the indignation of the Churchmen was so excited that the influence of the Commissioner had to be interposed in order to quiet them. The Churchmen of that time did not hold that any practice that had not been in the law of the Church; they knew well that the Directory was the only law. After warmly protesting against the insinuations which had been directed against him in this quarter at present, and which had often been very plentifully made in the discussions which took place in last Assembly, and which seemed to amount to this, that he had committed perjury, or a breach of his ordination vows, in having followed the Directory, Mr. Lee quoted an act of the Assembly of 1689 as proof that the Directory had never been repealed, by which the Assembly enjoined the reading of the Holy Scriptures of the Old

and New Testament at each diet of public worship; and called the attention of all the Presbyteries and ministers of the Church to the regulations on this and other particulars connected with public worship and spiritual instruction contained in the Directory for the public worship of God, trusting that the principles maintained in that Directory will be duly observed. He would beg to ask his reverend brethren of this Presbytery whether they had duly observed that act, and whether they had looked into the Directory to see whether they were complying with its injunctions. He had endeavored to obey the only statute law of the Church in this matter, and because of this compliance and obedience he stood, along with his kirk-session and congregation—for they were all involved in the same accusation—before this rev. Court this day.

But it was said that custom was the law of the Church in this matter. It was very true that in some cases custom was of great force in deciding what the law was; but as to this custom, he should like very much to know what it was. Uniformity of worship—what was it? For his part he had never heard of it. In point of fact, did not every man do what was right in his own eyes? He sang as many psalms as he pleased, read as many chapters as he pleased; he prayed, read and sang as he pleased, nobody finding fault so long as he did not depart from the tradition which circulated around him. It was only when a man began to obey the law that he was thought a transgressor, and was found fault with. (Applause.) That, then, was his answer to the first question.

The second question put was this, whether a liturgy had been introduced into the public worship at Old Greyfriars? On this point he had been informed that the meaning of a liturgy was a printed form of prayer. Now, he had looked a good deal into liturgical writers, both ancient and modern, but such a definition of a liturgy was quite original so far as he had ever heard or read. Writers on liturgical matters told them that a liturgy was a form of public worship or service ordained by authority in any church, or binding on those who ministered in that church. Its having public authority was of the very essence of a liturgy, and without it it was no liturgy at all, whatever else it might be.

Liturgies were divided into 3 classes—first, those wherein the prayers, succession of services, sermons, attitudes, &c., were all strictly laid down, and where no discretion of any kind was allowed to the minister, such as the three great Greek liturgies, the Roman liturgy, in its various forms, the Lutheran and the Anglican liturgies; secondly, where the prayers to be used were furnished by proper authority, and were obligatory on the officiating minister, but where a certain discretion was allowed to add or to omit, such as the liturgies employed by the Church of Scotland from its foundation to 1614, and all the Calvinistic or Presbyterian liturgies whatever; and, thirdly, liturgies

containing rubrical directions without examples, suggesting the matter and the order, but not the language, such as the Directory which succeeded Knox's Book of Common Order in 1644, which, though not liturgical in form, was so in its essential form, and which was objected to by the independent brethren of the Westminster Assembly on that very ground. Nay, the authors of the Directory called it a liturgy themselves, for they state that they have been moved by certain considerations to put aside the "former liturgy," thereby plainly indicating that the Directory itself was also a liturgy.

After adverting to Baxter's liturgy and others as proving that the Calvinistic and Presbyterian Churches recognised the use of a liturgy, Dr. Lee asked how could he be charged with introducing a liturgy? He had chosen to compose and to print and publish certain prayers. They were his own prayers. As there was no law of the Church respecting the reading of prayers any more than the reading of sermons, he had as much right to read his prayers as others had to read their sermons. He did not know what other men felt, but he felt it to be an impropriety to address extempore effusions in his own name and that of his fellow-worshippers to Almighty God, to the Majesty of heaven and earth. This was, however, matter of opinion. He would say that his prayers, whatever might be their merits or demerits, could in no sense be called a liturgy according to any idea of a liturgy he ever heard propounded. He denied, therefore, that he had introduced a liturgy.

The third question regarded certain forms and postures introduced into the public worship in Old Greyfriars' Church. He supposed the postures referred to were, standing to sing and kneeling to pray, and they were told by implication that those postures were unknown to the Church of Scotland, and inconsistent with its rules and practices. After showing that this practice was not unknown in the Church of Scotland, the reverend doctor said the congregation of Old Greyfriars chose to stand to sing. They did so because they thought they could sing better standing; they did so because they believed that standing was, and sitting was not, an attitude of reverence and proper to worship.

As to kneeling at prayers, was that also unknown to the Church of Scotland? If it was unknown, he would only say it was a great pity, and that it was time it were known, both speculatively and theoretically. He thought it would be somewhat harsh and a little presumptuous if the Presbytery of Edinburgh or the General Assembly were to censure himself and his congregation for doing what was done by Daniel, Peter, and Paul, and, so far as they knew, by the Christian Church which the Apostles founded.

Dr. Lee then proceeded to meet the objection that he ought first to have come and asked the sanction of the General Assembly to these alterations. As to this he had to say that the

General Assembly moved so very slowly, hung up these matters so long, that they had little chance of getting through it in the time of himself or of anybody now living.

He had also to ask his brethren whether they were not in point of fact notoriously transgressing the laws of the Church in various matters. They were all aware that it was the law of the Church that baptism should be performed in public, even that marriage should be performed in presence of the congregation, and that the rebuking of offenders should take place before the congregation. In these and other matters all of them had broken the laws of the Church, as laid down in the Confession of Faith, the Directory, and other standards, and they had done so without asking permission of the General Assembly.

He therefore hoped they would bear witness for a weak brother who, in good faith, with pure intentions towards the Church of Scotland and with a sincere desire for the edification and peace of his own congregation, had ventured to do what the Assembly of 1850 had commanded them all to do. He might have permitted to add, that the elders of Greyfriars whose representative was here, and who would confirm what he now said, had desired him to state that they sympathised entirely in the views which he (Dr. Lee) held in this matter, that they sympathised with those "innovations," if such they might be called, believing them to be conducive to solemnity, to purity, and to edification; and that so far as he knew, every member of the congregation was of the same mind with them. There was no division here, no controversy had been excited, the Church had not been weakened, no scandal whatever had been created. (Applause.) The reverend doctor then cited several ancient innovations, and contended that they had no reference to a case like this. He went on to remark that the Presbytery had not taken up this matter on a representation made to them, as recommended by the Assembly of 1858.

PRESBYTERY OF EDINBURGH.

This Presbytery held a special meeting on Tuesday, for the purpose of taking into consideration the report of the committee presented at the previous sedurant, in regard to alleged innovations by the Rev. Dr. R. Lee on the mode of conducting public worship in the church of which he is minister.

The Rev. Dr. Simpson, Kirknewton, in referring to the book of prayer used by Dr. Lee as a form of service which bore a close resemblance to that of a sister Church, and condemning the innovations made by the reverend Doctor as quite contrary to the usages and practices of the Church of Scotland, contended that the only way competent for a Presbyterian minister to obtain changes in the mode of conducting public worship was by going to the General Assembly, and getting the sanction of the Supreme Court of

rch. To act in any other way was not-
but Independency; and he (Dr. Simpson)
ed that Dr. Lee would see the improprie-
of the steps he had taken, and discontinue
innovations which had been introduced
the church of Old Greyfriars.

He proposed the following deliverance for
adoption of the Presbytery:—"The Pres-
bytery having received and considered the re-
port of the committee given in at last meeting,
pursuance of the remit made to them under
23d Feb., 1859, find—1. That the prac-
tice has been introduced into Old Greyfriars
Church, Edinburgh, of standing at the sing-
ing of psalms, and of kneeling at prayer, and
which the Presbytery disapprove as incon-
sistent with the immemorial usage of the Church
of Scotland. 2. That the prayers are read by
Dr. Lee in public worship. 3. That Dr. Lee
and others officiating for him, in Old
Greyfriars Church, use a book, either in manu-
script or printed, entitled 'Prayers for Public
Worship,' a copy of which has been laid on
the table of the Presbytery. 4. That the or-
der of service contained in the said book, and
so far as admitted by Dr. Lee to be an ex-
pression of the mode in which he conducts the
services of the congregation, is at variance
with the law and usage of this Church in the
following respects:—1. That he commences
public service with the reading of verses of Scrip-
ture, as an introduction to the devotional ex-
ercises. 2. That, after the confession of sins,
certain passages of Scripture are read, styled
'comfortable words,' and which may be re-
garded as occupying the place of what is term-
ed absolution in other liturgies. 3. That the
prayers are broken into fragments, and al-
though Dr. Lee explains that in using them
he gives them a continuous form, yet from
their structure—each short prayer being com-
plete in itself—it is impossible to give them
that real unity which is agreeable to the law
and practice of the Church. 4. That in the
use of this form, the people are directed to
say 'Amen' audibly at the close of each
prayer—all which, being innovation, unknown
to this Church and unauthorized by it, the
Presbytery agree to enjoin, as they hereby do
enjoin, Dr. Lee to discontinue the same, and
to conform in future to the order and form of
public worship as established in the Directory
of Public Worship confirmed by Acts of
Assembly, and presently practised in this
Church."

NEVER DESPAIR.

Never despair! when the dark cloud is lowering,
The sun, though obscured, never ceases to shine,
O'er the black tempest his radiance is pouring,
While the faithless and faint-hearted mortals
repine,
The journey of life has its lights and its shadows,
And heaven in its wisdom to each sends a share;
Though rough be the road, yet with reason to
guide us,
And courage to conquer, we'll never despair!

Never despair! when with troubles contending,
Make labor and patience a sword and a shield,
And win bright laurels, with courage unbending,
Than ever were gained on the blood-stained field;
As gay as the lark in the beam of the morning,
When young hearts spring upward to do and to
dare,
The bright star of promise their future adorning,
Will light them along, and they'll never despair!

The oak in the tempest grows strong by resistance,
The arm at the anvil gains muscular power,
And firm self-reliance, that seeks no assistance,
Goes on seaward, rejoicing, through sunshine and
shower;
For life is a struggle, to try and to prove us,
And true hearts grow stronger by labor and care,
While hope, like a seraph, still whispers above us—
Look upward and onward, and never despair!

CHURCH IN LOWER PROVINCES.

(For the "Monthly Record.")

TRANSPLANTED FLOWERS.

The Sabbath School of St. Andrew's Church
in this city has lately been called upon to
mourn over the loss, by death, of some of its
scholars. Death is at all times an unwelcome
visitor; but more especially so when he takes
from among us the young and the beautiful—
those who give promise of a life of usefulness,
both to themselves and others. Truly death
does "reign over those who have not sinned
after the similitude of Adam's transgression."

Some three months ago we buried little
Tommy H——, a beautiful child of about five
summers. The light blue eyes in his delicate
countenance looked like violets blooming amid
a bed of snow-white lillies, while a profusion
of flaxen curls fell gracefully over a noble
brow. His clear shrill voice was like the
music of an angel choir,—too rich and heav-
enly for this sinful world. Little Tommy was
acknowledged to be one of the most beautiful
flowers in our Sabbath School garden. But
he was not only remarkable for the beauty of
his personal appearance. He had a cheerful
disposition, winning and engaging manners,
and always evinced a lively and active spirit.
It was, indeed, painful to part with such an
one!

About a fortnight ago, another of our ten-
der plants was taken from its home on the
earth, and placed, we trust, in a land where
flowers bloom perennial, and where the storms
of winter never prevail. William H. K——
was the next one whom the Lord of the vine-
yard thought fit to take away—a lad of about
8 years of age. Unlike the delicate and mod-
est lily which had just been removed, his
sparkling eyes and ruddy cheek gave promise
of a length of days, and a length of unmiti-
gated happiness. But such, alas! are the
hopes and expectations of mortal man! Ver-
ily "we know not what a day may bring
forth." Of William we had much hope. His
beneficent Creator had endowed him with an
intellect of a superior order—which, together

with a keen perception of whatever presented itself to his observation—"bespoke for him a prominent sphere in the business and duties of life. O! how sad was our heart, and how solemn did we feel our duty to be when we beheld his vacant seat in the class after his death!"

After two such trials in the night of affliction, one might fain hope that the day of rest would soon dawn. But such was not the Lord's will. Within a week after this loss, another of our choicest flowers drooped its lovely form, and withered beneath the cold blast of death. John K——, a brother of the above, and a lovely boy of ten years of age, was the one on whom the icy hand of death was now laid—one whom, above all others, our affections were firmly placed. The opening bud of the summer rose was not more beautiful than he. Being of a meek and gentle demeanour, he endeared himself early to his teachers and school-mates—while the sweetness of his manners rendered him a youth much to be loved and esteemed by all.

Thus has our Sabbath School been bereft of three of its most promising scholars—a dispensation of Providence, which I trust we will all seek to improve. May it be the means of directing our eyes upwards to the throne of grace, and of enabling us to train others, as well as ourselves, to tread, with a steady step, the road to the heavenly city.

How consoling the thought, both to parents and teachers, that the day is not far distant, when we hope to join that happy company to whom their loved ones have so recently gone, and when we shall together sing, as it has often been our pleasing privilege to do while they sojourned upon earth, the praises of that Saviour who has bought us with His blood, and made us heirs with Him in His heavenly kingdom.

Then, afflicted parents, raise your drooping hearts, and dry your burning tears, for remember that though God does try the hearts of the children of men, and visits the families of the earth with bereavements heavy to be borne, yet

"Behind a frowning Providence,
He hides a smiling face."

Your loved ones are at rest from the turmoils and troubles of life—they have been made conquerors, and more than conquerors, through Him that loved them—and now they stand among the glorious host of the redeemed, singing the song of Moses and the Lamb, "clothed with white robes, and with palms in their hands."

How cheering to know that those beautiful buds which have been transplanted from their home in this wilderness world, are now expanding in the glorious beams of the Sun of Righteousness, and blooming in all their native loveliness in the mansions of the blest.

Much as we lament the departure of our little friends from among us, and much as we miss them from their accustomed seat in the Sabbath School, where we have spent together

many pleasant and profitable hours;—we resign them willingly into the hands of whose they are—fully assured that "it is the Lord's doing," and "marvellous in our eyes." We can now sing more frequently, and with deeper feeling than ever actuated our hearts before,

"O, that will be joyful,
When we meet to part no more."

W. G.

Halifax, N. S., April 26, 1859.

For the "Monthly Record."

GLEANINGS FROM THE EARLY RECORDS
OF THE CHURCH OF SCOTLAND IN NOVA SCOTIA
NUMBER FIVE.

On the 30th day of August 1833, the members of the Church of Scotland in Nova Scotia assembled at Halifax, and for the same reasons as caused them to separate from themselves into a Presbytery ten years before, formed themselves into a Synod—called the Synod of Nova Scotia. The following ministers were present:—The Rev. A. Fraser, McLennan's Mountain; John MacTavish, Halifax; John McLennan, P. E. Island; Kenneth John McKenzie, Pictou; John Rae, East River; James Morrison, Lawton and P. Lake, and Alexr. McGillivray, Barney's River. Three others gave in their names as adhering to the Synod, viz. Revs. James McKintosh, Charlottetown; Hugh McKenzie, Wallace, and Donald McKintosh, West and Middle Rivers, Pictou.

I cannot refrain from referring again to an important figure McLennan's Mountain in the history of our church. In addition to what I said concerning it in last *Record*, it had the honor of giving the first moderator to the first Presbytery, and to the first Synod ever formed in Nova Scotia. Truly they are a people on that mountain have reason to be proud of themselves and show themselves worthy of such a hopeful beginning. The only worthy of remark in the first two meetings of the Synod, is an incident showing that those of our ministers must have been early risers. It is recorded that they adjourned to meet "at ten o'clock to-morrow morning." But I must suspect some one has been tampering with the minutes, and has added the words "to-morrow morning."

At their meeting on the 31st day of August they divided themselves into the three Presbyteries at present in existence—the Presbytery of Halifax, the Presbytery of Pictou, and the Presbytery of P. E. Island; the territorial division being different from the present only in these two particulars: the West River of Pictou belonged to the Halifax Presbytery, and Wallace to the P. E. Island Presbytery. A correspondence was opened with the New Brunswick Presbytery, with a view to its becoming part of this Synod. A future issue tells us the New Brunswick Presbytery

ned this union. The good news that a
od was formed was also announced to the
adian Church, to the General Assembly,
to the Glasgow Colonial Society.

The following extract from Minute of 5th
ember, 1833, shows that these zealous
sters had the interest of our Colonial
rch at heart:—"It was resolved that a
espondence be opened with the Synod of
ada, respecting the propriety of petition-
the General Assembly, to be placed on a
lar footing with the Church in India, and
eing allowed to send representatives to
-venerable court, and the privilege of sub-
g to the Widows' Fund." From what
on this was never accomplished we cannot
over. And as we have the hope of hav-
soon a General Assembly of our own, we
not at this day speak of the advantage
ould have been to our predecessors and to
Church to have been allowed these privi-
s. The Synod adjourned to meet at Pic-
on the 7th August, 1834.

The Presbytery of Pictou, which met, now
er the authority of the Synod at New
gow, on the 25th September, 1833, throws
light, in its minutes, on the authority by
ch the Synod was constituted. The minute
s thus:—"The Moderator reported that
ral clergymen of the Church of Scotland
mbled at Halifax, together with those who,
present, assented by their mandatories,
pursuant to the Declaratory Act unani-
sly passed by the General Assembly of
last, ancient ecclesiastical unions in the
ish Colonies, form and constitute them-
es into a Synodical body in connection
the Church of Scotland."

The Presbytery hereby acknowledge and
gnise the ecclesiastical authority of the
od by which it (the Presbytery) has been
stituted, and declare its adherence and
ordination thereto. From which resolu-
the Rev. Dugald McKiehan dissents," etc.
n the 2nd day of July, 1834, Rev. D. A.
ser, at a meeting of Presbytery, stated
in consequence of the growing strength
his congregations, it had been determined
n amongst them to form themselves into
separate congregations—New Glasgow
McLennan's Mountain, with their adja-
cies. At this meeting also, it was an-
nounced that the Glasgow Colonial Society
agreed to supplement the salary of the
r. A. McGilivray, of Barney's River, to the
ent of £50 sterling. Nothing else occurs
his Pre-xy till after the first meeting
Synod.

The Records of the Presbytery of Halifax,
constituted by authority of Synod, com-
e as follows: "This Presbytery was
ned at the time when the Synod of Nova
dia was first constituted in Halifax, on 30th
gust, 1833, when the following clergymen
e incorporated into a regular Church
rt, namely, Rev. John Martin, Rev. James
rison, and Rev. Donald McIntosh." At
r first meeting, after duly announcing their

constitution, they took on trial the Rev. Mr.
Romans, previous to his ordination as minis-
ter of Dartmouth. This occupied their atten-
tion for several meetings, after which they
seem neither to have had business nor meet-
ings until 1836. The Records may have been
lost, or their Clerk may have been careless!

RUTH.

FROM OUR SCOTCH CORRESPONDENT.

Nothing new or striking has agitated the
Church Courts during the past month. A
case of disputed settlement is dragging its
slow length along in the Parish of Kildalton,
Islay, but I will not take up space by going
into particulars till the General Assembly next
month finally decide it. A great many settle-
ments of ministers have taken place within the
last few months, and with wonderful harmony
and satisfaction to all parties. The licentiate
who have been sent forth to preach Christ since
1844 have proved themselves good workmen;
though it might have been feared that the
large number of vacancies might have caused
many unfit candidates to present themselves.
So pressing has been the necessity of the
home field that the Church has not been able
to dedicate as many of her sons to the work
of Foreign Missions as might otherwise have
been expected. But now being again well-
equipped at Home, she is determined to throw
redoubled energy into all her operations. You
are aware that besides supplying chaplains to
the Scottish soldiers in India, she has also six
stationary chaplains in Calcutta, Madras and
Bombay. These are salaried by the Govern-
ment now instead of the Board of Directors,
and are appointed on the Church's recommen-
dation. I am very happy to see that they are
to be increased, probably doubled in number,
owing to the urgent application of the Colo-
nial Committee. The appointments are ex-
ceedingly good, and there is a retiring allow-
ance after 18 or 20 years' labor. In Ceylon,
likewise, there are two chaplains, appointed
by the Crown, one of whom is your country-
man, Mr. Sprott. As to the Church's Mis-
sionary operations, they are chiefly confined
to the maintenance of efficient educational es-
tablishments in the capitals of the three Pre-
sidencies, fully 2000 young people receiving a
sound Christian education in these. Almost
every one who is well acquainted with the
Hindoo religion, habits and character, declare,
that humanly speaking, this is the only method
of Christianizing them. And at the great
Missionary Conference held at Ootamacaud,
in India, those who have been considered the
most successful out-door preachers, gave very
discouraging accounts, indeed, of their success.
To enter upon the reasons of this would take
up too much space in a letter. Certainly the
Church of Scotland, and the whole Church of
Christ, is under a deep debt of gratitude to
the late Dr. Inglis, father of the present Lord
Glencairse, for the comprehensive sagacity

with which he organized the India Mission. At that time he was about alone in the view he took of the matter: and Dr. Duff, the first and noblest missionary that the Church has sent to India, experienced much opposition and ridicule at first. Now his views are adopted by every Mission Church: and the Scotch Missionary Schools are now pointed out in the House of Commons as models, combining a thorough secular and religious education.

For some months back, the institution at Madras has been without an European superintendent; one of the missionaries having resigned, and the other being in ill health: and it is cheering to know that the whole of the work was sufficiently attended to by the native assistants who have been trained and converted in the Institution. A new teacher, Mr. Grant, from Spayside, has lately been sent out: and Mr. Sheriff, the other missionary, it is hoped, will be able to return.

Recently six Divinity students offered themselves as missionaries for India; a most welcome addition they will make to the present staff. Five of them are Glasgow University men. I know them personally, and truer men no Church on earth could furnish. I have reason to believe that several others are asking counsel of God, whether he would have them also go. Four will start for India in June or July. It is intended to establish a new mission in Oude, and I think, also, to re-occupy Sealkote in the Punjab, vacant by the death of the lamented Mr. Hunter.

As to China, a most heart-stirring pamphlet has lately been published by J. Angell James, earnestly calling upon the Churches to unite in sending one hundred additional missionaries to that vast empire. In answer to his appeal to the Church of Scotland, Dr. N. McLeod, of the Barony, intends to move in the General Assembly that a mission to China be forthwith established. I have not the slightest doubt that men and funds will soon be provided. Indeed, if our faith was greater, we might look for greater results.

Several Synods have met during the past month, but nothing of general interest or importance came before them. It is in such peaceful circumstances that a Church is best able to attend to measures of internal reform:—to Sabbath Schools, the establishment of Parochial Associations, Missionary and Charitable Societies, and such like.

Our friends of the Free Church seem still involved in an *imbroglio* with the State and among themselves, as to what their real powers are in questions affecting civil interests. One case is temporarily disposed of, but another appears to be arising. The first is the case of Mr. McMillan, the Free minister of Cardross, who last year was libelled on three points by his Presbytery. On one point he was found guilty, but on appealing to the Synod he got the decision reversed. The case came up then before the last Free Assembly, which, with a sort of Jeddart justice, left

altogether out of view the points on which he was libelled, and suspended him on other grounds, and on which he had never been accused. He appealed to the Court of Session for protection, alledging that he was willing to be judged by the laws of the Free Church, but that he was judged without contrary to law. For so appealing, he was summoned to the bar of the Assembly, without being allowed to utter a word in his own defence, was deposed from the ministry. Thereupon he sued Dr. Candlish, and the Moderator, and the Clerk of the Assembly for large damages. The question then was this: Are the courts of the Free Church bound to judge their members in accordance with their own laws? or may they disagree or break them whenever they like? The Lord of Session has decided against Mr. McMillan, but it is said that he has received strong encouragement to carry his case to the inner house. If the matter rests as it shows to every Free Church member that he come into collision with his ecclesiastical courts, he is not to expect that they will help him by their recognized laws, unless they please them; that if they choose, they may extemporize a law for the occasion, or sentence him without being at even that small trouble. The whole independent press and thought of the country is therefore opposed to the decision that has been given. They see that the large and influential body is thus allowed to act without responsibility to the law which should protect all, and thereby a priestly irresponsible denomination is encouraged, and the rights of the subject imperilled.

Another case, in which the same principle seems involved, is now beginning to attract attention. The Free Church schoolmaster at Barretown appears to have given offence to some members of the Kirk Session, and accordingly meet one fine evening and deposed him, without the slightest cause being assigned. He being a man of spirit, takes the case to the Presbytery, but gets no comfort from the decision of the Kirk Session is confirmed. Still not daunted, he appeals to the Synod, and it, I am glad to find, orders the Kirk Session to reverse their decision, but instead of doing so, they have appealed to the General Assembly. So the case at present stands. Now it does seem an act of monstrous injustice that any session should depose an excellent teacher, without giving any reason. But is it not simply carrying out the principle on which the Free Assembly acted when they suspended Mr. McMillan for things of which he was accused?

Another instance of Free Church spirit-lordship occurred recently, which I touch with more pleasure. A Free Churchman of the northern parish of Tongue was guilty of the sin of sending his children to the parish school, because he believed that they would get the best education there. As a matter of course (considering the locality), his minister

the session refused him church privileges. ere the matter might have ended, had not parish schoolmaster inserted a letter in the *Man*, asking if none of the Free Church ers would disavow such tyrannical bigotry. s at once elicited an able answer from Dr. rrie, in which he denounces such misera- persecutions, and heaps scorn on the au- rs; at the same time stating that when in country he sent his own children to the ish School. This letter must have aston- ed some of the Free Church "men" in the th. It is a great pity that it does not rain Guthries for nine days running.

A new missionary publication has recently n started in Glasgow, entitled "the Parol- Miscellany." It was originated at a ting of the Church Union, and is edited D. Long, Esq., editor of the *Courier*, and a va Scotian by birth, and by the Rev. Mr. teath, minister of Hutchesontown Church. es not confine itself to the mission news he Church of Scotland, but, selects inter- ng matte. from the reports of all missions missionaries. As the price is extremely one penny per number—a large circula- is indispensable. In the line it has chos- it possesses merits of a high order.

he Rev. Dr. McLeod has retired from the orship of the "Edinburgh Christian Maga- " after having held it for nine or ten years great ability and success.

THE RELIGIOUS PRESS OF NOVA SCOTIA.

BY A HALIGONIAN.

ur weekly religious papers are the *Pro- tial Wesleyan*, the *Christian Messenger*, the *Presbyterian Witness*, and the *Church Record*. monthlies,—the *Christian Instructor*, *rch of Scotland Record*, *Free Church Re-*, and the *Missionary Register*.

he oldest of the weeklies is the *Christian enger*. Let me therefore speak of it first. twenty-three years since it was started in terest and with the support of the Bap- deomination. It was for many years ed and published by "Ferguson and Nut- " two lay brethren, men of talent and in- ty. Upon Mr. Ferguson's death it was n in hand by its present proprietor and r, Mr. Selden. Mr. Selden is a man of industry and perseverance. He is not ny means a brilliant writer; but his fath- -law, the Rev. Dr. Cramp, as well as Baptist ministers, afford him much as- nce. Dr. Cramp is a man of first rate t and education, and of much experience riter. His hand is easily recognized on in emergencies in the columns of the *enyer*. Under Mr. Selden's management aper has nearly doubled its circulation. s ever been keenly denominational in its er, and its political leanings are (very ex- ply, one would say,) evidently with the ion government that now rules Nova

Scotia. The two leading members of the Government are Baptists of influence, and one would therefore scarcely expect the *Messenger* to denounce a combination which sustains them in power. It may be proper to mention that a considerable section of the Baptist body refuses to take its politics from the *Messenger*, and is foremost in denouncing the Romish coalition. The leader of this section is the Hon. Jonathan McCully, of whom more anon.

The next oldest is the *Presbyterian Witness*, which is now in its twelfth volume. It was at first a Free Church organ. It was next opened to the contributions and the intelligence of all Presbyterian denominations. The Rev. Dr. Forrester was for several years its principal literary support. For two or three years it was edited by the Rev. H. D. Steele (then practising as a barrister). During the last four years it has been conducted by editors connected with the Free Church, assisted for a short period by a member of the Presby- terian Church of Nova Scotia. It is thoroughly Protestant in its politics, and is evidently dis- satisfied with the present administration. Its influence is considerable, and on the increase. It is occasionally attacked and defended on the floors of the House of Assembly by the Government and the Opposition. It is an earnest advocate of Presbyterian union. Its circulation is larger now, I believe, than ever before; and it is cordially supported by all Presbyterian bodies, with, perhaps, the excep- tion of a section of the adherents of the Es- tablished Church of Scotland, who dislike its politics. It treats of the foreign news in a superior manner. Dr. Duff's letters from India were reproduced in its columns, and no religious movement of the age is left unno- ticed.

The *Wesleyan* is now in its eleventh year. It is a strictly denominational organ issued under the direction of the Wesleyan Confer- ence. Its first editor was the Rev. Dr. Mc- Leod, a very keen writer, and a fierce contro- versialist. He was succeeded in the chair editorial by M. H. Richey, Esq., a son of the Rev. Dr. Richey, President of the Conference. Mr. Richey is a young man of good talent, and his management of the *Wesleyan* has given much satisfaction.—That journal has the best circulation of any of our religious news- papers. This is because it has no competitor in its peculiar line in any of the Lower Pro- vinces; and the Wesleyan ministers act as agents for it—and act most efficiently. The *Wesleyan* delights in being at peace with its neighbors, and it rarely publishes anything calculated to hurt the feelings of other Chris- tian bodies. Its political proclivities are de- cidedly in the right direction—i. e., against Rome. One feature is characteristic of both the *Wesleyan* and the *Messenger*, the amount of space they give to obituary notices. I do not know why it is, but there is a most re- markable difference between the organs of Presbyterian bodies and those of Baptists and Methodists in this respect. For one obituary

notice in the *Witness*, you may read twenty in the *Messenger* or *Wesleyan*. The length of these notices must be a sad annoyance to the editors.

The *Church Record* is the organ of the Church of England, and was only recently started. Its predecessor, the *Church Times*, "died for want of breath" two years ago. The *Church Record*, desirous to avoid the fate of the *Church Times*, is to be strictly neutral between high Church and low Church, and is to have no editorial articles of any kind. The "Times" was almost a puling Puseyite; while the vast majority of the lay adherents of the English Church abhor even the appearance of Puseyism, and would much prefer fraternizing with "dissenting" brethren than with high-and-dry Church folk. Hence the fate of the "Church Times." It enjoyed the sunshine of the Bishop's countenance to the last moment, and he even went so far as to utter a lamentable wail over its decease; but neither smiles nor tears, from whatever quarter they might come, could pay the printer. The "Church Record" is to be neutral in everything! I fear that its success and its usefulness will be neutral also.—One fact will interest your New Brunswick readers: I believe that the "Record" has not in a single instance displaced the "Church Witness" of St. John,—a paper which is after the heart of the best Church of England people here. Indeed, we have Churchmen among us who would hardly go so far as to say with the "Witness" in its last issue that Mr. Maturin "seems to understand that the Church of England is the great antagonist of Romanism." There are Episcopalians who, looking at the contendings of the Church of Scotland against popery, the uncertain sound given by the Bishops, not excepting our Colonial Bishops, and the number of recruits which Episcopacy is constantly furnishing to Popery, might hesitate to use the language of the "Witness." I may, also, observe that as we notice here that the "Presbyterian," the "Visitor," the "Intelligencer," are not backward in quoting the "Witness." We should have no objection to learn from it occasionally that such papers were in existence, but this we could rarely do. The time was when it was difficult to secure the co-operation of Episcopalians with other evangelical denominations, but that time is fast passing away, and the religious press by setting a good example can do much to secure this happy result, and to unite all sound Protestants in common bonds of love and labor.

The *Christian Instructor* is conducted with much ability by the Rev. George Patterson, and is supported mainly by the adherents of the Presbyterian Church of Nova Scotia. No Presbyterian body in the Lower Provinces, and very few in British North America, can boast of a more creditable organ than this. It embraces an able religious magazine, and an interesting missionary *Register* which can be had separately.—The "Register" gives all the missionary intelligence respecting the opera-

tions of the church's missionaries in the Pacific Isles. The success which has attended their labors has been almost incredible. The details of the reformation which, by the blessing, they have been enabled to effect among the devotees of heathenism, are read with thrilling interest by all Christians.

The *Free Church Record* is, strictly speaking, the advertising organ of the Church, is edited by Rev. Messrs. McKnight and Hunter. It is generally felt that it is far from being as interesting as it should or might be. The letters of Mr. Constantinides, from Constantinople, which have begun to appear in columns, will, however, add much to its value.

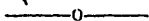
When the Union betwixt the Free Church and the Presbyterian Church of Nova Scotia takes place, as it shortly will, there may be an amalgamation of periodicals and literary organs which will be fraught with splendid results, while these again may not for a moment be compared to the probable gain of the great cause of Christian charity and brotherly love. A union of churches, of periodicals, of theological seminaries—above all, a happy union of Christian brethren in a common work—who would not be pleased with such a delightful prospect?

The *Record of the Church of Scotland* and *Nova Scotia*, etc., was for many years conducted by the Rev. John Martin, a man of much experience in editorial work. It is published at Pictou, and edited, no less, I believe, by the Rev. Allan Pollok. It not only tells what is going on in the world, as well as the different sections of the church. It deserves the flattering notice, which I am pleased to find it obtained in the columns of the "Colonial Presbyterian." Its circulation is good and increasing, but it is a very curious fact none of our Presbyterian monthly organs in this Province are self-sustaining. Some of them require to be largely subsidized by their respective Synods. I may also remark, that their influence is very small as compared with that of a well conducted weekly journal. In many records, registers and instructors we find it take to wield an influence equal to that of the "Presbyterian Witness" or the "Practical Wesleyan."

The Roman Catholic Church, I am sorry to say, has at present no religious organ. Struck with grief; but let me explain. In the first place, the discussions carried on in the *Halifax Catholic* while they lasted, were very unprofitable in teaching Roman Catholics to think, to reason, to argue and dispute, to call into exercise the much-dreaded right of private judgment. In the second place, the "Catholic" felt constrained to defend the most loathsome doctrines of popery, and thus published to many who did not believe in their existence, while the defence was not always such as to sate or Gother would have advised. Above all, the "Catholic" opened the eyes of Protestants. Those verdant individuals who think that popery is changed, were in the kindest manner taken in hand and effectually cured.

their *maudlin* charity! Those Protestants thought that the Romish priesthood in-ate loyalty or attachment to British institutions—they got a lesson during the Crimean! In short, the death of the “Catholic” truly deplorable event, a journal of that is worth something to a Protestant community! The dirty work which the “Catholic” used to perform has, since the demise of the paper, been committed to one or two other journals, who seem to labor *con amore* the same cause.

The religious weekly journals are published from \$2 to \$2.50, nor can any efficient paper be wisely issued at lower rates without power to its solvency or power otherwise. The rates range from 37½ cents to \$1 per annum. Thus endeth my review of “Our Religious Press.”—*Colonial Presbyterian.*



NOVA SCOTIANS AT COLLEGE.

It has often been observed, that Nova Scotians, while not remarkable for acting on energy in their own province, are, when they leave their native country and cast their lot in other lands, very successful in the battle of life, and attain to positions of respect and usefulness. People of this country have often gone as distinguished abroad, as their movements have been marked by mediocrity and inactivity while at home. This country is salubrious, compared with other American provinces, and when the people emigrate they go to other portions of the globe with fairer constitutions—a great blessing to all, whether of active or sedentary habits. In this respect, the hardy sons of Nova Scotia, the descendants of vigorous European pioneers, have from time to time landed upon these shores, contrast favorably with the emaciated and cadaverous figures, who perambulate the streets of America, and with a strange restlessness of nerve, poke themselves into every corner of the earth.

It is worthy of attention also, that this country is new, and wants in most portions the manifold conveniences of older lands; the absence of which affords no scope for individual dexterity and that facility of invention and adaptation to circumstances which distinguish the American people. The man who goes to clear his own land, farmed for ages by others only, build in some measure his own house, make and keep in good order most of his tools, buy and sell on his own responsibility, make himself acquainted with the laws which affect his interests at so many points, and

when they are sick, doze his own children, becomes a self-made man. This best kind of education is necessarily of a high order, and in physical and intellectual faculty, he stands on high vantage ground, when brought into competition with the inhabitants of an older country, who, to secure those advantages which all his neighbors profess, must avail himself of the skill of others at every step. The one is improved by a constant draught upon his own resources, while the other is taught enervating dependance by being helped at every step by hundreds of unseen hands. A colonist would not find it so hard to live like the Indians, a nomade life, depending for food upon the fishing net and the gun, as a town-bred European would to settle in a new country, and create for himself a home by his own labor and ingenuity.

It is for this reason, that American missionaries are the best in the world. This has generally been admitted, and while much of their success must be set down to the score of good management and careful practical equipment by their mission boards, much must also be ascribed to the peculiar pioneer qualities of the American. The Nova Scotian, too, would be a noble missionary; and we rejoice that they are not without distinction in this sacred department of activity, this scriptural trade, this path of spiritual glory, beaten with the footsteps of our blessed Lord and the great apostles, and one to which their example invites every believing and loving heart. Indeed, every true believer will be a missionary and every duty is a mission. What is the whole history of the Bible, but a long series of missions? What is our religion but a mission? What will affect the Redeemer's work, but such gigantic missions, as will make the present attempts of the Christian Church wholly insignificant? We have alluded to the mission of the Presbyterian Church of Nova Scotia, in Anceiteum, and one or two contiguous islands. Nova Scotians were almost untried in this department of labor, but, when tried, a remarkable illustration of their capabilities was afforded. Mr. Geddie went to Anceiteum some ten years since, and now the island is a Christian gem of the sea, sabbath school instruction beams abundantly in its borders, its females are disenthralled, the stillness of the Sabbath whispers to the soul there as here of the coming eternal day and the boundless days of the world to come, and there are thousand

of heathen converts who contribute their mite to the purpose of giving the inestimable boon of the "blessed evangel" to others, whom, as they know the miseries of Satan's thralls, they can pity with a more real and better founded compassion than those born in Christian lands.

This noble mission, with its half dozen Nova Scotian missionaries, proves what the churches in Nova Scotia might do, if they would consecrate their sons to the mission-field abroad, or ministerial labor at home. Proud as we may be of the blood-bought laurels of Sir F. Williams, of the tried valor and civil capacity of Inglis, of the shrewd sagacity of Haliburton, which is now to display itself on the floors of St. Stephens, we would be prouder still, to see our fellow-countrymen "fight not uncertainly as one that beateth the air" by proving their capacity and their moral worth in helping on the cause of great Redeemer.

We find a farther illustration, by looking at the prize-list of the University of Glasgow for last session. We transfer to these columns, what relates to Nova Scotian students. On Friday, being the 29th day of April, the annual distribution of prizes was made in the Common Hall of the College by Principal and Professor. Among others distributed, were the following:—

The Cleland Gold Medal; for the best essay on Apostolical Succession, Simon McGregor, M. A., Pictou, Nova Scotia.

For the best sermon on 1st John XIII. 35., George M. Grant, Pictou, N. S.

A prize of ten pounds for an essay on the Literature and Philosophy of the Hindoos, George M. Grant, Pictou, N. S.

An essay on the sameness of the Covenant of Grace, under the Old and New Testament dispensations; George M. Grant, Pictou, N. S.

First prize in the senior Hebrew Class; John Cameron, M. A., Pictou, N. S.

Best profession in Hebrew, by students of the last year, in the Hebrew class; John Cameron, M. A., Pictou, N. S.

First prize for essays in the junior division of the Ecclesiastical History class; Simon McGregor, M. A., Pictou, N. S.

Second prize for examinations in Ecclesiastical History class; Simon McGregor, M. A., Pictou, N. S.

Fourth prize in Botany class; W. Sloan, Nova Scotia.

Andersonian University.—Fourth prize in senior division of the Anatomy class; John B. Fraser, New Glasgow, Nova Scotia.

The above list shows how creditably Nova Scotia is represented in the honors given to learning in the University of Glasgow. When these youths return to their own country, we trust that a career of usefulness and success is before them. The members of our church will contemplate with pleasure, the prospect of seeing their pulpits supplied by some of them. It is to be hoped that in their hands our church, however small, will suffer no de-

minution of that respect which she has received from the learning she requires of her licentiates.

The members of this church will also receive now, how wise was the policy of sending and carrying out to some small extent a scheme for sending home young men to for the ministry. Would to God, that we sent a dozen instead of four! These will show us how remiss we have been in not insisting, at every risk and sacrifice, in insisting on prosecuting the Young Men's Scheme. We must act better in the future. We have no need to complain of spiritual destitution, who have done nothing to supply the want. If the members of the church would consecrate their offspring to this work, they would be made no sacrifice: they would be rewarded by a happy thought in after-life, and when they would be contemplating the success of their children, their hearts would leap for joy mellowed with the reflection that all was for the good of the Lord's cause and a spiritual blessing to their children's children.

COLLECTION FOR THE SYNOD FUND

From the Minutes, so neatly published by the Clerk of Synod, we perceive that the collection for this fund ought to have been made on the first Sabbath of May; and that Rev. Donald Macrae is charged by the Synod with the important duty of publishing a appeal to the Churches on the subject. As Mr. Macrae's notice, we must simply regret that it has not been as effective as they would have been welcome.

It is scarcely necessary to remind the people of the purpose for which this fund exists, and the very important sense Church Courts and the Church. Interested parties, and persons who are not of his spiritual authority, may be lightly of them, but when these cease, the Church ceases to be a visible Church. In our Courts, we profess to believe in the government of the many in opposition to the autocratic government of one. Presbyterianism is the government of the Church by Congregations, in representing every congregation present the Church. Our laws require the representation, and when there is not attendance of members, the Courts do not represent the Church, and are as powerless as they are likely to do a great deal of injury.

From this representation of Presbyterian Courts, it will appear to be the duty of Synod to insist upon the attendance of members. This power, however, cannot be exercised without the payment of their expenses. The expenses of every professional man are paid, when he leaves home in discharge of his duty. Why should the Christian people, who profess to be guided by the most noble and generous principles, be courted

clined towards a class of men, some of whom are worse paid than those of any other profession, and others of whom perform their important duties of ruling elders gratuitously? These expenses should indeed be very moderate. The most rigid scrutiny is made into the accounts, and everything is placed before the people. Honesty and integrity can afford to be in a glass-house, and long may it be so with the Church of Scotland in this Province! It is the duty of the Church to see, that in her parts she is represented, by thus insuring the attendance of her ministers and elders, through such an economical payment of the careful outlay, that the punctual man, who tends the Courts of his Church, does not become a sufferer, while he, who shirks duty, is a gainer.

Besides the defrayment of these expenses, the usual aid given to the "Monthly Record" imposes a small burden upon the Synod Fund. We are quite conscious that the "Record" is not what it might be. We can well perceive how it might be much better, if the time, which is almost wholly engrossed by the cares of a large and scattered congregation, would permit. It is well to recollect, however, that the "Record," whether good or bad, is published; that it appears in a shape which is very convenient for the readers, but very inconvenient for the publishers, because much more expensive; that the promoters have to contend with the supineness of many, and the dilatory payments of others; and that, though it has a large circulation, its cheapness renders its self-support nearly impossible. Yet the "Record" does important missionary work. It benefits each congregation, by making it feel every truth it is not independent, but belongs to a community of Churches, and strengthens the mind of every minister. It is our peculiar need at present, when, strange to say, we have as many vacant as supplied pulpits. Its maintenance, till it has reached the *fifth* volume, ranks it among the most successful enterprises of our Church. In our short history in this Province, the full cup of our hopes has often been dashed to the ground, just when it was reaching the lips. Often, "we wept, when we remembered Zion." In *this* case, however, the hopes of our ill-wishers were disappointed; those birds of ill-omen, who predicted that this little magazine would live, at the utmost, a few months. Behold then another and most cheering argument in favor of our continued and liberal support of the Synod Fund!

The maintenance of our correspondence with Canada, also, is very important. It costs only about *eight* pounds per annum, and for want of such a trifling sum, it would be shameful that it should cease. We are so few in number, our Church Courts are so small, there are many circumstances of a discouraging nature constantly under our observation, there are such large and aggressive combinations springing up around us, that we need to be supported up and encouraged by the assistance of the fairest of our colonial Churches, the

Presbyterian Church of Canada in connection with the Church of Scotland, and the presence of their most distinguished clergymen is most desirable in our councils, while their services will be refreshing to the people. Of our intercourse with New Brunswick, similar remarks might be made. We are bound to the latter Church by the closest ties. We *feel*, indeed, as one Synod, and there is little doubt that the two Churches will soon be actually *one*. All this brotherly intercourse is closely connected with our perpetuity as a Church of Christ. Its cessation would cause our enemies to rejoice. Its lively and effective maintenance ought to be the ungrudging work of our friends.

There are other expenses connected with the Synod meetings, which are met by this fund. A most just debt upon it is the payment of the Synod Clerk, whose labors during the sitting of the Court are very exhausting, and demand a correct knowledge of Church law and ecclesiastical forms. All these considerations render the fund highly important. Let the Christian people of the Church give the matter some attentive consideration, and we are confident that the result of this appeal will exceed our most sanguine hopes. The object is peculiarly Presbyterian, and the response which the people make, will show whether they are Presbyterians in name only, or that they are persons who have well weighed, and duly appreciated the scripturalness, the expediency, and the congeniality to our free civil institutions of Church "government by Kirk-sessions, Presbyteries, Synods, and General Assemblies."

BAZAAR AT MACLENNAN'S MOUNTAIN.

In the notice of the above-mentioned Bazaar, which appeared last month, it was stated that it would take place in the month of June. This, however, was a mistake, and the proposed time is the month of July, the precise day not yet being fixed.

NOTICE.

This number has been sent to each of our ministers in Canada, as was proposed in its last, but through an oversight, was not done. Our brethren in Canada may be disposed to help, in some measure, the circulation of the magazine, and, if so disposed, we hereby place it in their power. The various Synods talk, at least, of a General Assembly; and it must materially aid the accomplishment of this result, that we through each other's periodicals, become better acquainted. The news of the Church in the Lower Provinces will present many features of interest and study even to the highly prosperous Churches of Canada. It may be well to state that the "Record" is a purely benevolent enterprise, in which no one has any pecuniary interest, as, at its pre-

sent price, it would require an enormous circulation to defray its own expenses. Subscriptions can easily be paid by Canadian dollar bills, which are current at full value in Nova Scotia.

CONGREGATION OF SALT SPRINGS AND GAIRLOCH.

It is known to many of our people that a call has been numerously signed by this congregation, and forwarded to the Presbytery of Pictou, in favor of Mr. Mackay of Belfast. Mr. Mackay having expressed his willingness to accept this call, a short delay has been caused by the Presbytery of P. E. Island, which felt some difficulty as to the propriety of the translation in the circumstances. Commissioners were appointed by the Presbytery of Pictou to go to the Island and prosecute the matter. The Presbytery of P. E. Island, in consequence of their representations, having accepted of Mr. Mackay's resignation, the translation of Mr. McKay to Gairloch and Salt Springs is to be proceeded with immediately. The presence of this gentleman will be as welcome to the people in this county, in our present condition, as his removal has been contemplated with regret by the Presbytery and the Church of P. E. Island, and, on the part of the people, we understand, with peculiar sorrow. We can rejoice in the change, however, on our own account, without being chargeable with any selfish disregard of Belfast congregation—dear to many as the scene of the labors of the late amiable and accomplished minister, Mr. MacLennan; because it is confidently stated, that the congregation is already on terms for obtaining the services of another Gaelic minister, whose labors in this district have been abundant, and whose personal intercourse is esteemed. Gairloch and Salt Springs are a vast field of labor, and it would be sad to contemplate its continued spiritual destitution. It is to be hoped that these arrangements may proceed without delay.

The two subjoined communications have been sent for publication. It is hoped that they may be of such interest as to induce all our Sabbath Schools to support each an orphan in India.—[ED. MONTHLY RECORD.

ORPHANAGE CALCUTTA SABBATH-SCHOOL, PICTOU.

The following letter, with reference to the appropriation of an orphan in the institution at Calcutta to the St. Andrew's Church Sabbath School, Pictou, has been deemed of sufficient interest to appear in the *Record*, and is therefore submitted for publication.

It may be right to explain that in the East, where females marry early, it becomes of consequence to have them educated on Christian

principles while young; and that when deprived of their parents, it becomes expedient to remove them to an institution where they will be maintained and trained; hence the propriety of an orphanage.

The one at Calcutta has been in operation for some time. It numbers pupils, a good proportion of whom are attached to Calcutta and the Lower Provinces, and all of whom we believe, are gratuitously supported by the Sabbath school at home or in the colony. Lately the building required enlargement, that more pupils were applied for than could be provided for. This circumstance accounted for "so many not yet appropriated." The Sabbath School had for one year previously contributed £4 to the scheme, when the cheering intelligence arrived of a girl set apart to their prayers and support. This is an additional motive for their exertion, and it is to be hoped will not be unimproved.

The following letter sufficiently speaks for itself. It is from the senior chaplain of the Scotch Church, Calcutta, to his brother here.

CALCUTTA, February 23rd, 1853

My Dear Brother.—I am glad to be able to report that from the 18th instant, a ward of our Orphanage has been allotted to St. Andrew's Church, Pictou. Her name is Margaret, her age about 6 years.

It was only at the beginning of this month the school moved into new and somewhat larger premises, where there is accommodation for an increased number of inmates; and this little girl has come under charge so recently, you cannot expect much to be known of her yet. She has a round face, and dark complexion. But of her family much may be told of a deeply interesting character.

Her father was Walayat Ali, originally a high Mussulman in Agra, but brought to Lord Jesus more than 20 years ago by the instrumentality of Colonel Wheeler, that zealous single-minded Christian officer. Previous to his conversion, an enthusiastic follower of a false prophet, he became, through grace, a noble and bold preacher of the true faith. Having joined the Baptist Society, he was in connection with it, stationed some years as a missionary at Delhi. It was a position to a man like him of no small trial and peril; but he counted not his life dear unto him, so that he might testify the blessed gospel. He was actually called to seal his testimony with blood.

His widow has furnished a narrative, from which I take the following facts:—On Monday, the 11th May, about 9 o'clock in the morning, as her husband was preparing to go out to preach, sounds of the mutiny and massacre reached them. To an entreaty to flee for his life, he replied: "This is no time to flee, except to God in prayer." And calling all his house to their knees, he thus made supplication: "O Lord, many of my people have been slain before this by the sword, and burnt in the fire for thy name's sake. Thou didst

them help to hold fast the faith. Now, Lord, we have fallen into the fiery trial; and may it please thee to help us to suffer with firmness. Let us not fall, nor faint in death, O help us to confess and not deny thee, our dear Lord. O help us to bear this cross, that we may, if we die, obtain a crown of glory." He then kissed his dear wife and said: "See that whatever comes, don't deny Christ, for if you confide in him and confess him, you will be blessed, and receive a crown of glory. True, our dear Saviour has told us to be wise as the serpent, and as innocent as doves. So if you can flee, so; but come what will, *don't deny Christ.*" His wife beginning to weep bitterly, he said: "My dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's word and be comforted. Know that if you die, you die to go to Jesus; and if you are spared, Christ is your keeper. I feel confident that if any of our missionaries live, you will all be taken care of; and should they all perish, yet Christ will be for ever. If the children are killed before your face, O then take care you don't deny the Lord who died for us. This is my last charge, God help you."

Some horsemen now came up, and demanded that he should repeat the "Kulma," or Mohammedan creed; but the good man would not. Threats and promises were used in vain. "I am a Christian, and am resolved to live and die a Christian," was the firm response. Before any actual violence was used, the troop were called off in pursuit of some European gentlemen; and this opportunity was seized to protect the poor wife to make her escape with her children. They were protected temporarily by one of the princes, who used to come to his house to hear of the love of God in Christ. Again she went in search of her husband, and on the way saw a crowd of the city Mohammedans, and him in the midst of them. They were dragging him about on the ground, striking him on the head and in the face with their shoes; some saying, "Now preach Christ to us! Now where is your Christ in whom you boast?" and others asking him to forsake Christianity and repeat the Kulma. His answer was, "No; I never will. My Saviour took up his cross, and went to God. I take my life as a cross, and will follow him to heaven." They asked him, mocking, if he was thirsty, saying, "I suppose you would like some water?" He said, "When my Saviour died, he got vinegar mingled with gall. I need not your water. But if you mean to ease me, do so at once, and don't keep me in pain. You are the true children of your prophet. He went about converting with his word, and he got thousands to submit to him. But I won't: your swords have no terror for me. I fall for Christ." Then a troop came up, and asked what all this was about. The Mussulmen said: "Here we have a devil who won't recant, so do you

kill him." At this, the Sepoy aimed a blow with his sword, which nearly cut off his head. His last words (heard by his agonized wife) were, "O Jesus, receive my soul!" She subsequently endured, but by grace was enabled to resist, much temptation. She forsook not Christ, and He protected her and her little ones. They escaped to the suburbs of the city, where for months they were preserved from starvation by living in the meanest manner, and grinding corn night and day. Afterwards, by charitable aid, they were brought down the country.

This widowed mother is called Fatima. She appears to be a humble, hard-working woman, and now makes herself very useful in the Orphanage, where she has with her five of her daughters. It is one of these to whom your Sabbath School is to have the privilege of providing subsistence and a Christian education. Ask your pupils to pray for this martyr's child, and for all her companions, that they may have grace to love the blessed Lord Jesus.

STATISTICAL RETURNS.

It is proper to remind our Presbyteries of the arrangements made by the Synod, for procuring statistical returns. In the session of 1857, "Presbyteries were enjoined to send annually an attested return, according to the headings of the schedules from each of the ministers within their boards, to the Synod Clerk, within one month of the annual meeting of Synod." It was found, last summer, that this injunction had been much neglected. Much confusion and trouble in making up these statistics after the meeting of Synod were the consequence. The neglect also rendered the statistics very imperfect. It was therefore enjoined by the Synod of last year, "that, in future, presbyteries be more punctual in the return of statistics."

Having been applied to by some parties for printed schedules, we have been quite unable to procure them; and after consulting with the clerk of Synod on the matter we take the liberty of recommending writers to draw up forms exactly similar to those printed in the "published minutes" of last year. There will be no difficulty in this, and it is hoped that the returns shall this year be so complete as to cause no difficulty, and at the same time, give a fair view of the church. The statistics of our vacant congregations should form part of these returns, as so many of our churches are vacant, any other course must render them most imperfect as statistics, and this minute and authentic exhibition of our need, may help to bring us supply. We can not complain of imperfect accounts of our church in public documents, unless when applied to, we are in a position to furnish correct statements.

LIST OF COMMITTEES APPOINTED AT LAST SYNOD.

1. Committee appointed to co-operate with the Lay Association, consisting of Rev. Allan Pollok, Rev. Thomas Jardine, Rev. Alexander McKay, Rev. Dr. McGillivray and Hon. John Holmes.
2. Committee for publication of Statistical Returns, consisting of Rev. Allan Pollok and Rev. Donald McRae.
3. Committee on Bursary Fund, consisting of Rev. Allan Pollok, Convener, Rev. Andrew Herdman, John McKay, Esq., William Gordon, Esq.
4. Committee on Colportage, consisting of Rev. Thomas Duncan, Rev. Alex. McKay and Colonel Gray; Rev. Thomas Duncan, Convener.
5. Committee on Widows' and Orphans' Scheme, Rev. Allan Pollok, Convener, Rev. Donald McRae, John McKay, Esq.
6. Committee on the formation of a General Assembly, Rev. Alexander McKay, Convener, Rev. Thomas Duncan, Rev. Andrew Lochhead and Allan McDougall, Esq.

Respecting the foregoing list, we take the liberty of noting down the following mementoes.

1. That *all* of these matters were viewed by last Synod as of grave importance, and deeply affecting our well-being as a church. In fact, these very subjects will form the principal business engaging the attention of next Synod.

2. Hence, the influence for good of next Synod, will depend in a great measure upon the careful and conscientious performance by committees of these duties assigned them. In every deliberative body, the *real work* is done *in committee*.

3. It was intended that the several Conveners should call the members together *before* the meeting of Synod, and that their work should be carefully done before the session begins. For this purpose, the Synod put those together in Committee, who live comparatively near each other.

4. It was the expressed wish of the Synod, that all reports be *in writing*. Verbal reports are neither regular nor respectful to the court.

5. The advantage of attending to these points will be, that the business will be fairly and fully before the court at its first sederunt, and can be well arranged, that the principal work will be already done, and the Synod will become what it ought to be, more purely deliberative in its character; that its deliberations will be more to the purpose and to the point, the members being placed in possession of full information on the matter before them by careful reports from committees; that there will be fewer *vague discussions*; that there will not be a constant scribbling and committee-work going on during the session; that the session will be short, and that it will be both made pleasant and in every way more effective.

It is worthy of remark also, that written reports of the missions of the corresponding members to the Synods of Canada and New Brunswick are quite necessary in order to render these missions of benefit to the Synod. Many valuable remarks upon what they have seen and what they have done, might form the body of such reports, and these would furnish such useful hints as to make this correspondence of permanent value. It is no more respectful to the whole people of the church, to sustain this correspondence than it is just that such written details should come under their observation. Dr. Matheson, Mr. McMillan, Dr. George and Dr. Barclay, furnished the Synod of Canada on their return, with carefully written and well-told narratives of the proceedings, and gave their impressions of what they saw in the Lower Provinces. These were interesting to us who already knew the whole, but how much more to the people of Canada! It would be an advantage that we should manage matters in the same regular fashion. We hope to see this done at next Synod.

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THE CHURCH AT HOME.

A BEAUTIFUL CHURCH has been erected at Bridge of Allan, Stirling, costing upwards of £1300. Of the £200 outstanding debt, nearly £100 has been liquidated by a collection made on its behalf by Mr. Caird of Glasgow.

THE PRESBYTERY OF GLASGOW, has agreed to the translation of Rev. Mr. Colman Maryhill, to Kirkmabreck, Wigton Presbytery.

THE REV. WM. TURNER, probably the earliest non-conformist minister in Britain, (83 years,) lately died at New Castle, on Tyne.

THE EARL OF MANSFIELD is to be Her Majesty's High Commissioner to the General Assembly of the Church of Scotland this year.

THE REV. WM. L. MCFARLANE, has been appointed Minister of Tongland.

THE REV. ANGUS MCINTYRE, Charlton town, has been rejected as Minister of Kildrummy, by the Presbytery of Islay and Jura. Mr. McDonald dissented and protested to leave to complain at the General Assembly.

DEATH OF PRINCIPAL LEE.—The Very Rev. Principal Lee, died at Edinburgh College on Monday, 2nd May, in the 80th year of his age. For some time he had been in unimpaired health, but his last illness did not extend over ten or twelve days.

Principal Lee was one of the few survivors of the old race of Scottish divines and scholars; and many will miss from our streets and book-stalls his venerable and well-known figure. His life was one of indefatigable industry, though it is a matter of regret, that his numerous writings gave but an inadequate impression of his great talents and extensive acquirements. In the General Assembly he filled the office of Principal Clerk, and on all the struse points of our early ecclesiastical history he was an authority from whom there was

peal. In 1844, he was elected to the Moderator's chair; and many of the pastoral letters that were addressed to the church, were from his pen.

He was born 1780 in a village on the Gala Water. He was for a time under the famous Dr. Leiden; and afterwards passed to Glasgow College, where he obtained M. D. Subsequently he entered the Church, his first charge being a Scotch Church in London. He was then appointed to Peebles, where he resided for four years; and thus early rising some degree of eminence, he was in 1812 elected to the chair of Church History in the University of St. Andrew's. He was minister of Canongate, Lady Yesters, and the old churches, successively, until in 1840 he was elected by the Town Council to the high office of Principal of the College. He took part in at least one government commission, and also held the position of Secretary to the Bible Board. He did not shrink from taking a share in the ecclesiastical controversy of the times, ever showing, however, a manly and temperate bearing. In 1844, he was elected to the chair of Divinity in the college, which he held in conjunction with the principalship. On his appointment to the latter, he resigned his charge as one of the ministers of the city, and he once proceeded actively to discharge the duties of his new office. It was his custom to open the session every year by an address to the students; and such as have been present must have marked the impression made by his reverend and unaffected dignity of his manner. Of the lessons of practical wisdom, which he in such inimitable felicity of style that flowed from his lips as these occasions, it is needless to speak. He was one of the deans of the Chapel Royal, and a fellow of the Royal Society.

MISCELLANEOUS.

WIDOW McINNIS, a near relative of General McDonald, Duke of Taranto, died at Barra, aged 110. Her mind and body remained the last unimpaired.

"THE SCOTCH," says the *Illustrated News*, are getting up at Aberdeen, a great exhibition of Scottish historical memorials—the Queen Consort presiding, and are about to loan of the dean and chapter of Westminster for the coronation of the stone from Scone—the famous stone on which the Scottish kings were crowned long and still a part of the coronation of the kings and queens of England. The committee, we believe, have refused to exhibit any memorials of King Edward I., of Edward, Earl of Surrey, or of William, Duke of Cumberland.

THE INSTRUMENTAL BAND consisting of inmates of the Blind Asylum, Glasgow, is recorded as one of the best in Scotland.

JAMES SCOTGAL has been appointed one of His Majesty's Assistant Inspector of Schools in Scotland.

QUITO has been almost entirely destroyed by an earthquake; loss of life nearly 5000.

LIEUT. COL. ALEX. McLEAN, who died at Milton, on 17th ult., has bequeathed the bulk of his fortune, amounting to about £50,000, to educate boys of the name of McLean; *McLaine* will not be eligible. His will provides that of the number of boys the first year shall not exceed ten, and will be increased by gradations each year, till they reach one hundred and forty, after this number is reached, £15,000 of surplus revenue shall be expended in building a Gaelic Church in Glasgow, to be called *Keillig Orain na Buann*, the sittings to be free and open to all, especially to the poor, and soldiers, &c. The services to be conducted by a minister of the Church, and Free Church, and to be paid £1 per service. The Col. was a native of the Island of Mull.

THE TWO VACANT exhibitions in Balliol College, Oxford, after close examination, have been awarded, Mr. D. A. Grant, son of Dr. Grant, St. Mary's, and Mr. R. B. Burton, son of Mr. T. Rankine, S. S. C.—distinguished pupils of the Edinburgh Academy.

THE GLASGOW NORMAL SCHOOL was lately examined by Dr. Cook, St. Andrew's, when it was intimated that 690 pupils were on the roll.

IN AN OLD PRESS, unopened for years, in the Library of Hanover Court, F. de Careil, by a singular accident, has discovered copies of four M. S. S. written by Descartes, but supposed to be lost:—1. Considerations on Science in General. 2. Something on Algebra. 3. Experimenta, and 4. Olympica.

ON THE FIRST DAY the Court of Oyer and Terminer met at New York, *nine* alleged murders were arraigned. Nor is this all. There are three more parties committed for murder but not yet indicted, and several others are still at large with their brother's blood on their hands.

PRINCE ALFRED has visited Jerusalem. This is the first time a British Prince was *within* its sacred walls. He also paid a visit to Bethlehem, Hebron, and Solomon's Gardens. He attended divine service on Mount Zion, where the Bishop officiated. He left the city to go to the Dead Sea, and thence by Bethel to Damascus.

THE question is often asked, "Who is Prof. Masson?" whose "Life of Milton" has awakened such enthusiasm among literary circles in England. He is Professor of Literature at University College, London. He was born in 1823, in Aberdeen; educated at Marischal College in that city, and subsequently at the University of Edinburgh. He is one of the great workers in the world, work anonymously in the profession of journalism, contributing largely to the British quarterly reviews.

MR. G. M. WORTABET, the Syrian gentleman, who lectured in this country some years ago, and author of an interesting work on "Syria and the Syrians," has been appointed a Doctor of Medicine, after three years' study at the University of Pennsylvania.

THE PRESBYTERY OF PICTOU.

*At St. Andrew's Church, Pictou,
1st June, 1859. Which day the
Presbytery of Pictou met and
was constituted. Sederunt, &c.*

Inter Alia.

In reference to Pictou Island, it was moved, seconded, and unanimously agreed to, that the Rev. A. W. Herdman and the Kirk Session of Pictou take charge of it, and supply religious services there as often as they conveniently can.

The state and position of the Pugwash congregation was brought before the meeting by Mr. Oulton, a deputation from the same, and by Mr. McLean, their present pastor. When it was resolved that upon having examined the congregation by Presbyterial visitation, and finding that they are making the needful and proper exertions to support a minister, the Presbytery shall make application to the Colonial Committee for the needful supplement.

An extract from the minutes of the Presbytery of P. E. Island was laid on the table, setting forth that that Presbytery had taken the necessary steps for the Rev. A. McKay's translation to Gairloch and Salt Springs; whereupon Mr. Herdman was appointed to preach and serve the edict anent his induction, in Gairloch and Salt Springs, on Sunday, the 12th day of June current. And the Presbytery appointed to meet at Gairloch for the induction of Mr. McKay, on the 28th day of June, at 11 o'clock, A. M., the Rev. James Christie to preach and preside, the Rev. A. Pollok to address minister and people.

Statistical returns were called for by the Clerk, when only Mr. Herdman produced his. The Presbytery enjoin members to be in readiness with these against the meeting of Synod.

On the session books being called for, those of Pictou and Barney's River were produced. Those who have not produced these books are enjoined to do so at the first meeting of Presbytery, which shall be held during the approaching session of Synod.

The Rev. Thomas Falloch then received appointments as follows:—To preach in Pictou on the 12th day of June, at Cape John on the 19th day of June, and at River John on the 26th day of June.

Extracted from the minutes of the Presbytery of Pictou, this 2nd day of June, 1859, by me.

JAMES MAIR, *Pres'by Clerk.*

News of the Month.

A despatch from London assures us that, after declarations from Russia and explanations by the French government, England and Prussia have decided upon absolute neutrality, in order to localize the war in Italy. An appeal has been made by Austria to Germany. The French

Emperor left Paris on the 10th ult. for Italy. The Empress has been appointed Regent, Prince Jerome Napoleon decreed chief admiral of the regent. The Admiralty have issued orders for the reinforcement of the Channel fleet. Rumors still continue of a general rising in Turkey.

The attempt to cross the Po at Fransera took place on the 3rd ult. The Austrians opened fire at 5 a. m., and kept it up during the day until 8 o'clock at night. They commenced again on the 4th. The Austrians continue to commit ravages and depredations along their line of march. A revolutionary movement is expected at Como; the tricolor has already been hoisted before the castle. The inhabitants of the Valentine are making great purchase of arms and ammunition. A revolution appears to be imminent. The Austrians are making heavy demands.

Letters from Rome state that the French garrison has been maintained entire, and 10,000 Austrians are at Aricona. The inhabitants of the Romagna are greatly agitated. Letters have also been received from Napoleon. The emotion of the king on learning the situation of affairs in Italy has greatly aggravated his disease.

About 15,000 Austrians arrived on Sunday evening, 8th ult., at Saimazzaro. General Schwarzenburg passed the night at Leno. The valley of the Scrivia is strongly occupied by the French. The Austrians have crossed a branch of the Po at Cambro, and have attempted to throw a bridge across the river, but the swelling of the waters prevented it. The Austrians were constructing bridges on the arms of the Po, one of which is called Tanaro, being the old bed of that river. Bridges are being built on the high road leading from Tortona to Alessandria. French troops and war materials continue to pass through Turin, and to arrive at Susa.

Despatches from the seat of war announce us of a brilliant *coup de main* by Garibaldi. It seems that this general, combining his movements with those of General Cialdini, has attacked the Austrians at Vercelli, after having made a forced march. He surprised them that city and beat them completely, bringing off 300 prisoners. A body of troops sent to support him by General Cialdini met him bringing back his victorious troops.

INDIA MISSION.

Collections received,	£10
Collections received from Mr. McLean's Congregation, Pugwash,	
per C. Culton, Esq.,	1 10
	£11 10

W. GORDON,
Treas.

Pictou, June 1st, 1859.