

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. VIII.

APRIL, 1862.

No. 4.

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

SERMON,

By the Rev. James Hamilton, D. D., London.

"Not slothful in business."—ROMANS, xii. 11.

Two things are very certain,—that we have all got a work to do, and are all, more or less, indisposed to do it: In other words, every man has a calling, and most men have a greater or less amount of indolence, which disinclines them for the work of that calling. Many men would have liked the gospel all the better, if it had entirely repealed the sentence, "In the sweat of thy brow shalt thou eat thy bread;" had it proclaimed a final emancipation from industry, and turned our world into a merry play-ground or luxurious dormitory. But this is not what the gospel does. It does not abolish labor; it gives it a new and nobler aspect. The gospel abolishes labor much in the same way as it abolishes death; it leaves the thing, but changes its nature. The gospel sweetens the believer's work; it gives him new motives for performing it. The gospel dignifies toil; it transforms it from the drudgery of the work-house or the penitentiary, to the affectionate offices and joyful services of the fire-side and the family circle. It asks us to do for the sake of Christ many things which we were once compelled to bear as a portion of the curse, and which worldly men perform for selfish and secondary reasons. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." "Children, obey your parents in all things, for this is well-pleasing unto the Lord." "Servants, obey in all things your

masters according to the flesh, not with eyeservice, as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ." The gospel has not superseded diligence. "Study to be quiet and to do your own business, and to work with your own hands, as we commanded you." "If any man will not work, neither let him eat." It is mentioned as almost the climax of sin, "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not;" as on the other hand, the healthy and right-conditioned state of a soul is, "not slothful in business, fervent in spirit, serving the Lord."

I. This precept is violated by those who have no business at all. By the bounty of God's providence, some are in such a situation that they do not need to toil for a subsistence; they go to bed when they please, and get up when they can sleep no longer, and they do with themselves whatever they like; and though we dare not say that theirs is the happiest life, it certainly is the easiest. But it will neither be a lawful life nor a happy one, unless it have some work in hand, some end in view. Those of you who are familiar with the sea-shore, may have seen attached to the inundated reef, a creature, whether a plant or an animal you could scarcely tell, rooted to the rock as a plant might be, and twirling its long tentacula as an animal would do. This plant-animal's life is some-

what monotonous, for it has nothing to do but grow and twirl its feelers, float in the tide, or fold itself up on its foot-stalk when that tide has receded, for months and years together. Now, would it not be very dismal to be transformed into a zoophyte? Would it not be an awful punishment, with your human soul still in you, to be anchored to a rock, able to do nothing but spin about your arms or fold them up again; and knowing no variety, except when the receding ocean left you in the daylight, or the returning waters plunged you into the green depths again, or the sweeping tide brought you the prize of a young periwinkle or an invisible star-fish?

But what better is the life you are spontaneously leading? What greater variety marks your existence, than chequers the life of the sea-anemone? Does not one day float over you like another, just as the tide floats over it, and find you much the same, and leave you vegetating still? Are you more useful? What real service to others did you render yesterday? What tangible amount of occupation did you overtake in the one hundred and sixty-eight hours of which the last week consisted? And what higher end in living have you than that polypus? You go through certain mechanical routines of rising, and dressing, and visiting, and dining, and going to sleep again; and are a little roused from your usual lethargy by the arrival of a friend, or the effort needed to write some note of ceremony. But as it curtsies in the waves, and vibrates its exploring arms, and gorges some dainty medusa, the sea-anemone goes through nearly the same round of pursuits and enjoyments with your intelligent and immortal self. Is this a life for a rational and responsible creature to lead?

II. But this precept is also violated by those who are diligent in trifles,—whose activity is a busy idleness. You may be very earnest in a pursuit which is utterly beneath your prerogative as an intelligent creature, and your high destination as an immortal being. Pursuits which are perfectly proper in creatures destitute of reason, may be very culpable in those who not only have reason, but are capable of enjoyments above the range of reason itself. We this instant imagined a man retaining all his consciousness transformed into a zoophyte. Let us imagine another similar transformation; fancy that, instead of a polypus, you were changed into a swallow. There you have a creature abundantly busy, up in the early morning, for ever on the wing, as graceful and sprightly in his flight as tasteful in the haunts which he selects. Look at him, zigzagging over the clover field, skimming the limpid lake, whisking round the steeple, or dancing gaily in the sky. Behold him in high spirits, shrieking out his ecstasy as he has bolted a dragon fly, or darted through the arrow-slits of the old turret, or performed some other feat of hirundine agility. And notice how he pays his

morning visits, alighting elegantly on some house-top, and twittering politely by turns to the swallow on either side of him, and after five minutes' conversation, off and away to call for his friend at the castle. And now he has gone upon his travels, gone to spend the winter at Rome or Naples, to visit Egypt or the Holy Land, or perform some more *recherché* pilgrimage to Spain or the coast of Barbary. And when he comes home next April, strange enough he has been abroad;—charming climate,—highly delighted with the cicadas in Italy, and the bees on Hymettus;—locusts in Africa rather scarce this season; but upon the whole much pleased with his trip, and returned in high health and spirits. Now, dear friends, this is a very proper life for a swallow, but is it a life for you? To flit about from house to house; to pay futile visits, where, if the talk were written down, it would amount to little more than the chattering of a swallow; to bestow all your thoughts on graceful attitudes, and nimble movements, and polished attire; to roam from land to land with so little information in your head, or so little taste for the sublime or beautiful, in your soul, that could a swallow publish his travels, and did you publish yours, we should probably find the one a counterpart of the other; the winged traveller enlarging on the discomforts of his rest, and the wingless one on the miseries of his hotel or his chateau; you describing the places of amusement, or enlarging on the vastness of the country, and the abundance of the game; and your rival eloquent on the self-same things. Oh! it is a thought, not ridiculous, but appalling. If the earthly history of some of our brethren were written down; if a faithful record were kept of the way they spend their time; if all the hours of idle vacancy or idler occupancy were put together, and the very small amount of useful diligence deducted, the life of a bird or quadruped would be a nobler one; more worthy of its powers and more equal to its Creator's end in forming it. Such a register is kept. Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that book of remembrance with which human hand cannot tamper, and from which no erasure save one can blot them. They are noted in the memory of God. And when once this life of wondrous opportunities and awful advantages is over—when the twenty or fifty years of probation are fled away—when mortal existence, with its faculties for personal improvement and serviceableness to others, is gone beyond recall—when the trifier looks back to the long pilgrimage, with all the doors of hope and doors of usefulness, past which he skipped in his frisky forgetfulness—what anguish will it move to think that he has gambolled through such a world without salvation to himself, without any real benefit to his brethren, a busy trifier, a vivacious idler, a clever fool!

III. Those violate this precept who have a lawful calling, a proper business, but are slothful in it. When people are in business for themselves, they are in less risk of transgressing this injunction; though even there it sometimes happens that the hand is not diligent enough to make its owner rich. But it is when engaged in business, not for ourselves, but for others, or for God, that we are in greatest danger of neglecting this rule. The servant, who has no pleasure in his work—who does no more than wages can buy, or a legal agreement enforce; the shopman, who does not enter *con amore* into his employer's interest, and bestir himself to extend his trade as he would strive were the concern his own; the scholar, who trifles when his teacher's eye is elsewhere, and who is content if he can only learn enough to escape disgrace; the teacher, who is satisfied if he can only convey a decent quantum of instruction, and who does not labor for the mental expansion and spiritual well-being of his pupils, as he would for those of his own children; the magistrate or civic functionary, who is only careful to escape public censure, and who does not labor to make the community richer, or happier, or better for his administration; the minister, who can give his energies to another cause than the cause of Christ, and neglect his Master's business in minding his own; every one, in short, who performs the work which God or his brethren have given him to do in a hireling and perfunctory manner, is a violator of the divine injunction, "No slothful in business." There are some persons of a dull and languid turn. They trail sluggishly through life, as if some painful viscous, some adhesive slime were clogging every movement and making their snail-path a waste of their very substance. They do nothing with that healthy alacrity, that gleesome energy which bespeaks a sound mind even more than a vigorous body; but they drag themselves to the inevitable task with remonstrating reluctance, as if every joint were set in a socket of torture, or as if they expected the quick flesh to cleave to the next implement of industry they handled. Having no wholesome love to work, no joyous delight in duty, they do every thing grudgingly, in the most superficial manner, and at the latest moment. Others there are, who, if you find them at their post you will find them dozing at it. They are a sort of perpetual somnambulists, walking through their sleep; moving in a constant mystery; looking for their faculties, and forgetting what they are looking for; not able to find their work, and when they have found their work not able to find their hands; doing every thing dreamily, and therefore every thing confusedly and incompletely; their work a dream, their sleep a dream; not repose, not refreshment, but a slumbrous vision of rest, a dreamy query concerning sleep; too late for every thing, taking their passage when the ship has sailed, insuring their property

when the house is burned, locking the door when the goods are stolen—men, whose hobbies seem to have started in the race of existence before their minds were ready, and who are always gazing out vacantly as if they expected their wits were coming up by the next arrival. But, besides the sloths and somnambulists, there is a third class—the day-dreamers. These are a very mournful, because a self-deceiving generation. Like a man who has his windows glazed with yellow glass, and who can fancy a golden sunshine, or a mellow autumn on the fields even when a wintry sleet is sweeping over them, the day-dreamer lives in an elysium of his own creating. With a foot on either side of the fire—with his chin on his bosom, and the wrong end of the book turned towards him, he can pursue his self-complacent musings till he imagines himself a traveller in unknown lands—the explorer of Central Africa—the solver of all the unsolved problems in science—the author of some unprecedented poem at which the wide world is wondering—or something so stupendous that he even begins to quail at his own glory. The misery is, that whilst nothing is done towards attaining the greatness, his luxurious imagination takes its possession for granted; and with his feet on the fender, he fancies himself already on the highest pinnacle of fame; and a still greater misery is, that the time thus wasted in unprofitable musings, if spent in honest application and downright working, would go very far to carry him where his sublime imagination fain would be. It would not be easy to estimate the good of which day-dreams have defrauded the world. Some of the finest intellects have exhaled away in this sluggish evaporation, and left no vestige on earth except the dried froth—the obscure film which survives the drivel of vanished dreams; and others have done just enough to show how important they would have been had they awaked sooner, or kept longer awake at once. Sir James Mackintosh was one of the latter class. His castle-building "never amounted to conviction; in other words, these fancies have never influenced my actions; but I must confess that they have often been as steady and of as regular recurrence as conviction itself; and that they have sometimes created a little faint expectation, a state of mind in which my wander that they should be realised would not be so great as it rationally ought to be." Perhaps no one in modern times has been capable of more sagacious or comprehensive generalization in those sciences which hold court in the high places of human intellect, than he; but a few hints and fragments of finished work are all that remain. Coleridge never sufficiently woke up from his long day-dream to articulate distinctly any of the glorious visions which floated before his majestic fancy, some of which we really believe that the world would have been the wiser for knowing. And, returning from secular phil-

osophy to matters of Christian practice, have you never met those whose superior gifts would have made them eminently useful, and who had designs of usefulness, perhaps philanthropic schemes of peculiar ingenuity and beauty, but who are passing away from earth, if they have not passed away already, without actually attempting any tangible good? And yet so sincere are they in their own operative benevolence—so hard do they toil and sweat in their own Nephelococcygia, that nothing could surprise them more than the question—"What do ye more than others?" unless it were their own inability to point out the solid product and lay their hands on the actual results.

To avoid this guilt and wretchedness—

1. Have a business in which diligence is lawful and desirable. There some pursuits which do not deserve to be called a business. Aropus was the king of Macedonia, and it was his favourite pursuit to make lanterns. Probably he was very good at making them, but his proper business was to be a king, and therefore the more lanterns he made, the worse king he was. And if your work be a high calling, you must not dissipate your energies on trifles, on things which, lawful in themselves, are still as irrelevant to you as lamp-making is irrelevant to a king. Perhaps some here are without any specific calling. They have neither a farm nor a merchandise to look after. They have no household to care for, no children to train and educate, no official duties to engross their time; they have an independent fortune, and live at large. My friends, I congratulate you on your wealth, your liberal education, your position in society, and your abundant leisure. It is in your power to be the benefactors of your generation; you are in circumstances to do an eminent service for God, and finish some great work before your going hence. What that work shall be I do not attempt to indicate; I rather leave it for your own investigation and discovery. Every one has his own line of things. Howard chose one path, and Wilberforce another; Harlan Pave chose one, and Brainerd Taylor another. Mrs Fletcher did one work, Lady Glenorchy another, and Mary Jane Graham a third. Every one did the work for which God had best fitted them, but each made that work their business. They gave themselves to it; they not only did it, by the bye, but they selected it and set themselves in earnest to it, not parenthetically, but on very purpose—the problem of their lives—for Christ's sake and in Christ's service, and held themselves as bound to do it as if they had been by himself expressly engaged for it. And, brethren, you must do the same. Those of you who do not need to toil for your daily bread, your very leisure is a hint what the Lord would have you to do. As you have no business of your own, he would have you devote yourselves to his business. He would have you carry on,

in some of its manifold departments, that work which he came to earth to do. He would have you go about his Father's business as he was wont to be about it. And if you still persist in living to yourselves, you cannot be happy. You cannot spend all your days in making pin-cushions or reading news papers, or loitering in club-rooms and coffee houses, and yet be happy. If you profess to follow Christ, this is not a Christian life. It is not a conscientious, and so it cannot be a comfortable life. And if the pin-cushion or the newspaper fail to make you happy, remember the reason—very good as relaxations ever so great an amount of these things can never be a business, and "wist ye not that you should be about your Father's business?"

2. Having made a wise and deliberate selection of a business, go on with it, go through with it. Persevering mediocrity is much more respectable and unspeakably more useful than talented inconstancy. In the heathery turf you will often find a plant chiefly remarkable for its peculiar roots; from the main stem down to the minutest fibre, you will find them all abruptly terminate, as if shorn or bitten off, and the silly superstition of the country people alleges, that once on a time it was a plant of singular potency for healing all sorts of maladies, and therefore the great enemy of man in his malignity bit off the roots in which its virtues resided. This plant, with this quaint history, is a very good emblem of many well-meaning but little effecting people. They might be defined as *radicibus præmorsis* or rather *inceptis succisis*. The efficacy of every good work lies in its completion, and all their good works terminate abruptly and are left off unfinished. The devil frustrates their efficacy by cutting off their ends; their unprofitable history is made up of plans and projects, schemes of usefulness that were never gone about and magnificent undertakings that were never carried forward; societies that were set agoing, then left to shift for themselves, and forlorn beings, who for a time were taken up and instructed, and just when they were beginning to show symptoms of improvement, were cast on the world again.

But others there are, who before beginning to build count the cost, and having collected their materials and laid their foundations deep and broad, go on to rear their structure indifferent to more tempting schemes and sublimer enterprises subsequently suggested. The man who provides a home for a poor neighbor, is a greater benefactor of the poor than he who lays the foundation of a stately almshouse and never finishes a single apartment. The persevering teacher who guides one child into the saving knowledge of Christ and leads him on to established habits of piety, is a more useful man than his friend who gathers in a room-full of ragged children, and after a few weeks of waning zeal, turns them all adrift on the streets again. The pa-

triot who set his heart on abolishing the slave trade, and after twenty years of rebuffs and revilings, of tantalized hope and disappointed effort, at last succeeded, achieved a greater work than if he had set afloat all possible schemes of philanthropy, and then left them one after the other, to sink or swim. So short is life, that we can afford to lose none of it in abortive undertakings; and once we are assured that a given work is one which it is worth our while to do, it is true wisdom to set about it instantly; and once we have begun it, is true economy to finish it.

—o—

Duncan, Donald, and the Elder.

E.—I am very glad to see you both. I am indeed happy. Donald, that you accompanied your neighbour to spend an hour or two with me, and I hope that whether or not we agree in our views, we shall not part displeased with one another.

Don.—I promised Duncan I would come with him, and I always make a point of keeping my promise.

E.—I am glad to hear you say so. The man who can say that he always makes a point of keeping his promise, says, indeed, a good deal for himself.

Don.—I despise the man who does not feel himself bound to remember his promises. People may talk about religion, and pretend to be very zealous, and make long prayers, and speak of sending Bibles and missionaries to the heathen; but for my part, I would like to see, first, so much religion among themselves as to save me the annoyance of having to deal with men whom I cannot trust.

E.—I do not doubt but you may have met with individuals of the character you have described. The number, however, I hope, was not large. There were always in christian communities some who were influenced by a different spirit from that which they possessed, and there were also large numbers who, though sincere, were weak and erring, and whose lives, in many things, seemed very inconsistent with their profession. But while this was so, the effect it always had, on the real friends of Christ, was to fill their minds with grief, and urge them more earnestly to pray for their brethren and for themselves. No true follower of Christ was ever heard speaking with contempt of his brethren because of their imperfections, nor did it tend to weaken the desire of such a man to extend the blessings of the gospel, that his neighbours were imperfect, and their lives—many of them—very unlike what they professed to believe. That was left for the enemies of Christ to do. They alone were inclined to do it.

Don.—I suppose, then, that I should close my eyes to the doings and actions of people, and just believe they are as good and sincere

as their words at a prayer meeting or a missionary meeting would have them to be. Some people would like that very well.

E.—My dear neighbour, you are by no means to suppose such a thing. The man who is really sincere at a prayer meeting, is so also in all the transactions of life. If you find such a man guilty of deliberate dishonesty—if you find, when he retires from religious duties, that he can take advantage of his neighbour, you are justified in not believing him sincere. But you must beware that his hypocrisy, whose dishonesty you thus know, does not lead you to suspect of the same insincerity those whom you do not know to be guilty as he is. You must also take care not to confound imperfection with want of sincerity. The best of men are but men at best. They are imperfect, and that imperfection goes with them, and shows itself in all they do. There is another thing you will allow me to say, for I fear you forget it, that there is great danger, to the interests of your own soul, in the habit of looking too eagerly after the faults and inconsistencies of others. You may be able to say a great deal against them that is all quite true, but when you have done so, whose conduct do you imitate in so acting? Do you not know who is called the accuser of the brethren?

Don.—If I say nothing but the truth, I am not ashamed who will hear it. I always say what I think. I am not one of those who can ever keep the same smiling face and bow to everything you say, while in their hearts they think the very opposite.

E.—It is true, we all should be careful that we never speak but the truth, but it does not follow that it is right always to say everything we believe to be true. This is especially the case when speaking of our brethren. It is not right, but highly wrong and sinful, to expose their faults and imperfections, except when duty sternly compels us to do so. Satan himself, whose malice makes him the accuser of the brethren, can frequently say just what you have now said, that he speaks only the truth when accusing. Too often, indeed, was he able to say very hard things against the servants of Christ, without requiring to have recourse to falsehood; but as he accused from malice, and not because he wished their good, he shewed the spirit of the devil just as plainly as when he defamed them falsely. So, if you adopt the habit of watching your neighbours and saying all the evil you believe true of them, you will be acting a similar part with that wicked spirit, whose dwelling shall be hell for ever and ever.

D.—Truly, we have all much need of having that solemn truth continually on our minds. Alas! we are too ready to forget it. But I interrupted you only to say that I fear you have both forgotten that the subject of our conversation, to-night, was to be the Foreign Mission Scheme, and its claims on our people.

E.—You are right, Duncan, and I thank you for reminding us of that. However, I do not think that our conversation, so far, was a mis-spending of time.

D.—Donald and myself were talking about it as we came along, and, I am sorry to say, we could not agree.

Don.—I wonder what men will be ad next. The idea of thinking that our poor congregations could raise upwards of £200 every year to support a missionary, shews that some who get money very easily themselves, have very little sympathy for poor people, who must work hard for every shilling they have.

E.—There is no intention nor desire to lay any burden on you, Donald. Those who wish to enter on this scheme will not attempt to force one shilling from you. You will always be at liberty to refuse giving one half-penny, if so inclined. So you see there is no reason to be afraid of this scheme. If supported at all, it will be by the contributions of those who think it a privilege to give for such a holy and blessed object. Although you will not give yourself, you will not find fault with others for doing so, if disposed.

Don.—It is always the same cry—money, money! Scarcely a Sabbath passes, but we hear that we must give money for this or that object; and now, instead of being satisfied with less than formerly, which should be the case after getting so much, we are to be saddled with an additional burden. One would almost think, from the way some of our ministers speak, that to give as much money as possible was the surest path to get to heaven.

E.—It grieves me very much to hear you speak in that way. You know well enough that your minister does not get one penny of that money into his own pocket, and you ought to know, just as well, that God enjoins on you to give as He hath prospered you, and that therefore your minister, when urging this, is only telling you what God commands. It is not true that by giving you can gain a title to heaven, but it is true, and you will one day know it to be so, that if you have no heart to give as liberally as your means will allow to aid the cause of Christ, you are in the way, certainly, not to heaven. But I see no reason why you should complain, for you are not compelled to give. You are your own master in the matter, so far as ministers are concerned. But remember you will give account to God, and that, perhaps, very soon, respecting your doings.

D.—I have heard it said, that the more an individual gives to the cause of Christ, the more willing he becomes to continue giving; and I have also heard that, invariably, those who do so, assert that their contributing in this way, instead of keeping them back in their worldly circumstances, is attended with the very opposite result. If that is the case, it will account for what I have often noticed, that the persons who complain most when asked for contributions, are those who are in

the habit of giving the least. Indeed, I have sometimes heard persons who never gave at all, louder in their complaints than any other.

E.—That is quite true, and as our neighbour here thinks it so hard that his minister continues to ask so often for money, and as he seems so much afraid of any additional burdens, I would like to hear how much he contributes. Now, Donald, will you tell us how much you generally give at the different collections?

Don.—I pay all my just debts, and the stipend I promised my own minister I generally pay before the end of the year, and that is more, perhaps, than even some of the Elders themselves can say.

E.—Well, Donald, we will not dispute about that. I have no doubt that you try to pay your just debts, and I am glad you pay your stipends. From the way you speak, I suppose the amount you pay the minister is pretty large.

Don.—I pay between 10 and 15 shillings a year.

E.—That is about 3s. 6d. a quarter. It seems, then, you give to support ordinances, every quarter, about the value of one day's work. It costs you about the same that you pay for a lb. of tea. For that amount, just what a lb. of tea costs you, you get the services of a minister of Christ, who spent the best years of his life and several hundreds of pounds in preparing for his holy office. He preaches for you every Sabbath, baptizes your children, visits and catechizes your family, and attends on you and on others when in sickness and trouble. Now, one would think you would consider all that worth a great deal more than a lb. of tea. That is all it costs you, however. Surely you will not call that a contribution. It is giving nothing. It is only paying a just debt. But besides stipend, which certainly, at the rate you mentioned, will never make you much poorer, I suppose you give a good deal towards the Schemes of the Church.

Don.—I must confess I don't often give much at these collections. At the last one, the Young Men's Scheme, I gave seven pence half-penny.

E.—So that is the amount of the burden of which you complained. Now, Donald, you will allow me to ask you just one other question. Do you really believe the Bible to be the word of God, and that what is contained there is the voice of God speaking to you?

Don.—It seems you suspect me of being an infidel, when you ask if I believe the Bible to be the word of God. I thought religion made men charitable.

E.—I do not think it is a breach of charity to doubt your belief in the Bible. I hope and pray that you may come to believe that it is indeed God himself who speaks to you there, but it is evident you never yet regarded it in that light. Had you done so, you would believe your entire dependence on God.

You would know and remember that you are indebted to his goodness for all you possess. Who gives you health and strength to pursue your labours? Who sends the showers to fertilize your fields? Just as easily could He withdraw all these blessings. Were He to do so, but for one season, in what condition would you and your family be found? The man who truly believes the Bible, may be what his neighbours would call strict and hard—so much so, that he may deny *himself* to many comforts, but, in the cause of Christ, he will always be as liberal as his means will allow. He knows not only that God, who gave all, has the right to demand what seems well to Him, but also that whatever is given for the purpose of advancing His cause, will be richly rewarded. The man who believes all that, will not be afraid lest he should give too much. He will contribute liberally as God has prospered him. He will do what he can. The man who doubts this, how can it be said that he believes the Bible to be the word of God? He does not do it.

Don.—I know it is my duty to do what I can to keep up my Church, and I do so, but it is too much to expect that poor men like me are to pay ministers for preaching to the savage heathen, who would not thank us for it.

E.—How many years is it now since your boy died?

Don.—It was just five years last October. But why do you ask? That was a sore stroke. The poor little fellow, in his agony of pain, often cried to me to help him. Willingly would I give the world, if I had it, in order to relieve his sufferings. I yet imagine sometimes I hear his moaning and see his looks of anguish.

E.—It was, indeed, a sore stroke, but it might be much more so. What would be your feelings were you to hear your son, in the last, the terrible hour of death, crying to an idol of wood or stone to save him?

Don.—It would put me distracted. My only comfort was that I heard the name of Jesus on his dying lips. I hope my dear boy is in heaven.

E.—Supposing your son had been placed under the care of some one of your neighbours to train him up, and that while that neighbour had Bibles in abundance, and could instruct your son, he permitted him to grow up in ignorance, and actually locked up his Bibles from him, so that when he came home sick and dying, you found he was utterly ignorant of God, and knew not what you meant when you spoke to him of Jesus. Supposing this to be so, what would you think of that neighbour?

Don.—I would certainly think him the vilest wretch. I do not believe a monster like that was ever seen, at least in any christian community.

E.—I am not sure of that. We have Bibles in abundance, and all the means of grace

in all their fulness. They were given us, not that we might keep them to ourselves and our families. It is the command of God that we spread these blessings as far and as widely as our means will permit. We know the heathen are sunk in the deepest misery. We know they are perishing. They are calling on us to share with them the light and the hopes which we so abundantly and so freely received. Shall we deny them thus—and, like that neighbour, lock up our Bibles and our means of grace within the limits of our own communities, and reply, Yes, we know they are perishing—well, let them perish, for we have enough to do to mind our own interests? Would not this be acting a worse part than the case supposed, and which you denounced in language so very strong?

Don.—But I do not see that the heathen have any claims on us. Had they been placed under our care, it would be a different thing.

E.—The Bible does not give that account of the matter. There you will find that the most distant, even the most savage and degraded of the heathen nations, have strong claims on our sympathy and our aid; and you will find, also, that they have been placed on our care, and that we are required to provide for their wants: “Go ye and preach the gospel to every creature.” That solemn command draws every family and every individual, throughout the whole wide range of heathenism, within the sphere of our care; and if these families perish, because we will not exert our diligence and deny ourselves to some of our unnecessary comforts in order to send them the message of salvation through a crucified Saviour, will not a fearful guilt be at our door, and a fearful reckoning meet us when we stand before Him who issued that solemn command. The frowns of heaven will assuredly rest on the individual or the Church who can make light of that injunction. While we are now speaking, there are heard, from hundreds and thousands of miserable dwellings in the heathen world, the cries and the groans of the dying. In their anguish and pain and terror of death, they have none to comfort, and, with the awful eternity right before them, the only object to grasp is a piece of wood or stone. Can the Church whose heart will not be stirred to its depths at such a scene as that, be justly considered a Church of Christ? Can the man who will complain when invited to contribute with that scene in his view, be entitled to the name of Christian?

Don.—Of course I do not deny that it would be right to do something for the heathen, if we were able; but have we not more to do already than we can overtake?

E.—If no movement is begun for the purpose of helping others, until all things at home are as we would wish, that movement is truly far enough distant—so far, indeed, that it will never be much nearer than it is now.

Don.—Would you wish to see a minister going to some distant part of the world, while some of our own Churches are vacant? Supply them first, and then, if we have money to spare, I would not grudge to give a little to help a missionary, if our Church could get one.

E.—With regard to our vacant Churches, the best way to get them filled, and well filled too, is to give obedience to what Christ commands, and look to him for the supply of our wants. We have some vacant pulpits, but we have no people—not one family—who have not had frequently the privilege of hearing the gospel preached. No man can seriously compare the condition of the most destitute of our people, with that of the heathen, nor find in it a reason for delaying to enter on this Foreign Mission Scheme. When I hear such language employed, I feel compelled to conclude that the man who speaks so is either very ignorant or else puts this forward merely in order to get rid of a duty in which he has no heart to engage.

Don.—I am to understand, then, that our Church should neglect the destitute places at home, and devote her attention to the state of the heathen.

E.—I do not wish you to understand any such thing. Of no truth am I more confidently certain than of this, that our Church engaging in the Foreign Mission field, instead of retarding her progress at home, would be the surest way to eminent success. What we need, in order to secure the richest measure of prosperity, is only this one thing: the blessing of God; and how are we to look for that? Surely, not by living in disobedience to any one of the commands of Christ. It is a very plausible excuse for declining to consider the claims of the Foreign Mission, that such and such things are not as they should be at home. It is about the most plausible that could be offered, but after all, with us at least, it is only an excuse. We cannot call it a just reason, and one with which we should be willing to appear at the judgment seat of Christ. It would be well if those who are so willing to employ this language, would just place the same language in the mouths of the Apostles when their risen Master directed their attention to the Foreign field. Might not the eleven very plausibly say, that as they were so few in number, and so many thousands of their countrymen yet destitute of the knowledge and strangers to the faith of Christ, they felt compelled to decline going at present to the far-off Gentiles. That would be very plausible, but yet it would, at the same time, be nothing else than wilful disobedience, and a disowning of the authority of their Lord. You would be at no loss to say what their conduct would merit, had they felt and spoken in that way.

D.—I rather think if the Apostles had been influenced by such a spirit, there would have

been very few indeed converted to Christ, either at home or abroad; and it strikes me that it would be found to be the fact among us, that the very persons most willing to exert themselves for the heathen, would also be the most ready liberally to contribute in aid of the weak and destitute localities within our own bounds. Now, Donald, I heard you say to-night that you always kept your promises, and that you despised the man who would act otherwise. I remember when you made very solemn promises. Not very long since you were lying on a sick bed, and you feared it was death. You told me, then, how much it distressed your mind that you had been so worldly, and did and cared so little for the cause of Christ; and you declared, again and again, that if God would spare you, you would act differently for the future. I thought you would keep that promise. Surely a promise to God should be more sacredly kept than that to our fellow-creature. If you and I, and all the members of our Church, would only try to remember and fulfil the promises so frequently made in the seasons of trouble and in the hour of danger, then could our Synod take up and hold a high position in the mission field.

Don.—It is getting late.

D.—Good night, my worthy Elder. I see we must be leaving.

E.—Good night, my dear neighbours. May the blessing of God be with you both.

—o—

For the "Record."

Annual Report of the Superintendent of Missions to the Presbytery of Halifax, for the year 1861.

BELIEVING it to be the duty of this Presbytery, and of all the Presbyteries of the Church, to become intimately acquainted with the spiritual condition and religious privileges and necessities of the adherents and members within their bounds, I have already drawn up, and presented to your reverend Court, several annual reports of my missionary services; and shall now endeavor to furnish you with such information as I have been able to collect in the stations I have visited during the past year. I regret that the intelligence that I possess is not as full and varied as I could desire to lay before you, as all the stations are at some distance in the country, and as I have been only among them in most cases during divine service on the Lord's day, and have been again and again prevented, from the state of the roads and the weather, and sometimes from the state of my own health, from fulfilling my engagements even on the Sabbath. There can, however, be no doubt that there is an anxious and growing desire for religious instruction among all classes throughout the country, more especially

among the young. The Sabbath is not now spent, as in former days within my own recollection, in hunting, fishing, and agricultural labor, but in rest and retirement—frequently in reading the Scriptures, singing the praises of God, and other devotional exercises. Not a few heads of families lament the disadvantages which they experienced in the days of their youth, when there were neither schools nor churches in many places throughout this infant country, and they are most desirous that their children should enjoy greater facilities for religion than in early life were within their own reach. From long and intimate acquaintance with the people of this colony, I firmly believe that they are as susceptible and as much inclined to religious instruction and devotional feelings as persons placed in their comparatively destitute circumstances could expect to be found; and he is neither a friend to his Church nor our race who would not wish to see the means of grace and the ordinance of religion more and more extended throughout the length and breadth of the land. I have met with much encouragement during the past year, even amidst the infirmities of age, in visiting the families, and preaching at the stations in Lawrencetown, Sackville, Lake Thomas, and the Hall Settlement; the districts to which my ministrations have been almost entirely confined. I have preached at Bedford eleven times, at the Hall Settlement ten times, at Lawrencetown, eight times, and at Lake Thomas six times. I have also spent two Sabbaths in Musquodoboit, and have officiated on one Lord's day for the Rev. Dr. McGillivray at McLennan's Mountain, Pictou. Every member of this Presbytery must see at a single glance that my missionary services have been performed on a very limited scale, and some persons may think that the most accessible and not the most necessitous stations have been selected and occupied. A little reflection will convince every impartial person that this has arisen from circumstances over which I had no great control. I have, it is true, received, and am still receiving, pressing and urgent invitations to visit different and distant parts of the country, and I believe there are few places in Nova Scotia where the ministers of the Church of Scotland would not meet with a most cordial welcome, and their public services prove profitable and edifying. But I am now much less inclined to undertake long journeys than in the years that are past, and I am sorry to say that there is no public fund to defray the travelling expenses of those ministers who might be able and willing to perform missionary duties in distant parts of the country. As there can be no doubt that every living and prosperous Church ought to be not only conservative of its rights and privileges, but to a certain extent aggressive, our ecclesiastical courts ought, undoubtedly to be prepared to occupy new

fields of usefulness, and more especially to appoint and sustain missionaries among those who still adhere to our Church in the remotest districts, and who are still anxiously longing for the ordinances of religion under our ministrations. But such a desirable state of things as this would require a greater number of laborers and a larger amount of funds than we at present can command, although it is a duty we owe to our much neglected brethren throughout this colony to long and pray for the arrival of still brighter and happier days. Since I presented my last report to the Presbytery, a census has been taken of the population of Nova Scotia, containing according to the returns of the enumerators, the numbers belonging to the different religious denominations in this Province. It is believed by many that this census is in not a few instances very inaccurate, and from what I know of the population of this city, where only 953 individuals are found in the lists connected with the Church of Scotland, and 1953 persons more than double the number are considered as belonging to the other Presbyterian denomination, there must be a strange and unaccountable oversight somewhere. If those who took the census intended to include all the Presbyterians in Nova Scotia amongst the adherents of the Presbyterian Church of the Lower Colonies, it is very evident they were bound to include the whole of the members of the Church of Scotland who are Presbyterians as well as themselves, as they have included those who still cling to the Free Church. But as my intention in introducing the subject at present is not to encourage or prolong controversy, but to gain practicable knowledge, I am willing to take the census as it is, and see what information it affords to the office-bearers and members of our Church. We learn, then, from the lists as they have been published, that there are still, after a great length of time and after repeated and most painful bereavements, adherents of the Church of Scotland in every County of Nova Scotia and Cape Breton; whilst the ministers of our church are only to be found stationed in four or five out of the eighteen counties into which the Province is subdivided. Other denominations have acted on a more patriotic spirit, since the Church of England, the Methodists the Baptists, and other religious bodies have their ministers and missionaries scattered over every county and in almost every settlement, throughout the Province. Nothing can show more clearly or more forcibly the utter helplessness and threatened extinction of the remaining portions of the Church of Scotland amongst other religious denominations than a simple statement of facts. We have still according to the census 220 persons in Sydney county, but no minister, 81 in Guysboro, 997 in Inverness, 777 in Richmond, 1074 in Victoria, 484 in Cape Breton, 117 in Hants, and

smaller numbers in all the western counties, where we have neither minister nor visiting missionary. With these facts staring us in the face it becomes a very difficult and important question how the friends of the Church ought to act. It is a very easy and convenient thing to neglect our duty but to perform it in a proper and efficient manner often requires much energy, prudence, and perseverance. It is not my business to dictate to the Presbytery what they ought to do to relieve as far as possible our present spiritual destitution, but my brethren will readily admit that I am bound as Superintendent of Missions to lay before them the extent of the field which ought to be occupied and cultivated, and to point out as far as I am able what arrangements should be made to meet such an urgent emergency. Whether our Church is to fade or flourish, increase or diminish in Nova Scotia, is a question of great and immediate importance at the present moment demanding the attention of all our Church Courts and the sympathy and liberality of all our zealous and wealthy friends throughout the colony. Nothing would afford me as an aged minister greater satisfaction than to welcome the arrival of additional and devoted missionaries to labor in our destitute settlements. Again and again have I reminded the Presbytery of the desire of the people in the districts in which I officiate to see and to hear other ministers of the Church. When your missionary the Rev. Mr. Stewart preached at Sackville and Lake Thomas during the late meeting and by appointment of the Synod the people were delighted with his able and faithful ministrations, and I know from personal intercourse with them that they are desirous and would be not less pleased and satisfied by the visit and religious services of other ministers. As a very strong inducement for the continuance and the extension of our missions in the neighbourhood of this city, I have to mention in the conclusion of this report the expected increase of our population. During the last summer gold has been discovered and gold digging has been commenced at Lawrencetown, Lake Thomas, and near the Hall Settlement. A number of persons have already been collected, and are now busily employed at each of those places in this new and exciting occupation. Claims for opening new mines are eagerly sought after and readily purchased both by private individuals and public companies in this city, and also in Britain. A great concourse of persons is expected in the ensuing spring at these and the other gold fields throughout the colony. Very sanguine hopes are entertained in all the places where I am acquainted that in the ensuing season there will be a much larger immigration into Nova Scotia than has taken place for many years past. In such circumstances and with such prospects I consider it encouraging and conducive to the prosperity of our Church that we have

small missions already opened in several places where gold digging has commenced. I seldom now preach in the country without having gold-diggers some of them members and elders of the Church, from remote parts of the Province for my hearers. I hope then that my brethren will have it in their power not only to encourage but to assist me in my labors should our congregations increase in the country by a large influx of a gold mining population.

— . 0 ———

For the Record.

Fold those gentle hands in slumber,
Seal at last those loving eyes,
Never more on earth to answer
Pleading love or glad surprise.
Make no lamentation for her,
She has only gone to rest;—
One more crowned among the ransomed—
One more saint among the blest.

All her work on earth is over,
Well that loving work was done;
Never had she down her burden,
Till the victor's palm was won.
Not by might or mastery,
Not by idle strife or merit;
Hers the everlasting kingdom,
Which the meek alone inherit.

Hands that never ceased to labor,
Heart that never fainte here,
Loving lips that never opened
Save to counsel or to cheer.
Softening pain, assuaging sorrow,
Healing evil, conquering strife;
Pouring into others' vessels
All her choicest wine of life.

Little lower than the angels,
Even while on earth she seemed—
Pure in heart, and meek in spirit,
She is now with God's redeemed.
Ever bearing for the Master,
Morning's burden—noonday's heat—
In the evening's cool He found her,
Sitting at her Saviour's feet!

Not where childhood's skies droop downwards,
Not where she in girlhood trod,
Where the Mayflower weeps in Spring time,
Fragrance on the Churchyard's sod,
Not amid the home-born flowers,
Those she loved in life so well;
Passed she from things seen and sentient
To the land invisible!

Far from home and ties of kindred,
In a distant stranger land,
Through the hour-glass of her being,
Faintly dropped life's latest sand.
Where the blue Italian heaven
Melts within the purple wave,
In the shadow of the myrtle
She hath found a quiet grave.

But the voice whose homeward summons
Made her waiting heart rejoice,
Spoke in sweet, familiar language,
Even her Father's still small voice;—
All along the way it led her,
And through Christ's atoning blood
She is blooming with life's lilies,
In the garden of her God!

When the labourers from life's vineyard
Stand before the rainbow'd throne,
In the great and glorious city,
Glowing like a jasper stone—
She who dwelt so near its borders,
That on earth her robes were white—
Now is walking with the ransomed,
Through its golden streets of light.

We the cumberers weep around her,
Lying where the soft winds stir;
She the entered into glory,
Let us rather live like her—
That in dying we may conquer,
That in sleeping we may rest,
And at last like her forever,
Walk in white among the blest.

HALIFAX, March 14th.

M. J. K.

A few Words about Quackery.

QUACKERY is a widely extended element in almost every department of human affairs. We see it sometimes in the pulpit, oftener in the rostrum, but most of all in the medical profession. It is in itself a kind of profession requiring gifts of a peculiar character. These are the power of reducing deception to a regular system, for the purpose of practising upon credulity and ignorance, of which there is unfortunately a great deal among mankind. Considered *per se*, there is perhaps no more odious character in the world than the medical quack. First of all he is essentially an impostor and a rogue—cheating people not so much out of their money, as out of their own health, and that of their wives and children, and all that is dear to them in this world. Ignorant, shameless and unprincipled, there is no limits to their pretensions, and scarcely a limit to their perverted ingenuity in the art of imposture. There is absolutely nothing too formidable to them in the healing art. Their nostrums are generally cure-alls, and all you have to do to escape from and triumph over every disease is to flee the regular faculty, as you would a pestilence, and swallow abundance of their health-restoring preparations. The extent to which mankind is imposed upon, and the miseries to which they are subjected from this source is perfectly amazing, and nowhere to a greater extent, and nowhere perhaps to so large an extent as in this Continent of North America. In some European countries, as in Prussia, and even in France, the empiric has rather a poor time of it. There, no patent medicine is permitted to be sold, till it has been analysed and approved by competent persons appointed by government, and any party practising the art of the quack does it at his peril. In England, on the contrary, it has little to fear. Patent medicines are sold and swallowed without let or hindrance, to the delight and profit of their lucky inventors. Immense fortunes have been made, and are still made thereby by the art of quackery. Morrison, the inventor of Morrison's Pills, never went

abroad but in a carriage and four, lived in a fine house in Paris, kept a large staff of livery servants, and spent seven or eight thousand pounds a year from the profits on his pills. These pills have been analysed and found to contain nothing but aloes and oatmeal; and it may be observed that in almost every patent medicine aloes form the principal ingredient. Morrison was a poor Scotch boy without either means or education, and commenced his laboratory it is said with a barrel of oatmeal and some bitter aloes, which he mixed up into pills in mere bravado, to try public credulity, and which happened to take the fancy of the same public to a very encouraging extent. The proprietor of Parr's life pills, another well known quack nostrum, having failed in many honest speculations, got hold of a taking name, advertised largely in the less respectable class of newspapers and made a fortune. And here it may be mentioned to their honor that the first-class newspapers of Britain have uniformly refused admission to the advertisement of the quack, however tempting may be the bribe offered. You will look in vain for such advertisements in the columns of the *Times*, or indeed of any really respectable and influential periodical. This, however, is not so great a difficulty to the quack as may at first sight be imagined, he seeks and finds his principal patrons, and victims among the ignorant, although not seldom he falls in even with a tilded fool, who swallows both his pills and his pretensions with perfect faith, and in such a case he is made use of to the utmost. Holloway, the pill and ointment quack, spends, it is said, £20,000 a year in advertising, and finds the investment a profitable one. Some gigantic quacks in the United States are said to exceed even this immense sum, and to advertise largely in every paper without exception in the Union as well as in the British Colonies. The art of advertising is almost a profession in itself, requiring both tact and skill, unblushing effrontery and unbounded disregard for truth. How many thousands every year fall victims to the selfish designs of these human vampires, it would be impossible to say—but their number must be great indeed. It is to be regretted that scarcely a publication on this side the Atlantic has self-denial enough to refuse admission even to the most extravagantly dishonest of their advertisements. Reader—if you are sick, consult the doctor, the regularly educated man, and trust not, if you are wise, the deceitful promises held out to you in the advertising columns of the newspaper. Recollect that great pretensions loudly expressed, and expecting to be largely rewarded, are for the most part false pretensions. Be assured that the regular doctor will cure you if he can—that he will do all he can to alleviate your disease, and that the man who has studied the human machine and made himself acquainted with all its workings, is more likely to know how to put it

right than the vulgar and illiterate impostor who knows nothing and has studied nothing but the art of deception.

If we could only believe a hundredth part of the assurances, proofs, and testimonials and cures which meet the eye of the newspaper reader every day of his life, disease would be as unknown among the human family as the Megatherium or the Mammoth—not a weak limb or a wrinkled face or a grey head or a languid eye would be seen any where. There would be perpetual health and perpetual youth. Who can believe such extravagance? yet the quacks find thousands of dupes who do so, and grow rich thereby.

Besides the authors of vegetable pills, infallible health restorers, &c., there is another class of impostors, not less dangerous, and equally to be avoided. These are the itinerant quacks, who travel from town to town, from village to village, as unailing masters in some particular department in the medical or surgical art. What no mere commonplace or every-day doctor can do, they can do with the greatest ease and without the possibility of failure. They will cure consumption in a fortnight, and cancer in a week—they will make the deaf to hear and the blind to see—in spite of any college of physicians in the world. No case is beyond their reach: all you require to give them is faith and money—money at any rate. If the victims of these impostors would reflect only a moment, surely they might see that no man with such wonderful gifts would require to leave such cities as New York or London—in which, according to their own account, they have acquired imperishable fame, to seek a precarious living by wandering from one small village to another.

The regular practitioner has said that, in a pecuniary sense, the quack is his best friend, for he shatters a hundred constitutions for every one he cures—and his lost victims, in too many cases, come to the doctor when it is too late.

Wherever, then, we find extravagance of pretension, depend upon it there is some cause for suspicion. If a teacher makes his appearance and undertakes to teach you writing in three lessons, or to speak French in thirteen—depend upon it you have a charlatan before you, and if you are wise you will give him a wide berth. There is no short road to knowledge—it is the reward given to labour and time. Trust and honour, then, its true votaries—as your best teachers and safest guides; avoid shams and new-fangled notions, whether in Church or State; love the good old ways of truth and honour and lofty principle, and let that principle be based on that surest of all foundations—that ever-during rock—the blessed Gospel of our Lord and Saviour Jesus Christ.

Music in Churches.

WE confess there is a grandeur and sublimity in the full and deep swell of the organ. Nobody who has a well strung soul can hear unmoved the solemn crash of full toned harmony which falls upon his ear on entering a Roman Catholic or other Episcopal Church. Nor do we deny its solemnising effect upon the feelings for the time being—It converts devotion into something like an enjoyment, and we believe we are worshipping God, while we are enjoying some thing intensely pleasing to ourselves. It may be next to impossible amidst the majestic grandeur of the sound which falls upon our gratified ear in rich and solemn cadence to harbour any thing approaching to levity or indifference. On the contrary our devotional and reverential feelings are deeply affected. But we soon discover that they have been affected merely through the senses. The impression dies away with the last echo of the solemn harmony. We have been listening to that which altogether apart from religious worship, has something in it of an intensely pleasurable nature. We desire a repetition—and the desire grows upon us—but it would be utterly absurd to imagine that on that account we are becoming more devout or spiritually minded. We fear that there is a wave of formalism or ritualism advancing slowly over the whole Christian Church, and that some of the spray at least has reached or is reaching our plain and sober Presbyterianism. The Roman Catholic is adding to his gorgeous and sensuous ceremonies; the Puseyite is following in his train—aping his doctrines and his forms—lighting candles and burning incense—and making an image of the Cross. There is an imitation to be seen in some of the more ambitious and weak minded of our young Protestant clergymen in the cut of their dress—in M. B. waistcoats—and shovel hats. We said that Presbyterianism had not altogether escaped the contagion. A popular Minister in Edinburgh belonging to the established Church introduced a kind of liturgy of his own—read his prayers, in a kneeling position, besides using other forms peculiar to the Episcopal Church. The General Assembly interfered and partially at least checked this strange anomaly. It would seem that the feeling in favour of ritualism or outward worship is growing among a certain class in Scotland. The plain, practical, doctrinal sermon, the simple extemporaneous prayer, and the song of praise from the untutored lips of the whole congregation, are too bald and uninteresting for the present day. In a spirit of fairness we must also allow that these innovations, (though they deny that they are innovations) are favoured by some of the most accomplished of our clergy—and eagerly approved by many of the most influential and intellectual of our laity. This is a fact which in our opinion is deeply to be de-

lord. We observed that in opening a Presbyterian Church the other day in Glasgow, the organ was used, a portion of the service was *chaunted*, the people knelt at prayers which were read, and stood during praise—and the Rev. Dr. Lee delivered a long and no doubt very able address, on the propriety and scripturalness of instrumental music in our Churches. In certain other Churches a class of modified innovations have been as it were established. Dr. Cumming in London, Drs. Caird and McDuff in Glasgow, and Dr. Lee in Edinburgh—with their congregations stand during praise and kneel at prayer. Dr. Guthrie of the Free Church has introduced the custom of standing during praise—and Dr. Anderson of the U. P. Church has we believe got the length of having an organ introduced into his Church. All these are men not only of great distinction, in an intellectual point of view—but are also eminently good—laborious and faithful ministers. The Synod of Canada has for some years been engaged in a contest—with the Church of Toronto, about the organ question, and so far as we know have not yet gained the victory. We observe that three poor U. P. clergymen, in the town of Greenock in Scotland, have been mercilessly ridiculed by some of the newspapers, because they left a building in which a religious meeting was being held, and at which they had engaged to take part, so soon as they heard the first peal of the organ. For our part we would be inclined rather to honour them for their firmness and consistency, for it seems they had only come on condition that the organ was not to be used, and the managers simply broke their bargain—and then laughed at and ridiculed the ministers as bigoted and illiberal. We are not among those who conceive that there would be any sin or direct violation of our Calvinistic creed in the use of the organ in our Churches. But the question is would change once begun cease there. We have seen that one congregation has got the length of chaunting—why not the imposing stole of the priest—the gorgeous altar—the lighted taper, the intoned service—In all this there is strictly speaking no error of doctrine—only a deadening of spiritual life—a chilling formalism—instead of an inward piety. The rust and rubbish of a corrupt and effete Church put in the place of the essentials of Christian worship—the adoration of the heart. No; give us our old plain simple unassuming way—which we have followed during the last 200 years at least. It has produced not a little fruit, and promises to produce more. The great heart of the people of Scotland, and we believe of these Colonies is altogether averse to these new-fangled notions. Surely the simple faith of our fathers, with all its sanctified and glorious memories ought to be enough for us. It teaches and sets forth—and exemplifies the beauties of a holy life—without the accessories and splendour of a

voluptuous worship. We need them not any more than they, and we hope we shall never see our Church on this side the Atlantic disturbed or divided by an "Organ Controversy."

—o—

The Pastoral Relation.

"The Shepherd of the people" is a very old as well as a classical phrase. Every scholar knows how beautifully and how frequently Homer applies it to the Commander-in-Chief of the Greeks at the siege of Troy. The idea is a most comprehensive one. It involves responsibility of the highest kind with all the attendant interest and patriarchal affection of the Chief. It comprehends great dignity of character, accompanied with considerable power. The Pastor is at once a guide, an instructor, a father and a friend. He is jealous of the rights, careful of the interests and ever watchful after the welfare of his important charge. But there are reciprocal duties, on the part of the people, also to be understood: prompt and unquestioning obedience, unflinching trust—heartfelt reverence. Such is the compound feeling conveyed in the Iliad by the beautiful and oft repeated phrase *poimen kos*.

But the subject may be viewed in a far higher and more important aspect. What position can be conceived, at once so high and so awfully responsible, as that of the spiritual shepherd of the people? His office pertains not so much to time as to eternity. He gathers his flock around him, not to enrich them or himself with worldly aggrandisement, not to point the way to what the world calls glory and conquest—but to a task far more arduous and infinitely more honourable. He has to show them in the first place a lofty example in his own holy life and conversation. He is to unfold to them the way to truth and everlasting happiness, to explain to them the doctrines of a faith the purest and most god-like ever taught to man. He is to practice every art, consistent with virtue to win hearts to Christ. He is to be lowly minded, meek, forbearing self-denying—yet bold and unswerving in the truth. He is to be a man mighty in the Scriptures, with human learning sufficient to grapple with all their enemies. He ought to have a loving and an earnest heart, a burning soul—willing to spend and to be spent in his Master's service, with his eye upon the goal where he will be met with the gladdening words "well done good and faithful servant." The great aim and object of his life should be an anxious care to lead all his flock in the right way—walking before them in the majesty of a holy affection—labouring with all his might that none may be lost or go astray. These are duties of unsurpassed and unsurpassable dignity—as well as of endless toil, and sleepless anxiety. There are other and subordinate ones which we

might mention, but we must in the small space at our disposal be as comprehensive as possible. These minor duties may be imagined. But the flock, what of it! Has it not corresponding and binding duties,—the duties of obedience in spiritual things—of sympathetic affection, of deep personal regard, of ready eagerness to assist or second their Pastor in his great work. To cheer and encourage him by taking a lively interest in his affairs and making them partly their own, to strengthen him with their prayers—and when he asks it to aid his gracious purposes with their means. Ah! how many a pure and bright light goes prematurely out, for want of heaven sustaining sympathy. The shepherd is there, but the flock are careless of his voice and heedless of his admonitions. Some are rebellious,—many are indifferent, cold, selfish, and worldly. The shepherd is to them only a shepherd in name. He carries the rod of office—but, alas! not seldom, it is not the rod of authority. In these latter days some of the sheep aspire to be wiser than the shepherd—and think they know the way as well, if not better than he. Sometimes they will take counsel without him, sometimes even against him. What a sad and bewildering sight is this! one which brings in its train the seeds of anarchy and spiritual death. Let each then, Pastor and Flock be ever mindful of their respective duties. Let not the Pastor in magnifying his office attempt to magnify himself, let him not be greedy of honour for his work's sake, let him not concern himself with the rancours and jealousies of parties, except to soften asperities and make if possible, men love each other. Let him not hanker after worldly lucre, to lay it up on earth. Let him not be anxious about worldly honours or the upper seat at feasts, or to live in the mouths of men. All these are defects of character—blots or temptations rather thrown in his way by the wicked one, and he who harbours them is not a true shepherd.

Let not the flock, either, imagine that they have not important duties to perform, and a great part to sustain. Let them not be rigid in their love, nor in their purse. Let them not suppose that their minister is a hired servant to tell them their duty at so much a year, but a guide appointed by God in his mercy to lead them heavenward. The ambassador of an earthly sovereign is a personage of great dignity, and to treat him with disrespect would be considered an affront of a heinous nature. The minister is the ambassador of Christ, commissioned to watch over his interests in this lower world. He comes among his people bringing his credentials with him. And how ought such a message to be received? If he is the faithful representative of his heavenly master, is there any position which can be conceived at once so awfully responsible, or so truly lofty? Yet what is more common now-a-days, than to look upon both the office and the man as a

mere matter of course—as a something that is necessary to keep up appearances, and be within the pale of respectability. How many of us, alas! act as if it were a mere necessary conventionalism, which must indeed be attended to, but at the smallest possible cost. Hence arise the cold and cynical criticisms, the personal indifference, the niggardly and irregular support, which are so common and painful a feature in many of what are called Christian Churches. Is not this something like practical infidelity? is it not at the least a very hollow and very foolish hypocrisy? If there is indeed truth in the sacred oracles of God, as we all profess to believe, what inconsistency to treat their bearer with any thing but the deepest respect. The clergyman, to be sure, is human, and has therefore human infirmities. Who has not? There are spots upon the sun, but we would esteem that man a fool who directed his attention solely to them, without thinking of the ineffable brightness and beauty of the heavenly luminary. Let us be careful, then, to be on our guard against carping too much about little faults. If we look around us, we will find a much better and more profitable occupation for our time and talent. Let us only be earnest in performing our own duties, and we will breathe an atmosphere exhilarating to ourselves, and not without a beneficial effect upon others. We do not wish to sermonize, as it is called, but our readers know how all-pervading is the power of sympathy. And sympathy is but the child of earnestness in a noble cause. We have all need enough of mutual support during our short and chequered journey. We need a guide to lead us by the way. And will that guide not be more trustworthy—more faithful—more devoted to our interests—more anxious about our success—if we, in our turn, give him our trust, our obedience, our affection and our prayers? By pursuing such a course, we are consulting at once our duty and our best interests—our present and our future happiness. Such is our idea of the pastoral relation. What think our readers?

Romincences of a Trip to Canada.

THE GRAND TRUNK RAILWAY.

THIS road is one of the greatest achievements of commercial and scientific enterprise. It will, it is said, be exceeded in length by one of our Indian railroads but it will not, in all probability, be surpassed in one at least of its features—the Victoria Bridge. The station-house at Portland is remarkable for that spaciousness and stability, which characterize the public works of the British people. An American company would hardly have put up such a building. There is a curious article in the shape of a clock, suspended aloft over the platform, the hands of which always point

to the hour and minute on the dial at which the first train leaves. The railway traverses the State of Maine in a northwesterly direction, gradually ascending till it reaches the White Mountains of New Hampshire, after which its course is downward till it reaches Montreal, in all about 300 miles. The country in the State of Maine, as seen from the cars, does not arrest the attention. There are no large towns, and the numerous villages are quite like villages in Nova Scotia, the houses being of wood, though perhaps whiter and of more fanciful patterns. The soil seems very light and sandy, especially near Portland, and such as would be more welcome to plasterers than farmers. Nova Scotians would hardly be at the pains to cultivate it. It is cultivated, however, and looks very well, and a well-dressed comfortable-looking people live on it in great peace and happiness, enjoying the well-earned fruits of their own industry and the Saxon pluck and perseverance of their ancestors.

THE WHITE MOUNTAINS.

After a six-hours' ride and crossing the Connecticut River upwards of 200 miles from where it empties into Long Island Sound, the train rushes in among the finest mountain scenery, which I have looked upon in America.* The rail runs along the bases of very beautiful and romantic mountain heights. These mountains do not at all resemble the mountain ranges of Scotland, with their continuous, wild and rocky masses, forming "Scotia's northern battlement of hills." The White Mountains resemble a succession of large distinct mounds, conical and running up to a great height. Some of them are much higher than any mountain in Britain or any other in America east of the Rocky Mountains. Mount Washington is in elevation above six thousand feet. The little conical hills of Earlton occurred to my mind: as I looked upon these remarkable heights, which attract tourists in search of pleasure or health in large numbers. The people here had a little of the vigor and freshness of mountaineers. On the whole this part of my sight-seeing was delightful; but then it must be remembered that every Scotchman is discontented and miserable until he gets his eye on something in the shape of a mountain.

LOWLAND CANADA.

On entering the Lower Province of Canada, the traveller is struck with the improved appearance of the soil and the people. Nature has done more for this Province than the State of Maine. The soil is dark and rich looking, as if formed into a mould by ages of decaying vegetation. The trees are larger, as if receiving a more generous support from the soil. Whether because they are more recently arrived from Europe, or because they enjoy a better country and climate, the people present a fresher and more

robust look. It might be a mistake, but I imagined, that they had the advantage even of the people of the Lower Provinces in this respect.

The railroad runs through a very fine and diversified country; till it reaches Montreal. It crosses three considerable rivers, the St. Francis, at Sherbrooke, the Yamaska at St. Hyacinthe, and the St. John at St. Hilaire. The towns are many of them large and the population thickly settled. In the districts of St. Hyacinthe and St. Hilaire the inhabitants are French in origin, appearance, speech and manners. At the stations they are to be seen chattering and laughing with the utmost vivacity, as if they had not a care in the world. In passing through St. Hyacinthe the rail rests in one place upon an absolute level and runs in a perfectly straight line till it loses itself in the distance. The soil is deep dark and regular. It was once the garden of Canada, till 200 years of bad French farming took the heart out of it. The houses of the French settlers might be seen at a distance of half a mile on each side of the line running along in an unbroken row, for ten miles at one place. There was an appearance of comfort and contentment, but no thrift. The houses were high in the walls, high in the roofs, great in length, small in breadth and perforated with little old-fashioned windows. They had an awkward look and carried the mind back to the building fashions prevalent in France about 200 years ago, when the forefathers of the present generations left the domains of sunny France. They were settled under seigniors upon a feudal tenure and this feudalism is still apparent in their agriculture, their religion and their inflexible adherence to ancient fashions. They are a little more successful and enterprising here than in other parts of America, and there is great need of a mixture of Scotch and English settlers to infuse new energy into their existence and change the face of affairs. Here there are everywhere to be seen fine churches and chapels, and the Pope's affairs are in a much more flourishing condition than in the city of Rome.

THE VICTORIA BRIDGE.

After crossing the St. John River and traversing the county of Chambly, the broad St. Lawrence appears in sight, backed by the shining roofs and spires of Montreal. Ere the latter city can be reached, however, the deep and rapid stream of one of the great rivers of the globe must be crossed. Several American railroads connect the States with this city, but they terminate on the southern bank, their freight and passengers being conveyed across the river in steamers. The object of the Victoria Bridge was to secure an unbroken communication in winter and summer for the trains running on the Grand Trunk. The result has been one of the greatest triumphs of commercial capital and enterprise, and the greatest modern achievement

of engineering skill, which has raised to imperishable renown the name of Robert Stephenson. Every plate and piece of iron were fabricated in England under the direction of his relative, Mr. G. R. Stephenson, and when sent out, were fastened together as directed in detailed instructions. For the information of some of your readers, I extract the following from "The Scientific Annual" for 1860: "The Victoria Bridge with its approaches is only about 60 yards short of two miles, being five and one-half times longer than the Britannia Bridge across the Menai Straits. The bridge proper consists of 24 spans of 212 feet each and one in the centre of the river,—itself an immense bridge of 330 feet. The spans are approached by a causeway on each side of the river, each terminating in an abutment of solid masonry, 240 feet long and 90 feet wide. The causeway from the north bank is 1400 feet long and that from the south bank 700 feet. The iron tubes, within which the road runs are 60 feet above the high water level of the St. Lawrence and the total weight of iron in the tubes is upwards of 100,000 tons." I experienced a strange feeling creeping over me, when dashing into this dark shaft, two miles long, suspended 60 feet above the foaming river. Surely man in these days is attempting too much! Apertures in the tube at intervals upon each side alternately threw into strange lights the countenances of the passengers and I confess without shame that I was very glad after an interval of 7½ minutes to bolt out of darkness into the Montreal station.

MONTREAL.

The appearance of this fine city has long been admired by travellers, especially when approached from the right bank of the St. Lawrence. It is situated upon an island 4½ miles long by ten broad, situated in the same latitude with the harbour of Pictou. This island is said in point of fertility to be the garden of Lower Canada. The situation of Montreal, looking down from the slope of a rather commanding hill (certainly *not a mountain*) is favorable to health and beauty. The drainage and water supply of the city ought to be comparatively easy. This city having been founded and settled by the French about 200 years ago, still presents many French features. The admixture of a foreign element is evidenced in the style of its buildings especially in the older parts of the city. As British enterprise gets the upper hand it will undoubtedly sweep away every vestige of feudalism that may at present retard the progress of the community. There are many fine public buildings fit this commercial capital. As for Roman Catholic edifices, nunneries, monasteries, seminaries, &c., &c., there is no end of them. I should think that there must be an hospital for every ill that Roman Catholic flesh is heir to, and a retreat for every cluster of drones that choose to associate themselves to an order. To me this was the prague-

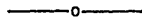
spot of Montreal. The enormous revenues of the priesthood enable them to carry out all their sacerdotal plans and gratify their silly vanity, by converting the revenues extorted from the industry and energy of all classes, but especially the wealthy Protestant merchants, into vast masses of stone and lime, contributing not to happiness and improvement, but to the perpetuation of darkness and fanaticism. No stronger evidence can be adduced of the buoyancy and strength of those elements, which sustain the prosperity and advancement of this city, so highly favoured by nature, than the fact, that such a set of sponges have not sucked out its whole marrow.

There are more splendid churches in Montreal than in almost any city of this continent. St. Andrew's Church (Dr. Matheson's) is a most spacious and substantial Gothic building. In size it is said to be 70 by 65 feet, and to accommodate a thousand people. What is better than stone and lime, the congregation is a very numerous and influential body. The Episcopal cathedral was, to my taste, the finest specimen of ecclesiastical architecture in Montreal. It is 132 by 80 feet, and accommodates about 3000 people. The area inside is very extensive, and everything is got up in the extreme church style. I could not but think that much of all this was a waste. The cost of it would build 70 good churches in Nova Scotia. The most commanding and massive building of all, is, however, the famous Notre Dame cathedral—opened in 1829. The two high square towers, after the model of the old edifice of Notre Dame in Paris, are the first objects that attract the eye of the distant spectator. It is intended to arrest the attention of the devout Catholic in every part of the city and surrounding neighbourhood, and remind him of his faith, while it proclaims to all heretical strangers that the power of the ancient church is still swayed over the consciences of men in the new world as in the old. The church is 255 by 134 feet, and the towers are 230 feet in height. In the church my attention was arrested by the apparent devoutness of the worshippers, who seemed as if they could never stop gazing, kneeling, crossing, and the endless number of pictures and confessional boxes.

The view from the top of the towers of Notre Dame is very impressive. On a fine day the eye rests on a scene of singular beauty and sublimity. Having been in such situations before on the highest spires on the continent of Europe, I think I was in a position to do full justice to its superiority to most views of the kind. Looking in a southerly direction, one could discern the green hills of Vermont, rising in the distance upon the borders of vision, their verdant declivities forming a most beautiful contrast to the long level plain dotted with shining villages, and streaked with the silver courses of innumerable streams. Beneath is the great St. Lawrence, rolling along his mighty flood, as he

did for thousands of years ere the white man trod his banks, and as he appeared to the French navigators, whose daring vessels first ploughed his waters and as he shall be viewed centuries hence with delight and joy by a vast population, great in wealth, wisdom and piety; forming a transatlantic empire worthy of its noble stem. Along the banks in every direction within the limits of rights are to be marked an endless succession of shining villages, all of them with their lofty church spires pointing to the heaven and bidding man remember his Creator, cherish his destiny and prepare for glory. These beauties are enhanced by the surface of the shining waters, that but smile upon them for one moment and then glide away, like the happiness of earth, to return no more. Away towards the right at a considerable distance is to be seen behind an island the shifting belt of foam, that marks the place, where the famous Lachine rapid precipitates the enormous volume of water down a terrible slope. The presence of human science and genius and the material advancement of our race is brought vividly to mind in the noble bridge, that stretches on the water its long dark line, sustained by buttress so high that one cannot conceive of their thickness and capacity to stem the current, especially when it is loaded in spring with the ice of a continent's waters, in the white steamers that shoot across in every quarter, and in the long trains of cars upon different railroads proclaiming their presence across the city by land signals. At the wharves are to be seen all sizes and varieties of vessels, loading and unloading the fruits of man's labor, and towering high above the rest, one of those ocean steamers whose victories over the most powerful element formed an era in the progress of science and of man, and whose success the colonial exile views with especial interest as bringing him nearer to the home of his fathers. At his feet, down at a depth that makes him shudder, the spectator sees the busy crowds that throng the streets of the finest and most promising city in B. N. America. How small they look! They think themselves very mighty people probably, but they seem to us smaller than ants on an ant hill. And yet we are only about 200 feet above them! How small men and human things must appear to an angel of heaven looking down upon the bustling, conflicting crowds! How small they must be in the sight of him whom the heaven, yea the heaven of heavens cannot contain! Ah no! This is man's way of looking at things! His ways are not as our ways and his thoughts are not as our thoughts. His greatness is shown by caring for the sparrows of the air, the lilies of the field and the archangels that stand in ineffable glory before his throne. For those beings that I see running too and fro immersed in sublunary affairs, and their bosoms swollen about some of the thousand trifles that delude mankind, God gave no less

than his Son. To those apparently insignificant beings he addresses the most earnest and condescending entreaties that for their own sakes they would receive and love him, and if they will do this he promises to make angels their ministering spirits. These busy little beings are not unknown or small to him and he knows the heart that beats in the bosom of each one of the thousands that dwell in this city, of which so great a portion is bound with the fetters of superstition. Reader! Remember that though you sometimes feel alone in the world, feel as if no one cared for you and that you were overlooked amid the great, the bustling and the important. Christ knows you and is saying to you "My son, my daughter, give me thy heart and I will fill it with joy."



National Bible Society of Scotland.

The first annual meeting of this society was held lately in the Merchants' Hall.

On the motion of the Lord Provost, the Earl of Aberdeen was called to the chair.

The Rev. Mr. M'Dermid having opened the meeting with prayer.

The Noble Chairman rose and said—ladies and gentlemen, I feel much honoured in being called to the chair at this important meeting. I view the occasion of the meeting as one of great importance, for I know of no scheme of the statesman or of the philanthropist which tends more directly to the benefit of the human race than the object of circulating the Sacred Scriptures. (Applause.) When I see in this hall the large and respectable audience assembled, and when I consider the rapid strides which Bible Societies have made in this country and in England, and when I consider also that this is the first meeting, if I mistake not, of a national institution, we might perhaps consider this a proper occasion for self-congratulation and exultation. But we must not forget that it ill becomes an infant society engaged in the great warfare against ignorance and darkness and sin, to boast itself by buckling on its armour like the warrior who lays his armour aside. I believe that the proper attitude of a religious society, as well as of a Christian individual, is the attitude of humility. We cannot too often recollect that in this great contest with sin and darkness man is but a feeble instrument, whether he be single or combined in associations. But although the agency of man is insignificant in this warfare, the Bible is an instrument of irresistible power. The Bible has the force of the truth; it is the Word of God, and we know that it must ultimately prevail. The irresistible force of the Bible, when brought to bear on the conscience of man, is beautifully illustrated in the early history of the chosen people of God. It is recorded for our instruction and encouragement

that the first victory gained by the ancient people of God was achieved, not by the sword or the spear, but by the sound of the silver trumpet. (Applause.) Now that trumpet, we are told, was sounded not one day or two days, but many days in succession, without any apparent result; and there were doubtless those who looked upon the blowing of a blast of a silver trumpet with something like contempt, and who, felt contempt for those who trusted to such an unusual and apparently ineffective mode of warfare. There were no doubt grumblers in those days as there are now. We don't know whether the military proceedings of that time were exposed to the same criticism to which the proceedings of more modern times have been subjected; but, no doubt, there were those who were scoffers then as now. But what was the result? Why, we know that the trumpets continued to sound, and at the appointed time the irresistible power of those silver tones was manifested by the total demolition of the opposing bulwarks of the enemy. (Applause.)

Now, this irresistible power of the Word of God is no more than we might have expected from its divine Original. God is the author of the Bible, and He is also the framers of the human conscience; and just as we know that a key will always fit the wards of a lock, if both have been made by the same artificer, so we find that there is an affinity and an adaptation between the Word of God and the conscience of man which cannot fail to give the result, when brought to bear on each other, of the conversation of man. There has been happily illustrated by that illustrious divine whose name is, no doubt, still fondly cherished by many in this building—the illustrious Dr. Chalmers—(cheers)—who said that as there is an aptitude between flint and steel to create a spark, so there is an aptitude between the Word of God and the conscience of man to kindle a flame, which lights the soul to everlasting life. (Applause) Ladies and gentlemen, it would ill become me to take up the time of this meeting when there are many prepared to address you. A society formed by the union of several other societies cannot fail to produce many who are interested in its welfare. I will not detain you any further. I will only express my sincere hope that all present will feel that they are doing a great work in supporting the objects of this society, in cheapening the Bible, in rendering the Bible accessible especially to our own countrymen. Nor would I omit to say one word in favour of one part of the society's labours—I mean the propagation of those excellent Paraphrases which peculiarly belong to Scotland, which are familiar to every Scottish child, and which we cannot do better than hand down—containing as they do so faithfully the principal doctrines of Scripture—we cannot do better than hand them down unbroken as a heritage to future generations. I do hope that through the in-

strumentality of this society, the Bible will be greatly diffused, that the Bible will be rendered as cheap as possible, and principally that it should be in large print. I think that is not sufficiently attended to—that the small print is very unattractive, almost repulsive to those who read with difficulty. Imagine any of our most popular newspapers produced in ruby type—why, who would ever think of reading it? and so I think it would be very desirable that the Bible intended for the poorer classes should be in large and clear type, such a size as that of the ordinary newspaper. I would far rather have for them a large and cheap Bible, than one with gilt edges and morocco binding. The object of this society is both simple and sublime. It is nothing less as regards our own country than to place a copy of the Scriptures in the hands of every inhabitant of Scotland, and until that object is attained the Bible Society pledges itself not to discontinue its labours. (Cheers.)

FUNDS.—The Treasurer's abstract of accounts necessarily includes the receipts of the Edinburgh Bible Society from January 1st to date of the union. Adding these to the seven months' revenue of the society, it will be seen that the five leading sources of free income have produced:—Annual subscriptions, £503 0s. 10d.; donations, £1297 5s. 5d.; collections, £18; auxiliary societies, £923 6s. 5d.; legacies, £1139 8s. 9d.: total, £3881 1s. 5d. It is gratifying to know that both in Edinburgh and Glasgow the regular subscriptions have considerably increased since the union. In the latter city the efforts of the Ladies' Auxiliary have produced about £120 additional subscriptions. The claims of the Bible are being successively brought before the various Presbyteries, with the view to obtain an annual collection from every congregation. The United Presbyterian Presbytery of Glasgow has given a cordial consent to this proposal, and it is hoped that the movement will be general. A church-door collection would bring the subject of Bible diffusion prominently before a very large proportion of our people, and would give many an opportunity to show their interest in the work which might otherwise not present itself.

HOME OPERATIONS.—SCOTLAND.—A large part of the distribution of the Scriptures at home is carried on through the agency of ministers and friends in the various localities, who are best acquainted with the circumstances of those whose Bible wants they endeavour to supply. The Bibles of the society are also brought to the doors of a considerable portion of the population by the colporteurs of the Religious Tract and Book Society, and the remainder of the home circulation is made up by sales at the depositories, and by means of special agencies, which will now be noticed.

Edinburgh.—In this city, the usual work of Bible colportage has been prosecuted during the last year. One of the agents—a Bible woman, very useful in distributing Scriptures,

not merely in private households, but in manufactories and large places of business—has received appointment to a similar work in Greenock. Several Bible-women, supported by different congregations, draw from our repository. The two agents whom we directly maintain are Mr Currie and Miss Cameron. The former has made 8631 visits during the year, and distributed 759 Bibles and 215 Testaments—in all, 974 copies; the latter has distributed 83 Bibles and 61 Testaments—in all, 144 copies. Last year there was reported an increase of 175 new subscribers, and this year the list of ordinary subscriptions—the staple revenue of the society—is greater than ever it has been in any former year, and this too in a year when the largest amount of special donations have been at the same time received.

An important step has recently been taken by the committee in Edinburgh by the purchase of more commodious premises.

Bible-Women in Glasgow.—Twenty-one of these useful agents receive their supplies of Scriptures from this society. In the majority of cases their salary is entirely defrayed by congregational or private subscriptions, but in some instances the society has contributed a certain weekly sum in aid, which, by a recent arrangement, will in future be given as a discount on Bibles sold; the directors being of opinion that, valuable as is the domiciliary influence of the Bible-women for the religious and social amelioration of the poor, the funds of the Bible Society can only be expended in the direct circulation of the Scriptures. Notwithstanding the depression in the employment of the working classes by which 1861 was unfortunately characterised, the Glasgow Bible-women disposed of 2635 copies or parts of the Scriptures—obtaining on the average the full cost price, which amounted in the aggregate to £213.

Bibles Sold in Glasgow Mills.—1150 copies of the Scriptures have been sold, without loss, to the society, to the work-people employed in various mills and public works. This effort originated in the zeal of one of the Bible-women, and is capable of great extension. The report then alludes to the good done by Testaments given in loan, which are highly prized, especially by the aged poor.

Circulation by Ladies.—So large a number of Bibles, has been circulated by ladies, that directors deem their labours worthy of special notice. A Ladies' Bible Society, in connection with the Anderston Church, Glasgow, has sold at the full or at reduced prices, 405 copies to mill-girls, Sabbath scholars, ferry-men, cabmen, carters, errand-boys, &c., for which they have received the large sum of £76 13s. 6d. The lady of a city clergyman, by taking payments in instalments, was instrumental in supplying 113 of her husband's congregation with Bibles of which several were octavos, suitable for family use, and five quarto reference Bibles. Another lady has

conducted a congregational association in a similar way, in connection with Greenhead, United Presbyterian Church, and has sold 130 copies. Without multiplying instances, the directors commend these facts to the consideration of Christian ladies in town and country, in the hope that others will be induced to engage in this auspicious and delightful agency.

The Rev. Dr Norman M'Leod rose and said he regretted much that Lord Aberdeen was obliged to leave them, having to travel immediately to the North: but he thought their regret would be very much increased if they permitted his Lordship to leave without their expressing the very great sense they entertained of his kindness in presiding over their meeting to day. Lord Aberdeen had declared, what he most heartily believed, from what they knew of his public and private character, that he esteemed it an honor to have been called upon, and to be able, by the providence of God, to assist by his presence and influence in strengthening this society. This did not free them, however, from the obligation of expressing their very sincere thanks for his kindness in coming here to-day. (Cheers.) Let him say that he earnestly hoped that their National Society would succeed. He did not himself comprehend the genius of the Protestantism that could not, or the Christianity that would not, unite on a platform like this, in advancing the Word of God; and certainly it was perfectly true that the best argument and best answer to every attack on the Bible was the Bible itself, and the best commentary on the Bible was the character of those who believed it and obeyed it; and he hoped they would be among those who believed it with their hearts and who would help its dissemination with their hands. (Applause.) He proposed—"That the Right Hon. the Earl of Aberdeen be appointed one of the vice-presidents of the society, and that the best thanks of this meeting be rendered to his Lordship for presiding on this occasion, and for his kind attention to the business of the day."

THE CHURCH IN NOVA SCOTIA.

AT ST. ANDREW'S CHURCH,
PICTOU, March 5, 1862.

Which time and place the Presbytery of Pictou met according to adjournment, and was constituted. Sederunt—Rev. Daniel McCurdy, Moderator; Messrs. Herdman, Pollok, McMillan, McGregor, and Sinclair, ministers; Messrs. John McKay, McKenzie, Grant, and Hugh Ross, elders; and Mr. Christie, Clerk.

Inter alia,

The minutes of last regular meeting were read and sustained as correct; also the minute of the brethren met after the funeral of the late Dr. McGillivray, was read and ap-

proved of, and ordered to be engrossed in the minutes.

It was moved, seconded, and unanimously agreed to, that this Presbytery do record their heartfelt sorrow at the death of the venerable Father of this Presbytery—the Rev. Alexander McGillivray, D.D. They feel that it is impossible to express their sense of the value of the service rendered by him to the Church, and they regard it at the same time as unnecessary to make allusion to his faithfulness to our venerable church during a season of calamity and general defection, these being widely known and fully appreciated. They trust that his zeal and faithfulness will form a noble example to be imitated by the brethren who survive as members of this court. The Presbytery order an extract of this minute to be forwarded by the clerk to his surviving widow and family, containing, at the same time, an expression of their deep sympathy and condolence with them in their present bereaved circumstances, and their prayer that they enjoy the consolations of the gospel and the care of Almighty God—the Husband of the widow, and the Father of the fatherless.

The Rev. Mr. Gunn, of Broad Cove, Cape Breton, being present, expressed a desire to be admitted as a minister of our church. After hearing Mr. Gunn's statements, it was moved by Mr. Sinclair, seconded by Mr. Pollok, and unanimously agreed to, that Mr. Gunn be recommended to the Synod as a fit and proper person to be admitted as a minister of the Church of Scotland in this Province. It was further moved by Mr. Sinclair, seconded by John McKay, Esq., and unanimously agreed to, that Mr. Gunn be requested to take charge of our people in the island of Cape Breton, in connection with the Church of Scotland, until the ensuing meeting of Synod—that the Presbytery sustain him as their missionary *pro. tem.*, and request him to present at the next meeting of Synod a report of his labours, giving an account of the state of the church generally, and such other matters as may be pertinent thereto, and that the Clerk be instructed to give Mr. Gunn an extract of this minute.

It was moved by Mr. McGregor, seconded by John McKay, Esq., and agreed to, that a committee of Presbytery be appointed to confer with Mr. Gunn, and correspond with the Colonial Committee on the subject of Cape Breton until the ensuing meeting of Synod—committee to consist of Messrs. Sinclair, Pollok and McGregor, and John McKay, Esq.; Mr. Sinclair to be convener.

A deputation from the Lay Association was introduced. The Presbytery having heard the members of the deputation, James Fraser, Junr., and Robert Doull, Esqrs.—who spoke at considerable length in support of more energetic measures being adopted for the raising of monies for the support of the objects contemplated by the Association,—Resolved to the following effect:—The deputation from

the Lay Association which have this day appeared before the Presbytery, having explained their object to be the raising of funds to support weak congregations within the bounds of this Presbytery, and for such other religious purposes as may be deemed best adapted to advance the interests of the church generally; therefore resolved, that the Presbytery approve of the object in view, and promise their hearty co-operation in carrying it into effect, on the understanding that all distribution of the funds shall hereafter be made by a committee composed of all the clerical members of this Presbytery, assisted by one representative from each local Association.

The trustees of St. Andrew's Church, New Glasgow, made the usual application for supplement to the late Dr. McGillivray, for the half year ended February 1st, 1862. It was unanimously agreed to sanction the application.

There was laid on the table a resolution of the congregation of McLellan's Mountain, to the effect that they will continue the salary paid to the late Dr. McGillivray, to his surviving widow, expecting to receive the usual supplies from the Presbytery. It was also suggested that the Presbytery make application to the Colonial Committee to continue the grant for another year from the first of February last. The clerk was instructed to communicate with the Colonial Committee, and lay the case before them.

The Presbytery having learned through the organ of the Presbyterian Church of Canada in connection with the Church of Scotland, that Rev. Mr. Cameron, one of our missionaries, who had received leave of absence for three months, has been inducted into a charge under the superintendence of the Presbytery of Montreal; and being in receipt of no official communications either from Mr. Cameron himself, or the Presbytery, in reference to a matter of such importance;—beg to express the opinion that such a proceeding is not only informal, but calculated to disturb the friendly intercourse which has existed between this portion of the vineyard and the Presbyterian Church of Canada in connection with the Church of Scotland, and also that supervision, which every Presbyterian court should exercise over its members. The Presbytery forbear entering into any further particulars, as it is hoped they may receive satisfactory explanations from the Presbytery of Montreal.

Appointments were made to supply vacant pulpits as follows: McLellan's Mountain, on the first Sabbath in April—Mr. Talloch; on the first Sabbath in May—Mr. Pollok; on the first Sabbath in June—Mr. McMillan. Barney's River, on the second Sabbath in March—Mr. McCurdy; on the last Sabbath in March—Mr. McGregor; on the first Sabbath in May—Mr. Herdman. Lochaber, on the fourth Sabbath in March—Mr. McKay. St. Mary's, on the first Sabbath in June—Mr. Sinclair.

The Presbytery then adjourned to meet in St. Andrew's Church, Pictou, on the first Wednesday in June, at 11 o'clock, A. M.

Closed with prayer.

JAMES CHRISTIE, Presb. Clerk.

FROM THE COLONIAL STANDARD.

Presentation.

THE congregation of Gairloch have recently presented their pastor, the Rev. Alexr. McKay, with a sleigh; and the following address and reply were delivered on the occasion:

ADDRESS.

To the Rev. Alexr. McKay, M. A.

DEAR AND BELOVED PASTOR,—Permit us to express our sentiments of esteem and regard for you as our minister, and to indicate in some measure our appreciation of your services as a faithful preacher of the pure gospel of the Son of God.

You have laboured amongst us in the face of many difficulties, with the most indefatigable zeal,—uniformly endeavouring to promote our spiritual interest in striving to lead us to adorn that doctrine which is according to godliness. And we trust that your usefulness is manifestly apparent in as much as we are hopefully aroused as a congregation, from our lethargy in religious matters, to a profounder sense of our responsibility to our God in the various exercises of our most holy religion. We rejoice, too, to own that we have the distinguished privilege of enjoying the services of a pastor who does not shrink from the difficult, and often painful task, of opposing and discountenancing evils of every description with fearlessness, and thus, willing in common with the faithful ambassadors of God in all ages, to undergo all the unpleasant consequences resulting therefrom, "enduring hardness as a good soldier of Jesus Christ.

We therefore recall with thankfulness the day on which, in the good providence of God, you were appointed to take the oversight of us; and we earnestly pray God to strengthen your hands and encourage your heart in carrying onward the good work already begun.

These considerations induced us to obtain this Sleigh, which we now have much pleasure in presenting to you, as an evidence of our sincerity and the earnestness of our sentiments, and of our hearty good will towards you.

And our most earnest prayer to God is, that He would bless you with spiritual and temporal good, so as to enable you to continue discharging your responsible and onerous duties as becometh the servant of Him, who went about doing good; and that Mrs. McKay, your kind consort, would be blessed

with improved health, so as to enable her to attend to her duties and grace our society.

For the congregation of Gairloch.

DUNCAN MATHESON,
WILLIAM McDONALD, } Elders.
DAVID SUTHERLAND,
New Gairloch, Co. Pictou, March 10, 1862.

REPLY.

DEAR AND VALUED FRIENDS,—The expression of your kind sentiments of regard for me, I receive with deep thankfulness, not merely as coming from yourselves while representing so large a body of fellow-worshippers, but more especially as illustrative of the best and only safe bond of attachment that can exist between a pastor and his flock,—esteem for his work's sake.

The difficulties in the course of duty have only been such as are fully promised by our Divine Master, who at the same time engages to bestow "strength sufficient" for our support, and most assuredly gives, in due time, a realizing sense, and often manifest tokens of His most gracious fulfillments of these promises, to all who confide in Him. Nor would I forget to acknowledge with gratitude that these difficulties have been greatly alleviated by your co-operation and support.

I rejoice to learn—and there can be no greater occasion or ground of joy in the world or in the Church of God than—that the work of God is manifestly prospering; and no greater encouragement to renewed diligence, than to have full proof of being made the honoured, though humble instrument in suppressing evil, and advancing the cause of God.

I freely admit that it was with many misgivings I undertook this vastly important charge, and that in "weakness, and in fear, and in much trembling," I have laboured among you. You may then readily conceive how cheering evidences of success, and expressions of satisfaction and good will, must be from those most competent to form a just estimate of the results of our labours. On this account I am not sorry that I have undertaken this charge. And you will permit me to observe that I regard tokens of the divine blessing greater inducements to continue these labours, than even manifestations of universal human approval.

I gratefully accept this admired and costly sleigh, in memorial of your good will, as well as of your desire that I should continue to preach and preside according to the divine precept and example. And though a valuable present at any time even, from the Gairloch congregation, I cannot but regard it more so when the unprecedented pressure of the times might justify some to withhold, and true charity might dictate to the recipient, rather to encourage the bestowment of your free-will offerings on the really needy.

I beg to assure you that I feel encouraged

and most thankful for your promised prayers, in connection with your expressed sentiments—conceiving as I do, that there are two conditions required and absolutely necessary to securing the divine blessing as a christian community: namely, our faithful and strenuous opposition to everything dishonoring to God, together with earnest and persevering prayer for the presence of the Holy Spirit. Let us strive to prove unitedly jealous for the honor of the Holy One of Israel, and believingly wait on the ministration of the Holy Ghost, and we must not doubt but He shall bestow His blessing on us individually and collectively, and so most certainly prosper us in every good word and work.

I desire also to thank you very sincerely for your friendly wishes for Mrs. McKay, and for me personally.

And remain yours faithfully in the Lord,
ALEXANDER MCKAY.

*Minister of the Church of Scotland,
Gairloch and Salt Springs.*

To Messrs. D. Matheson, W. McDonald and D. Sutherland, Elders.

the street, then a small court and house, then a quadrangle with rooms all round. This will be for dispensary hospital, &c. At the side, a stable and cart-house for a horse and mule, which I must have, and perhaps a cart also. Then there is another quadrangle in which my horse stands on one side, and a little house on each other side—all one storey and flagged floors (rather cold in our arctic winter). My house is a hall divided off at one end by a partition. In this are two recesses with a bed placed in each, one for self, and the other at present for my Christian Chinese servant, an old disciple of Wylie's, Tu-ping by name. Immediately I enter my house, I shall the next day open a dispensary. I have already picked up several patients, and I believe I and my work are getting known about the place.

Milne will be here in a few days. He is assistant Chinese secretary, and has charge of the students, who will be here in a month, among them, William Stronach. They will be company for each other, and I am very glad they are coming.—*H. & F. Record.*

MISCELLANEOUS ARTICLES.

City of Peking.

OPENING OF THE MISSION HOSPITAL.

DR. LOCKHART of the London Missionary Society, Peking, October 3rd 1861, writes:—

I have been at Peking for three weeks, and though I have not entered into possession of my house, I hope to do so in a few days, and am getting furniture and the odds and ends wanted for housekeeping. My notice was called to a house next to the British Legation, which the Prussian minister desired to take; but after his suite had lived in it for a day or two they left it, and as soon as we knew it was vacant, I looked it over and found it would do admirably; and an especial reason why it would do for me is, that there is not another house that can be obtained! The government buy the premises, and I rent it from the Legation, and put it in repair, of which it needs a great deal chiefly for the hospital part. The sale is not completed, as the money is not paid; but probably in a week I shall have possession, and can wait a while for it. I am rejoiced to get a house, as I am the only British subject in Peking out of the Legation, and it is a new thing altogether. Consider it a good beginning for the Mission and though I can see that I must be alone for a time, yet in due course others will be able to join me. The thing must grow, and cannot be forced. It appears to me that I should stay here and not think of Hankow, or any other place for the present.

The house and premises cover a good deal of ground. There is a large gate and wall to

The Gospel among the Lepers.

THE following extract from a letter just received from the Rev. J. Vaughan, brings the information respecting this deeply-interesting work up to a late date. He writes, Nov. 28, 1861;—

"I have been very much cheered by the manifest tokens of the Divine blessing on our work among the lepers. All those who were baptized last year have held fast to their profession. Some have evinced more earnestness than others, but there is no reason to doubt that all are sincere believers in Jesus. I use the word 'sincere' advisedly. * * * * * A little circumstance, in connexion with a female leper, has pleased me greatly. In addition to the leprosy, she had suffered for some time with a new disease. Of this she was subsequently quite cured; and the very next Sunday she sent me one rupee as a thank-offering for the mercy received.

"During the present year seven additional converts have been added to the number, making in all fourteen who have been recently admitted into the fold of Christ. These were six Hindoos and one Mussulman. A very pretty, and to me a most interesting story, is connected with the latter. It is now more than two years since I sent a little boy from my school to the hospital. The poor child was very feeble in body, and of his recovery there appeared but little hope. The precious truths of the Gospel, however, had found their way to his heart. By and by an attack of cholera in a few hours finished his career. An account of his death appeared some eighteen months ago in the 'little Green Book' (Aug. 1860. For some time af-

ter he was in the hospital he was able to crawl about, and he employed his little strength in going to two or three of his fellow patients, reading to them the Scriptures, and pointing them to Christ. Amongst his hearers was a young intelligent Mussulman. One day little Robert told me, with beaming eyes, that his Mahomedan friend was inquiring into the truth, and he believed he would become a Christian. I went and spoke with the young man. He seemed to some extent interested in the subject. I saw him two or three times, and gave him a Hindustanee Testament. After this I went on a preaching tour, the little boy having died just before.

"Changing scenes and new engagements put the young Mussulman out of my head. I had forgotten all about him. Some three months ago, on paying my usual visits to the lepers, I observed at the end of the ward a stranger lying on his bed, and yea, as I approached him, and gazed on the smiling face with which he welcomed me, I felt sure that we had met before. 'Surely,' I said, 'I must know you; where have I seen you?' 'Oh, Sahib,' said he, 'don't you recollect me: don't you remember the little boy you sent to the hospital two years ago? And don't you remember that he used to come to read to me until he died? Well, Sahib, it was that little boy who led me to think about Christianity. During the past two years I have constantly been thinking and praying on the subject; I have studied daily the Testament which you gave me; and now I am fully convinced that Jesus Christ is the Son of God, the Saviour of the world. I know myself to be a great sinner; but I trust simply and solely in the atonement which Christ has made for the salvation of my soul.'

"I could not help from my inmost soul praising God as I listened to this striking statement. 'Out of the mouth of babes and sucklings hast Thou ordained strength.' A little, feeble, dying child had been the instrument of first calling this man's attention to the truth. The child had gone to his rest; the Mussulman had been moved about from place to place; no human teacher had been near him. In the mean time the good seed had been germinating under the genial influence of the Spirit; and now, after a lapse of two years, he made this bold and distinct confession of his faith. His knowledge of the peculiar doctrines of the Gospel was something remarkable, and sufficiently testified that he had indeed been a diligent student of the Bible. A little examination fully examined and fully satisfied me of his deep sincerity and of his fitness for the holy rite of baptism; and thus was he, as above stated, admitted, with six other lepers, into the visible Church of Christ.

"About once a quarter I give those poor creatures the Lord's Supper. Every thing is arranged with order and decorum. They, out of respect to the solemn occasion, dress them-

selves as neatly as possible. They then range themselves on mats, the men on one side, the women on the other. When we take up the post-communion service, it is not a little affecting and delightful to hear the 'Gloria in excelsis' proceeding from the lips of those suffering believers. Oh, how different their experience now to what it was a short time ago. Then they suffered in murmuring impatience, or, at best, in sullen silence. Now has a new song been put into their mouths. Now can they cry, 'We praise Thee, we bless Thee, we glorify Thee, for Thy great glory. O Lord God, heavenly King, God the Father Almighty.' Precious is the balm of Gilead, skillful and merciful the Physician there!"—*H. & F. Record.*

PLACES OF WORSHIP IN NOVA SCOTIA.

—THE following are numbers, returned in the Census of the Province, of places of worship belonging to the different religious denominations. We have no information of the capacity of these edifices, of course some are small whilst others are very large.

We have taken the number of persons belonging to the different bodies given in the Returns, and have calculated therefrom the average number of persons there are to one meeting-house. The following table will show the result.

The general average of the Province shows that there is one meeting-house to every 404 people.

Denominations.	Places of worship.	Average people to one meeting-house
Baptist. -----	182	304
Presbyterian (Lower Prov.)	143	485
Church of England. ---	139	343
Methodist. -----	136	250
Roman Catholic. -----	121	713
Free-will & other Baptists.	34	196
Church of Scotland. ---	25	762
Universalist. -----	2	423
Union (used by two or more denominations). -	25	
Total. -----	818	404

From this it would appear that the "Free-will and other Baptists," and the "Methodist" bodies are the most plentifully supplied with meeting-houses according to the number of people, and the Church of Scotland and Roman Catholics the least numerously provided.

FEMALE ORPHANAGE IN CONNEXION WITH THE ESTABLISHED CHURCH OF SCOTLAND.—We have received the following interesting statement:—

"The Secretary of the 'Scottish Ladies Association for the Advancement of Female Education in India, in connexion with the Church of Scotland,' begs respectfully to inform the editor of the *News of the Churches* that this Association opened a new orphan-

age at Sealkote last year, and there are now sixteen orphans in the institution chiefly from the famine districts, and many more are very soon expected.

"The Association also opened a new orphanage at Bombay about four months since. As yet only three orphans have been received.

"There is likewise a flourishing female orphanage at Calcutta since the year 1841. At the date of last Report there were forty orphans in the institution, with several day schools numerously attended. At Madras the female orphanage contains thirty-seven orphans, and at the examination last December, upwards of 630 girls were present, all receiving instruction at the several day schools supported by this Association.—*News of the Churches.*

NUMBER OF MARRIAGES CELEBRATED BY CLERGYMEN OF DIFFERENT CHURCHES.—

We make the following extract from the second annual detailed report of the Registrar-General:—

"It appears that during 1856 there were 9,863 marriages celebrated according to the forms of the Established Church of Scotland; 4,645 according to those of the Free Church; 2,875 according to those of the U. P. Church; 1,953 according to those of the Roman Catholic Church; 360 according to the Episcopal Church; and 984 according to those of the various smaller religious denominations. In 24 instances the form of the ceremony is not stated, and in 35 cases the marriage was irregular. Seeing that the religious profession of the people was not taken at the census of 1861, these numbers afford the only means we now possess of estimating in a rather rough way, the proportion of the population attached to each church; and the estimate thus procured cannot be far from the truth, as it is the custom in Scotland for the clergyman of the bride to perform the nuptial ceremony. Taking it for granted that the results furnished are sufficiently accurate for all general purposes, it appears that, in every hundred marriages, 47.6 are celebrated by clergymen of the Established Church, 22.4 by the Free Church, 13.9 by the U. P. Church, 9.4 by the Roman Catholic Church, 1.7 by the Episcopal Church, and 5 per cent. by other denominations. These numbers, therefore, indicate the proportion of the population attached to each religious denomination.

FREE CHURCH STATISTICS.—The Free Church possesses 800 places of worship, erected at a cost of £734,641. She has laid out £339,000 on 665 manse for her ministers. She has built 620 Schools at an outlay of £207,700. Besides these, there are churches manse, and schools to the estimated value of £50,000, erected at the expense of private

individuals, and not appearing in the public accounts. The three colleges of the Free Church cost her £52,459; her Normal Schools cost £22,564; her Assembly Hall, £8500; her offices in Mound Place, £7500. The total cost of buildings has been £1,422,364. Besides these, the Church is possessed of properties in connection with her various mission stations in India and Africa, a chapel and a mission-house at Malta, and a church at Gibraltar. Finally, she is possessed of investments in securities of various kinds, belonging to the widows' fund, the aged and infirm ministers' fund, and the several schemes, amounting in all to £226,754. All these properties and values may be called the fixed capital of the Free Church. To give life and motion to the whole, she has acquired a yearly income, most remarkable for its steadiness and constancy, which may be stated in round numbers, but quite within the mark, at £264,000. Of this annual revenue, the sum of 112,000 belongs to the sustentation fund; £100,000 to the local congregational fund; £14,000 to the purposes of education in schools and colleges, and £38,000 to missions.—*Record of the Free Church.*

ONE of the oldest evangelistic societies in Scotland has held its usual anniversary this month. The "Monthly Visitor" Tract Society, which sends a religious tract monthly to every home in the city of Edinburgh, has issued 2,776,901 tracts during the year which has just expired, and 50,116,001 tracts since it commenced its operations. The receipts of the Society for the last year amounted to £1867, 16s. 6d.

THE Leith Sabbath-School Union held their annual meeting on the 18th inst. There are now 35 Sabbath-schools connected with the Union, 440 teachers, and 4540 scholars, being an increase of 8 schools, about 100 teachers, and 1400 scholars since last year.

In consequence of the illness of the editor, the publication of the *Record* has been delayed a few days, and the usual summary of the month is omitted.

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 6 dollars. Single copies, 3s. 1 1-2d.

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

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