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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

JANUARY, 1860.

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OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

JANUARY, 1860.

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

A New Year's Sermon,*

By the Rev. J. R. Macduff, one of the Ministers of the City of Glasgow.

THE TWO MOMENTOUS WORDS.

"Time."—1 Cor. 7: 29. "Eternity."—Is. 57: 15.

We are called on, this day, to ponder these two words of awful importance, as we enter on the duties and responsibilities of a new epoch of existence. Another year! It is a fresh renewal of our grant of life by life's great Proprietor!—it is the extension of our season of grace by "the God of all grace!" Let us improve the solemn anniversary. Let us begin the year with the impressive feeling, that it may be our last! That it will be so with some, who can doubt? As we state the well-warranted conjecture, thought travels to the bedside of the invalid, or fixes on the furrowed brow and hoary locks of age. But let us not turn away from ourselves the entertaining of the startling possibility. Let each ask, "Lord, is it I?" If I be indeed the first tree marked to fall; if mine be the first grave of the new year—mine the first summons,—am I ready to take my stand before the "Great White Throne?"

Let us, then, by the help of God's Spirit, ascend this new eminence in *Time's* highway, to survey the grandeur of *Eternity*. In doing so, we propose to make some brief reflections,

I. On *Time* and its preciousness; and

II. On *Eternity* and its magnitude. And may we have grace given us solemnly to ponder whither this ceaseless roll of days, and

weeks, and months, and years, is so rapidly hurrying us!

In contemplating the preciousness of time, we observe,—

1. *Time is short*.—The scarcity of anything enhances its value. The gem and the ore are prized and treasured in very proportion to their rarity; while, on the other hand, whatever is found in the great storehouses of nature in lavish abundance, we think comparatively little of. So it is with *Time*. Its brevity makes its every moment precious. "Threescore and ten years" cannot admit of extravagant waste; reckless prodigality! They rather demand that every "crumb and fragment" be gathered and stored, that nothing be lost. Life's longest retrospect is but a dream—a series of confused and distorted images, appearing "but as yesterday when it is past, and as a watch in the night!" What is the estimate even of the wrinkled pilgrim who has measured out his century?—"The days of the years of my pilgrimage are few and evil!" Compare the duration of human existence with other objects around us. The everlasting mountains have, from their ancient seats, watched a hundred generations carried in succession to their tombs. The sun has run his race for six thousand years. The moon, with her starry retinue, has held on her undeviating march for the same period; and with no visible signs of decay, "this day they stand as God originally ordained them." But what, in comparison with these, is the limits of man's being? A span! a vapour! a cloud! a sleep! the eagle's flight! the

* This beautiful discourse appeared nine years ago in the Edinburgh *Christian Magazine*, and will probably be new to almost all our readers. We reprint it here as at once appropriate to the season and as affording a favorable specimen of the style of one of the most rising and popular ministers of the Church of Scotland.—[ED. M. R.]

drooping flower!—these are the emblems Scripture employs to denote the brevity of that which thousands are trifling with, and thousands more sinfully speak of “killing.” Killing!—What would the myriads now in a lost eternity give for a few of those precious moments thus wantonly squandered? If we could listen to their voices, it would be to hear them tell, with earnest importunity, the result of their dear-bought experience, “This we say, brethren, the Time is short!”

2. Time is *precarious*.—If we had the positive assurance of a definite allotted period of time as our own, there might be some more plausible apology or excuse for procrastination regarding the soul's everlasting well-being. But when we think that we are *tenants-at-will*; that by an all-wise law of Providence, the next moment is not our own,—what madness to peril undying interests on the risk of a peradventure! It is surely foolhardiness to talk, and plan, and speculate, about to-morrow, when the sentence may be on the wing, “This night thy soul shall be required of thee!” Brethren, it is this uncertainty of existence which stamps such peculiar value, and such awful responsibility, on the present hour. We repeat it—for there is deep impressiveness in the thought,—this may be the last new year's sermon you can either read or hear! Another similar anniversary may find your place vacant in the family, or in the house of God; and the sable attire of mourning survivors will too impressively explain your absence. *This time next year!*—The winds of heaven may then be sweeping over your graves. You may then be silently reading to others the great moral which the living are so slow to hear and to learn,—“It is appointed unto all men once to die!”

What a call to be “up and doing!” We need not talk of years and anniversaries; we cannot tell even what a day or an hour, far less, therefore, what a year, may bring forth. Lying down on our nightly pillows, *we cannot calculate on to-morrow's awaking!* Remember it is at “midnight”—the hour He is least expected—“the Master cometh.” He has given “to every man his work.” What if He should come when the work is incomplete; when the laborers are steeped in guilty slumber—the Time-talent still left buried in the earth? “Occupy,” is His injunction, (that is, “be busy,”) “till I come!” But who can measure that little word “till?” It may be years hence—it may be *this night!* Oh, “blessed are those servants who, when their Lord cometh, shall be found so doing!”

3. Time is *irrevocable*.—Time once lost never can be recalled! A man may lose his health and get it again; a man may lose his worldly substance and regain a state of independence, if not of affluence. *Aye*, even when influence and character are damaged and impaired, by a course of upright and honorable dealing these may be replaced in

the esteem of the world. But *Time past is irredeemable!* And yet, in another and more awful sense, it is *not* beyond recall! We talk of time being ‘gone;’ but it is not so. We may have consigned its unnoted and unvalued moments to oblivion, but the Book of God has not! With its use or abuse there are connected weighty responsibilities; and there is a day coming when every wasted hour will recoil on the traitor to his trust! Even with regard to this world, how solemnly is time *past* interwoven with time *present!* What *we have* been, goes far to determine the question, what we *are*. Former habits, former resolutions, and former principles, are the germs of existing character. The past can thus never be dissociated from the present—it is indissolubly linked with it by its momentous moral effects for good or for evil.

Brethren, seek in the Scripture sense of the term to ‘redeem’ that time which, in another sense, *cannot* be redeemed. Let Time be husbanded and improved in the future, if Time has been neglected and abused in the past. “*Pass the time of your sojourning here in fear!*” Let this monitory word follow you into the world. Let it whisper its warning voice amidst the bustle of the world's engagements and the hum of its industry, and leave the solemn impress of its influence on your lives and conversation. Oh! be assured a *deathbed* is not the time for “the girding of the loins and the trimming of the lamps”—when the mind is agitated, and the frame prostrated, and the strength gone, and the soul is hovering on the confines of immortality! “Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.”

But, over and above all these, we observe,—

4. Time has *Momentous interests depending on it.*

Time is not mere holiday ground for the creature of a day! Time is not a passing arena for discussing politics, and pushing merchandise, and amassing gold! Time is the nursery of a momentous future; it is the training school of an Immortal Being! It is the battle-field of the soul! It is the instalment of a great hereafter! In other words, time is the preparation for

ETERNITY!

What is Eternity?—We observe,

1. Eternity is *endless*.—All other epochs are capable of calculation and measurement; but this baffles all human arithmetic. It is commensurate with the being of God Himself. It is “the life-time of the Almighty!” The grains of sand, the drops of the ocean, the notes of the sunbeam, the leaves of the forest, the stars of heaven,—have all been taken to illustrate its magnitude; but though these were added and multiplied a thousand times over, the mighty aggregate would be but a puny item in comparison with what they sought to describe—ETERNITY! And

yet, brethren, this is your marvellous heritage—the awful attribute of your future being. In every bosom here present, there lives and beats the pulse of immortality! Ah! how sad to think of the many who are living as if this earth were their all,—who are virtually indulging in the atheist's annihilation-dream—the sleep of death, and then all is over!—when in truth they shall then be only entering on their being—the great realities of their everlasting lifetime. In the depths of that eternity, how will the reckless squanderer of present fleeting, but golden moments, stand amazed at his own sinful expenditure!

As the knell of another departing year proclaims Time to be waning, and Eternity to be approaching, let us pause, and ponder the magnitude of the undying interests which are at stake. If immortality be indeed my birth-right, then “what is a man profited though he should gain the whole world, and lose his own soul?” *Profited!*—It is a loss the wealth of a universe could never repurchase! This world, in comparison with the myriad planets in space, has only “position, but no magnitude;”—Time, in comparison with Eternity, has existence, but no duration! What a befitting new year's prayer, when contrasting the expanse of this mighty ocean, which knows neither bottom nor shore, with the speck of existence from which it is viewed,—“Lord! make me know mine end, and the measure of my days when it is, that I may know how frail I am!”

1. Eternity is *final*.—Our present state we have spoken of as a probation-season. Eternity is *not*. Then the condition of all is fixed, and fixed for ever! The rebel angels' probation state is now over. They, too, had their time of trial, just as we. But the ordeal with them is finished. Their sentence is pronounced—their doom is sealed,—and soon it will be the same with us. Ah! how many indulge the thought of some indefinite exercise of mercy at last, that God will break the trance of this eternity by some new manifestation of grace to those who neglect salvation *now*! Vain delusion! as death leaves us, so will judgment and eternity find us! “As the tree falleth so it must lie!” The Bible announces the two great immutable principles which are to regulate God's procedure with reference to the future,—“Say to the righteous it shall be well with *him*,”—“Say to the wicked it shall be ill with *him*.” And again, “He that is unjust let him be unjust still: and he that is righteous, let him be righteous still.” Yes! solemn thought! the rewards of the future will be regulated according to the transactions of the present; thus, every moment of time is replete with the grandeur of eternity!

Brethren, each of us here is embarked in a great mission for God. Each of us has a great work to perform. For the performance of that work, we have assigned to us a limited time; and truly, that time, even when

most extended, is short enough for the great matter on hand. Let each ask, How far is the work advanced? is it begun? is it progressing? Can it be, that not a stone of the building has yet been laid—that not a nail has yet been fastened in the ark, and that too when the sky is lowering, and the clouds gathering, and the deluge rising? Every hour, as it wings its flight nearer Eternity, is lessening your means of escape, and fearfully increasing your danger of destruction. How can we continue to utter the prayer, “We bless thee for life, and breath, and all things,” if these be but the harbingers of woe? Creation, brethren, is an awful gift; misimprove it, and what God gave us for a *blessing*, we turn it into a *curse*!

Time is again tolling its solemn funeral bell over the grave of the past year. Are we to drown its warning tones, and mock its solemn peals with godless unconcern, and ill-timed merriment? These tones may overtake us again at a time when we cannot so easily dismiss their solemnity—when they shall ring in our ears, “Too late! too late!”

My friend, do not put away the all-important inquiry a new year forces upon thee. We have been now considering Two Momentous Words. Let us graft upon these two momentous questions:—Is *Time*, with thee, redeemed or unredeemed? Is *Eternity*, with thee, provided or unprovided for? *Time* and *Eternity* combine this day in pressing these upon thee. Two heralds, of old, were wont to precede our own monarchs from city to city, demanding, with the blast of a trumpet, the surrender of its keys. The great King seeks an audience of you this day. The two words of our text are meeting at the gates of your heart, and trumpet-tongued demand,—“Lift up your heads, O ye gates! that the King of glory may enter in!” “It is high time to awake out of sleep, for now is your salvation nearer than when ye believed!”

Let the *aged* listen to the summons! There are many now standing on the verge of existence, who can look back to a lengthened pilgrimage. We call upon you, so long as bodily strength and mental energy last, to “redeem the time!” Who can tell how soon the hour may come (this year may bring it) when the tottering step and feeble frame will no longer bear you to the Sanctuary—when memory will become beclouded, the faculties benumbed, and the decay of nature proclaim, that the “earthly tabernacle is speedily to be dissolved!”

Let the *middle aged* listen to the summons! Let them lay up in store for coming age, (if old age be granted.) Let them give to God the best of their strength, and the best of their days, and not mock Him as many do with the mere dregs of existence!

Let the *young* listen to the summons! Let them know by happy experience, that the present time is the “accepted time;” and that early “seeking” is the best security for

sure "finding." Ere the world's engrossing and estranging power has imperceptibly crept over them, let them have their soul's preoccupied, so to speak with God. Let them remember how much easier it is to "redeem" time now than afterwards. The habit of wasting precious moments and neglecting sacred duties, is one which "grows with their growth, and strengthens with their strength."

Let the *careless* listen to the summons! Let them pause and ponder the perils of their condition. Let them feel that it may be now or never with them; that to persist in their neglect is to seal and precipitate their doom. There is no time for delay! As we speak, the grains in the sand glass are falling. Every beat of our pulse, every throb of our heart, is bringing us nearer the judgment. "Awake thou that sleepest!" The night is far spent, but though "far," it is not yet "spent." Its watches are passing—its hours are fast numbering—but the star of hope still twinkles in the black sky. "Haste thee, flee for thy life, lest thou be consumed!" And as we all bid *farewell* to another year which is closing upon us, let us bid farewell to everything in it which has been interfering with God! *Farewell* to sin! *Farewell* to squandered moments, and prayerless days, and unsanctified Sabbaths! *Farewell* to lying vanities which have robbed God of His due, and defrauded God of His glory. Thus may we be enabled to live from day to day in such a state of holy preparation, that it will be to us no unwelcome or unexpected summons, when the cry shall break upon our ears, "Prepare to meet thy God!"

RETROSPECT OF THE PAST YEAR.

Eighteen hundred and fifty-nine has taken its place among the dusty records of the past. While yet upon the threshold of its successor, let us take a cursory glance at a few of the leading events that have marked its course. It has been a strikingly eventful year, destined to occupy a large and prominent space in the page of the future historian. The very day of its birth was a portentous one in European politics. On that day of general congratulation all over the world, the Emperor Napoleon, in the Palace of the Tuileries, startled grave ambassadors and cabinet ministers, in the midst of courtly ceremony and conventional flutter, by the uttering of words of ominous import to the representative of Austria. These words were the first low, but certain notes, of an approaching conflict between two mighty peoples, which was to deluge the fairest fields of Italy with

blood; open up a brilliant prospect for the enfranchisement of a long galled and noble race, and the extension of civil and religious liberty in one of the most interesting portions of the globe.

This prospect, so bright in its opening, and which caused the hearts of millions to throb with eagerness and hope, has not been realized. The sword, which unsettled everything has been sheathed without having settled anything, but that of having made the year a grand historical epoch in the world's history. The fields of Montebello, Magenta and Solferino have heard the battle-cry, and witnessed the shock of two mighty armies; but although thousands of brave men have left their lives upon these bloody plains, yet the conflict, short and bloody as it has been, is as yet barren of useful results. Austria, to be sure, has been humbled; the fair and fertile province of Lombardy wrested from her gripe—and the blessings of toleration and constitutional liberty extended to her, as a constituent part of the kingdom of Sardinia. But Italy, almost frantic with hope, with a warm and wild affection strewing flowers in the path of her fancied deliverer, has been stricken with disappointment, and she murmurs and heaves with excitement fearful as that of her own volcanoes.

The Pope trembles in his chair; the chair itself, at one time bade fair to be shattered to atoms; his unadulter subjects long to hurl him from his seat; the Romagna, Parma, Modena, Sicily—every state and district of Italy long to rive their fetters, and with the brave and enlightened monarch of Sardinia as their chief, become incorporated into a great, a free and happy people. The shadow of France surrounds the Holy Father, and thus far denies the consummation of hopes which her emperor fanned and kindled. The year closes upon a dubious peace, a discontented and threatening nationality. Sixty thousand men have fallen, one hundred millions of treasure have been expended, but constitutional liberty stands in fetters, yet on the fret, throughout the Italian peninsula.

In England the year has been, upon the whole, one of prosperity and peace, but of uneasiness and preparation. She hears her powerful neighbor loud in professions of peace—but sees his army un-reduced, his arsenals busy night and day in equipping immense

fects. She wonders why a power with but a limited commerce should be striving to build up a navy greater than her own. The year closes on Britain not alarmed, perhaps, but perplexed yet resolute, her great naval yards resounding with the din of immense preparation, and every county, town and hamlet swarming with crowds eager to become rifle volunteers.

The past year also has witnessed the final and all but complete suppression of that great insurrection which spread itself over the length and breadth of our immense Indian empire, and attested once more the heroism of the British soldier. In the all-wise providence of God, this country of many tribes and tongues, again acknowledges our sway; the Nana Sahib, that fiend in human form, being almost the only enemy of mark still at large. Oh! that the God of nations would put it into the hearts of our rulers to govern them wisely and well—to feel the deep responsibility that rests upon them, and do everything in their power, consistent with religious liberty—to throw open to this benighted and degraded people, the blessings of civil liberty, accompanied by the light of Gospel truth.

In speaking of the East, the future historian of the past year will dedicate a page to China and the deplorable reverse which befell the combined forces of Britain and France at the mouth of her principal river. So great was the loss we may well call it a defeat, but a defeat brought about by the most cruel treachery. Five hundred brave Englishmen lose their lives at the very time that they are about to cement an enduring friendship with their deceitful enemy. But let no murmur of complaint be ever whispered against the brave men who shared in this disastrous fray. Never was greater resolution shown, or more chivalrous daring displayed than by the officers and men who took part in this encounter, and above all, by the brave Admiral Hope. The future can alone disclose what kind of fruit this unhappy collision will produce. There can be little doubt that speedy retribution will follow, and the treacherous and ill-advised attack be severely punished. And what then? Let us hope, that this vast yet compact empire will be henceforth as free to the foreigner as English soil; that gradually, though it may be slowly, the darkened

mind of the Chinaman will yield to the light of our common civilization, and that the blessings of Christian truth may, through the efforts of Christian missionaries, be felt and appreciated in an empire embracing one third, it is said, of the human race.

Turkey, "the garden of the world," seems to have been little benefited by the war of 1854, undertaken by Britain and France in her behalf. The feeble promise of a large measure of toleration to the Christian faith has been partially kept to the ear, but violated in the spirit, while the cruel massacre at Djedda is only a too distressing proof that the old spirit of unyielding fanaticism lives in all its native barbarity in the heart of every true believer in the false prophet. This unhappy kingdom seems to exist only by sufferance, and would long ago have disappeared from the map of Europe, but for the jealousies of surrounding Christian states. The days of Mohammedanism, in Europe at least, are evidently numbered. Indications of its approaching fall present themselves almost every day, and the widely ramified conspiracy, intended to destroy the present Sultan, proves that its power and prestige are gone for ever. In all probability, before the present generation has passed away, the Cross will supplant the Crescent, and enlightened civilization take the reins which have been held with a gradually weakening grasp by fanaticism and semi-barbarity for the last four hundred years.

The past year has witnessed Schamyl, the Circassian patriot, the bold and wily warrior of the Caucasus, a prisoner at last in the hands of his powerful and ambitious enemy, after a contest protracted for many years, distinguished by a devotion and daring which have excited the sympathy and admiration of all Christendom. His long and glorious defence of his native fastnesses has cost Russia, it is said, 400,000 men, and several hundred millions of roubles; but captured the aged seer and warrior has been, and his proud heart compelled to submit to the fate of Caractacus, William Tell, Hofer, and our own Wallace.

Japan, at the beginning of the year, excited high hopes; but at its close, a partial cloud seems to be gathering over them. Let us trust that it will soon be dissipated, and that this intelligent and interesting people, so

of the world, will be a very copious and valuable addition to the committee, the Christian world.

If we turn our eyes to the great Republic in our neighborhood, at first sight we see little but the ever active energy of a restless and somewhat unscrupulously progressive people. As usual, the last year has had its British difficulty, which it has handed over unsettled to its successor. The seizure of the Island of San Juan, by General Harney, appears, so far as the facts are yet known, a most disgraceful act, and the conduct of the Americans such as to excite grave fears and suspicions in the minds of honest men. But let us hope that all will yet be well; England loves America with a true and generous affection, which we fear is scarcely reciprocated, but still so sincere is the regard of the former, that a rupture is all but impossible, unless the outrage is gross indeed.

In this great republican empire, where it has long been thought, and perhaps truly, that the pursuit of the "almighty dollar" was the all-engrossing one, a powerful and widespread religious feeling made its appearance during the past year, or perhaps a little earlier, in the form of an extraordinary revival in religion. For a time it pervaded all ranks—afflicted all sects, emptied the theatres, crowded the churches, invaded the busy marts of commerce, thinned the drinking houses, reclaimed thousands who were apparently on the highway to destruction, leavened the great mass of society with a great and religious seriousness and was distinguished above all things by an almost total absence of physical excitement. Who will venture to say that this great and apparently spontaneous movement will not be blessed, notwithstanding the appalling wilderness of evil that stands out, and partiality obscures it? We believe, that through its means, a true and abiding spirit of piety has reached and occupied the hearts of thousands, who by precept, and most of all by example, will yet irradiate and humanise many a circle of practical infidelity, by the simple exercise of a consistent and religious life.

Strange to say, this religious feeling has made its appearance in Ireland and partially in Scotland in the same unaccountable manner as in the States, and in the former country especially, has taken an extraordinary hold on the minds of the common people. Some of the cases in Ireland have been marked by extraordinary physical manifestations, excessive excitement, and occasional convulsions and prostration of the body. These, we think, may be attributed partly to the rational character of the people, partly to the want of judgment on the part of the preachers, but which have been eagerly seized and dwelt upon by the indifferent and irreligi-

ous, in order to censure and turn the whole matter into ridicule. They do not reflect, that these incidents, painful as they are, die away and are soon forgotten—that after all, they do not, like living and active wickedness, leave any baneful effects behind them, while the grand tidings of salvation touch and soften the heart, and it is to be hoped, save the soul of many a poor sinner. We admire the great luminary of day; what would we think of him who would think and talk of nothing but the spots on his surface? Would that some portion of that beneficent spirit would wake the many listless and dormant hearts in our own Zion, showing them at once their strength and their deficiency!

We have alluded to what may be called the national facts of the past year; we will now ask the reader's attention for a few sentences, to some incidents of a more special kind.

The present age has been of unexampled progress in discovery and improvement, the age of railroads, steamships, gas, electric telegraphs and of numerous other improvements which we have not space even to mention. Of these, the past year appropriates a fair share. It has witnessed a vessel, christened the "Great Eastern," ploughing the waste of waters, whose vast proportions have been unequalled since the deluge; exciting at once the wonder and admiration of the civilized world. Never, perhaps, was the skill of the mechanic or the resources and power of science so proudly exhibited as in the successful construction of this giant ship. To the present year, will belong, in all probability, the solution of the problem, whether this immense structure of iron, nearly one-seventh of a mile length, weighing upwards of twenty thousand tons, and capable of carrying ten thousand people, will be a great or but a partial success. We hope and believe, for the sake of England and of science, that it will be the former.

If the past year has not exactly decided the fortune of the great steamship, it has settled a problem which has excited a far deeper, even a world-wide sympathy—we allude to the fate of that Christian hero, that intrepid navigator and martyr to the cause of science, the ever to be loved and lamented Sir John Franklin. Nearly fifteen years have elapsed since he left the shores of his beloved England, and till last year though expedition after expedition went in search of the devoted band, no tidings whatever reached us of their fate, governments had given up the search in despair—the most sanguine friends ceased to hope, but a woman—a wife, worthy to be the wife of this brave man, persevered even against hope—embarked her prayers, her every thought, her fortune in this forlorn cause; and where is the man who has read or heard of its issue without a swelling heart and a full eye? To the gallant Capt. McClintock and his devoted comrades, let us accord

all praise—but to Lady Jane Franklin, the whole world has yielded a holier and more sacred tribute than mere words can express. Eighteen-fifty-nine has told us that Sir John Franklin died like a true Englishman at his post, in 1847—and that his brave, but unfortunate companions must have all perished, almost beyond the possibility of doubt. The fact is distressing; but there has, no doubt, been a large measure of consolation even to bereaved friends—that uncertainty on the point exists no longer.

Geographical discovery is being prosecuted with much vigor and success within Central Africa. In addition to the large stock of information afforded two years ago, by the celebrated Dr. Livingston, Captain Speke, an officer in the East India Company's service, has made known to us during the past year the existence of a vast lake which he calls the Victoria Nyanza, and which he supposes to be the true source of the Nile. His account of the natives and of the country is extremely favorable, the latter being capable of raising cotton and indeed every tropical production to an almost unlimited extent.

The latter part of 1859 will long be remembered in England, for the most fearful storm that has visited her shores for the last thirty years. Upwards of 100 large ships totally perished, besides some hundreds of smaller vessels. The loss of the "Royal Charter," an Australian steamer, with nearly five hundred souls, and half a million of gold, literally within a few yards of the shore is one of the most distressing of the many distressing tales of death by shipwreck. The loss of the Canadian mail steamer "Indian," on our own coast, with the sacrifice of many lives, was also a deplorable calamity, heightened by the conduct of the shore people which is said to have been such as would disgrace South Sea Islanders.

Death, during the past year, has removed from our midst not a few of the illustrious names which belonged to the world rather than to any particular nationality. Humboldt, the veteran philosopher, the illustrious man of science, the intrepid traveller, the great student of nature, the most distinguished geographer since the days of Ptolemy, the author of *Cosmos*, has paid the debt of nature. We ought not to repine; his years exceeded even four score and ten, and his fame dates from far back in the last century. He is one of the few who has left the impress of his character upon the age in which he lived, and a work, not for us, but for all time.

Brunel, the originator and architect of the "Great Eastern," has been struck down just at the completion of the greatest effort of his genius. The greatest mechanician of his age, he has left no one behind him who can pretend to take his place.

Stephenson too, the illustrious son of an illustrious father, has succumbed to the Destroyer, in the very prime of life. The good,

the genial, the generous Stephenson, the accomplished but unassuming man of science, the *facile princeps* among engineers, has been taken from us in the very zenith of his fame. But his works will preserve his name for many a long age to come. The Menai bridge, that wonder of engineering science has been eclipsed in the still more stupendous example of his genius on this side of the Atlantic, the Victoria bridge thrown across the St. Lawrence opposite Montreal, which in grandeur of conception, might rank with the pyramids of Egypt, while in nobility of purpose, of course, it far excels them.

Angel James, the an. ole and the good, after a long life spent in his Master's service, has left a world for which he has done much, by his example as a sincere and humble Christian, by his efforts, his life long labors, as a zealous disciple and minister of Jesus Christ; as a great teacher and preacher of the Word, few have been more successful, because few have been more laborious or sincere. But he being dead yet speaketh. His many works, pleasing and popular, full to running over, with the *perseverum ingenium* of evangelical truth, will preserve fresh for many ages the loved and loveable character of John Angel James.

In our own church we have lost Principal Lee—the learned, the accomplished, and elegant—the profound scholar, the erudite antiquarian and church historian. Dr. Lee's life has been one of accumulation and digestion rather than production, so that this, perhaps the greatest scholar of his age, has left no great work behind him. As Clerk of the General Assembly, his minutes are said to be perfect models of composition, but perhaps our readers will have a better idea of his accomplishments from the eulogy pronounced upon by his illustrious successor, Sir David Brewster, who said that in variety and extent of erudition, no one among his predecessors or contemporaries, came so near the character attributed to the admirable Crichton. Higher praise could not be given, and we feel a just pride that we can claim him as one of the fathers of our beloved church.

Our decreasing space warns us that we must hasten to other parts of our subject, but we cannot altogether pass over the loss of three rather distinguished names in literature. Rogers, the poet, the author of the *Pleasures of Memory*, &c., the graceful and elegant artist, rather than the man of great genius, Washington Irving, certainly the most pleasing, and in our opinion, by far the most classical of American writers, Leigh Hunt, the veteran literateur, the man of quaint and pleasing fancies, but perhaps one of the *Divinorum gentium*, have ceased to live.

We may now enquire what has last year done for the cause of Christ? Have there been the same activity, the same zeal, and the same amount of progress that have marked our efforts in purely secular matters? We

can scarcely say so, but yet the year has not been without its fruit. The Bible and Missionary Society has been extending successfully its vast ramifications over almost every quarter of the globe. While a portion of the Anglican Church has been zealous in overloading its services with gorgeous and puerile ceremonies, stifling Christianity under a weight of unmeaning forms, another and a better portion is full of spiritual life and activity. During the past year, for the first time, we have seen the Bishop of the vast Diocese of London, one of the most accomplished scholars of the day, visiting and preaching to the poor, and in addition to the labors of his high office, foremost in every good word and work. This we consider a good sign of the times. But we have many others. Who has not read with admiration of the generous gift of £25,000 by a noble Christian lady, Miss Burdett Coutts, supplemented by many others, for the purpose of planting the Gospel in our new Colony of Columbia; a colony as large as France and Ireland united, and where it is said there are more than 70,000 Indians in a state of pagan ignorance. To win these degraded, but free denizens of the wilderness to Christ, would be worthy even of a greater effort. By the wild and semi-savage adventurers from California they have been shot down like game, and are consequently very hostile to the Americans. The Bishop elect of Columbia, in a most eloquent and interesting speech, delivered at a great meeting in London, related an anecdote of these children of nature, to the effect that an English vessel being wrecked on the shores of Vancouver, the unfortunate crew fell into the hands of the Indians, who were about to massacre them, thinking they were *Bostons*, but that as soon as they discovered them to be English, treated them with every kindness, carried them in their canoes to Victoria, and would accept no recompense. Such is the value of a good name. What success may we not expect with a people, at present so affected towards us? May our Episcopal brethren, as they are first in the field, reap a large and speedy harvest!

Of the Dissenting bodies in Great Britain, we have not much to record. Each one, in its own way, is at least maintaining its ground, and in many instances making large and successful inroads into the kingdom of darkness.

The effort made in Scotland by certain parties to effect a union between the United Presbyterian and Free Church has resulted in failure. It was supported, we believe, by a very large proportion of the clergy of both Churches; but the people were cold, and even hostile, and the idea has been, for the present at least, abandoned. Sir George Sinclair, an eminent Free Churchman, and favorable to the movement, has expressed an opinion, that the Free Church will ultimately return to the bosom of the Establishment. We trust he

may become a true prophet, and that we may live to see our respected brethren in Christ one with us as before.

The efforts of the Free Church, both at home and abroad, have been and are great and beneficent, and well worthy of our imitation; but even their friends look with some anxiety to the future. They begin to feel their position a somewhat precarious one, that the efforts made by the people, though wonderful, *are* efforts, and sometimes spasmodic efforts too, and they cannot tell when they may partially fail. No indications of the kind have been given as yet, and we are not among the number who wish them anything but unbroken prosperity.

At length we come to our own Church, our beloved Zion, in our father land. Here, we are happy to say, we behold life and health and fruit. Never could the Church of Scotland point to her motto, "*Nec tamen consumebatur*," with a more trusting feeling than now. She is like a noble river, smooth and gentle in her course, but widening and deepening as she rolls down the stream of time. The watchmen on her towers are worthy of the fame of her best days, and it is a remarkable fact, that while among the dissenting bodies few if any rising men are taking a first rank place—in the Church of Scotland they constitute the bone and sinew, the hope and pride of the august body. No youthful Chalmers, or Candlish, or Gordon, so far as we are aware, appears to take the place of those intellectual giants, while in our own Church, among our own men since '43, we have a Caird, a Principal Tulloch, a McLeod, a McDuff, and others whose fame is known throughout all the Churches. We will not stop to inquire into the cause of this; we are satisfied and we rejoice in the fact. Nor are her veterans idle. The success of Dr. Robertson's Home Mission scheme, the immense sum of money he has collected and is still collecting, prove at once the remarkable enthusiasm and perseverance of the man, and how firmly seated after all the old Church is in the affections of the people.

We must now beg our readers' attention to our own little corner of the vineyard. Have we been cultivating that portion of it which our Easter has allotted us, to the best of our ability, like faithful and devoted servants? It would be gross presumption in us to answer in the affirmative; yet we have not been altogether idle. We have done *something* if not enough. Let us point out briefly what this something is, and close this article with one or two reflections.

First perhaps in point of importance, during the past year, is the opening for public worship of the new St. Matthew's Church in Halifax. This noble sacred edifice, by far the finest in the Lower Provinces, was built, as our readers are aware, to supply the place of the old church, which after a hundred years' service was burned down on the evening of

the New Year of 1857. The ability of this wealthy congregation is evinced in the fact that this place of worship cost them more than £10,000. The inaugural services were performed with an ability and impressiveness by the senior incumbent, the Rev. Mr. Scott, which have given him a fresh and stronger lease of the affections of his people.

St. Andrew's Church, in the same city, has also, we are glad to learn, been getting not only a new face, but we might also say, a new constitution—giving it fresh life, hope and vigor. During the last summer, £345 were realized by a bazaar, and this very handsome sum has been applied in renovating and improving the building, which besides adding to its comfort and general appearance affords what is still more satisfactory, a proof of progress, of a sound and healthy foundation, and that the ministrations of its excellent pastor have not been without fruit.

The church of the venerable Dr. McGillivray of McLennan's Mountain has long been in a dilapidated state, and last summer its members resolved on making an effort to procure a new one. A bazaar was accordingly held in that place in July last, and the munificent sum of £180 realised for the object. In using the word, munificent, we speak comparatively—for in our opinion, considering that this is a strictly rural and altogether farming district, we are not sure that it is not entitled to take rank even above those of St. Matthew's and St. Andrew's, Halifax. All honor to the McLennan men. We have heard it whispered that there is some difficulty in allocating a site. If we might be so bold as hazard an unasked advice, we would say, leave the matter in the hands of your venerable pastor. His sound judgment and great experience, but above all, his great fidelity at a trying and a tempting time, entitle him to this mark of your confidence and affection. In the West Branch of East River a fine church has been finished and opened, the sale of pews realizing £1580, and this by a people without a minister. So noble an effort is worthy of the highest praise.

The people of Barney's River, with a spirit which does them the highest credit, have also had a new church under way, and by this time probably finished. Mr. Mair, their enthusiastic minister, has been engaged, we believe, during a portion of last summer in advocating their cause, among the sister Churches of Canada and New Brunswick, with what success we have not learned. This parish, large in extent, considerable in numbers, but weak in means, is entitled to and we are sure will receive the sympathy of the friends of the Church of Scotland throughout the Province. We trust a brighter day is dawning upon it.

During the past year also, a very successful bazaar, realizing we think upwards of £240, was held at Charlottetown in aid of St. James' Church in order to wipe off an old

debt; an example worthy of the closest imitation by every Church that regards its prosperity, for there is no such fearful down-draught, to use a Scotticism, no such fatal dead weight round a Church's neck, as a load of debt. Let every Church sever the connection that values its health and safety.

Two additional missionaries have arrived, and one has left Nova Scotia during the past year. Mr. Sinclair has been located in the County of Pictou, and is laboring with great energy and acceptability among the many destitute localities of this district, dividing the word of life among the people in their beloved native tongue.

Mr. Stewart, the second missionary, has been appointed, and is laboring with much devotion and success within the Presbyterian bounds of Halifax. The Rev. Mr. Wilson, after laboring with much acceptance during three years in the same Presbytery, has gone home through failing health. The Rev. Mr. Lohead has been re-appointed by the Colonial Committee to P. E. Island.

It gives us much pleasure to have it in our power to intimate that several settlements of a most harmonious character have taken place during the past year. The Rev. Mr. Tallach, who acted during two years as a missionary in this place, has been appointed to Pugwash, where his ministrations are attended by a crowded and attached congregation.

The Rev. Mr. McLean has accepted a call to Belfast, P. E. I., and his labors, as they have been everywhere else, are highly appreciated in this extensive and important charge.

The Rev. Mr. McKay has also received a unanimous call and been placed over the two large congregations of Gairloch and Salt-springs.

In all these appointments, there is cause for congratulation and gratitude; some, at least, of our waste places are being filled, and we can look forward with hope even to a brighter day.

Four distinguished students belonging to our native land, will soon have completed their studies, and be among us, infusing fresh strength and hope and vigor. It is with a just feeling of pride we announce, that all of them, we think, three of them we know, have carried high honours in the University of Glasgow—one of them, Mr. George Grant, the highest for a succession of years. In addition to this, five students left Pictou in October last, to study in the University of Glasgow, three of whom are intended for the ministry; so that we have not fewer than nine students from Pictou alone attending one college in the mother country.

We have given our readers the fair side of the picture; we might introduce the shade, and make it dark enough, but we have neither space nor spirit to do so. We are a living church, contending amidst many and serious difficulties, yet our path of duty is plain and open, *perge et prospera*. Let us cultivate a

spirit of friendly intercourse and association with our Christian brethren of every sect. Let us seek to strengthen our cords by a closer and more intimate union, if possible, with the parent church. We owe her much. Would that we were not an offshoot only, but a branch of the noble trunk,—that we formed literally a portion of the body corporate, having a voice in her courts, enjoying such privileges as her inestimable widows' fund,—and so intimately and entirely one, that a benefice in Scotland and in Nova Scotia or New Brunswick might be equally attractive,—that the people might have the same chance of enjoying the ministrations of good and able men, and the minister the same position, comfort, influence and independence as in the mother country! Such a union may possibly never take place, but there are no physical difficulties in the way. Pictou is not so far from Edinburgh as Thunso was in the middle of the last century. But whether these bonds be drawn more closely or not, our religious principles must be without taint, our allegiance to our church must ever be maintained. We can neither lay down nor compromise any thing. All within our pale must submit to our discipline, agree to our formularies, and hold by our long-cherished name. Let it be remembered that our safety, our strength, our prosperity consist not so much in union with extraneous bodies as union amongst ourselves. We trust the present year will be one both of promise and performance.

NOTE.—We regret that we have been unable from want of information, to include in the present notice, the operations of our brethren in New Brunswick. We trust to rectify this omission in an early number, and in the meantime hope that the clergy, and other friends of the church in that province, will furnish us with the much desiderated intelligence on the subject.—ED. M. R.

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THE "RECORD."

The *Record* has now entered on the sixth year of its existence, and under ordinary circumstances ought no longer to be considered in a state of pupilage; in other words it ought now to be able to pay its own way—to be self-sustaining. Any one who will take the trouble of looking at the statistical returns published in the October number of last year, will scarcely require to be informed that hitherto this has not been the case. He will there see that by twenty-one congregations, representing nearly thirteen thousand adherents, less than six hundred copies of the *Record* were taken—or to put the case in another way, one person out of every twenty-two was a subscriber for the paper. When New Brunswick, the congregations under Rev.

Mr. McDonald in Prince Edward Island, and the scattered districts in our own Province are included, the number will be swelled to about twelve hundred. Such was the state of matters at the end of last year, and we need not tell our readers that it has left the parties who are responsible, with a balance on the wrong side of the account. There is one circumstance however which encourages us not a little. During the past year, the publication has been growing gradually, we might almost say rapidly in strength, both in point of circulation and to some extent in punctuality of payment. For the former, we are no doubt indebted to the ability and zeal of its late editor, who has placed the whole church under a deep debt of gratitude for the efficient manner in which he has discharged the duties of his unrequited office; the latter we put to the account of the lay-committee of management and the zeal of some of the agents who deserve great credit for the energy they have shown and the trouble they have taken, under occasional circumstances of great discouragement.

We do not think that the church would now be willing to dispense with some such representative as our present *Record*. A Periodical has become almost a necessary part of the machinery of every church, and to no church is it so indispensably necessary, as our own, scattered, in many cases, in detached portions, over every nook and corner of these Lower Provinces.

The individual members desire, or at least ought to desire, to be kept acquainted with all the leading movements of the body corporate. The proceedings of the Home Church and the general progress that the Church of Christ is making all over the world, what may be called the literature of religion—the works of great and good men in all the churches, on the vital subject of Christianity, ought to be brought under their notice. Who will deny, that next to preaching the gospel, these are matters of the greatest interest and utility to every intelligent Christian man and woman? No one who has once experienced such advantages will ever willingly forego them. Impressed with the importance of this truth, we intend to persevere in the publication of the *Record*, and to make it as interesting and instructive as we can. We have made it so cheap that the poorest family in our connec-

cannot feel it as a burden—while they derive both profit and pleasure from its usual.

We must however tell our readers the plain honest truth. The *Record* has hitherto non-supporting, and the fault, and a fault it is, can be imputed only to the most lifeless indifference which has characterized some sections of our church. We are not to make another effort, and we appeal to every right minded man, every true friend of the Church of Scotland, whether he ought to come forward and lend a helping hand. We believe there is not one subscriber on our list with so little influence, but that he could with very little trouble on his part, get at least one subscriber more. There is not a church or district which could not with a little energy, increase three fold its present subscription list.

Let them not suppose by doing so they would be doing a useless or unimportant work. It would thus most effectually strengthen our church by opening up to all its members avenues for information, pure, useful and edifying, common alike to the rich and to the poor. We are convinced that the matter only requires to be brought before and understood by our people in order to receive their hearty support. Indeed we have had proof of this already. At two meetings held respectively at the East and West Branch of East River, the circulation in these places has by a single year been more than doubled, with a prospect of still further increase. Similar meetings have been or will be held during the present year throughout every church and congregation in the County of Pictou, and we have no manner of doubt, with as favorable a result. We would venture to make an appeal to the ministers and influential lay members connected with the other presbyteries, to support us in the effort we are now making. Our cause is a common one—the cause of our beloved Church, to which we believe its *Record* to be, as we have no doubt it has been, an ornament of much good.

But it is not an increase in circulation alone which the *Record* stands in need. To be worthy of the name it bears, it must contain information drawn from many sources, and that information, no individual, however willing, can supply without help from many quarters. The present editor would respectfully request

that that aid may not be withheld. Several ministers of the church have kindly promised to furnish a monthly article; others, one, less frequently, perhaps, but as often as they conveniently can. These contributions will, they may rest assured, be received as gladly by the people at large as by the conductor of the periodical. We wish above everything to keep our readers well informed on all local facts and incidents connected with our churches in these Lower Provinces. Our ministers and also our laymen in their respective localities can easily do this; and we hope to be able to acknowledge many such favors, whether in the form of an article, a letter, or even a newspaper. We, on our part, will do what we can to make this a prosperous year for our little magazine; but the success, after all, is in the hands of the members of the church itself. With sincere wishes of many happy returns of the New Year, we commit to our numerous readers the safety and support of "The Monthly Record of the Church of Scotland."

COLUMN FOR THE YOUNG.

BY A SABBATH SCHOOL TEACHER.

THE MOUNTAINS OF SCRIPTURE.

MY YOUNG FRIENDS,—I purpose, with the permission of the Editor of the *Record*, to furnish you, now and then, with a few instructive and interesting facts and incidents connected with Scripture History. In the present letter I will tell you a few things about Mountains, more especially the mountains of the Bible.

Mountainous countries have in all ages been subjects of the greatest interest, not only on account of their picturesque grandeur and sublimity, but also from the generally noble and independent character of their inhabitants. The mountain air is pure and free, and the mountaineer has generally a soul filled with devoted affection for his native hills; ready to do and dare everything to keep them free.

The Highlands of Scotland is a land of mountains, tenanted by a hardy and noble race, whom even the proud Romans, in days of old the conquerors of the world, failed to subdue.

The beautiful little country of Switzerland, cradled among the Alps, though small in extent, has had its freedom maintained against its numerous and powerful neighbors, by its brave, intelligent and virtuous people. Who has not heard the story of William Tell?

In the late war between France and Aus-

tria, by far the bravest soldiers of the latter were the brave Tyrolese.

In this country we have no mountains worthy of the name. What a noble sight it must be to see a vast and rugged mass, towering far away into the clouds; its base perhaps encircled with vineyards and orange-groves; its sides, far up, waving with forest trees, and its mighty summit capped with snow undisturbed for thousands of years. You must travel far to behold such a sight, and few of you, probably, will ever have the opportunity of doing so.

Perhaps, then, you will not be displeased to read what I can tell you about a few of the great mountains of the Bible.

Ararat, the mighty Ararat, ought to be the first for various reasons. It is the first mentioned in Scripture; it is the first in its tremendous height, and in its hoary sublimity; it is almost the first in point of importance; for I need not tell you that here the Ark rested, and the natives devoutly believe that it still rests on its awful top. Many attempts have been made to reach its summit, but it is not certain that any one has been successful. What a grand sight this old mountain must be, standing in grim solitude in the midst of a vast plain, rearing its icy crown more than three miles above the surrounding country? The wondering traveller can see it while he is yet a hundred miles from its base, and as he views its icy covering, wonders how the aged Noah could perform the journey down to the place of vineyards. No doubt the God he loved and trusted, helped him and his family on their way to enter once more upon fresh trials and temptations in a new world.

Perhaps you will be inclined to ask me, is the old Ark still there, embedded perhaps in thick-ribbed ice, a prisoner for four thousand years? We cannot exactly tell; but its last vestige has most likely perished many a long age ago.

Many a great storm has since passed over its top; many a mighty avalanche, carrying death and ruin in its train, has thundered down the sides of that old mountain, since all that was living in the world rested on its top. The destroying earthquake, even in our own times, has torn its sides asunder, and changed its whole appearance, so that the poor old Ark, even if it could have weathered the waste of time, could scarcely have escaped so many perils. Does this venerable mountain, though far away, teach us nothing, my young friends but the bare facts I have been telling you? I think, if I had you gathered round me, not a few of you could give an answer to the question. It looked up on Noah, it looks down upon the traveller of to-day, and when a thousand years have gone, its white head will be smooth and bright as ever. What then is the life of man compared with the age of the everlasting hills? Time writes wrinkles even on the mountain's brow, and its vast age is but a glance, a shadow, a passing

thought, balanced against the life of God and that future life in store for us. Ought we not then to try to please the Great Creator of Ararat, and of the universe, so that that unending life may be one of joy unspeakable?

I might tell you of Horeb and Sinai where a mortal man held communication with the great Jehovah, those sacred mountains still viewed with awe and veneration, alike by the traveller and the dwellers around; upon whose sides the pious mother of the first Christian Emperor cut out steps, and dedicated a Christian chapel on the summit of the former. I might lead you a little farther through the wilderness and point with silent finger to Nebo and to Hor, from the former of which the man of God was permitted to see the long cherished land, and then lay down in lonely grandeur to die. On Nebo the Prophet, and the chief, looked on the sun for the last time. On Hor the Priest, the good and kind-hearted Aaron, was stripped of his pontifical robes, and with a sad serenity, went away to die. These lonely mountains are still there, yet no one pretends to point out the lost resting place of these great and good men. No mourning friend was privileged to attend the obsequies of Moses; his eyes were closed by his heavenly Master.

I might tell you of Lebanon, the favored Lebanon, so often mentioned in the Holy Book, and which has afforded some of the finest figures found in its pages. Lebanon, the mountain of beauty, of fragrant cedars and of fierce wild beasts. Lebanon, grand as lofty in stature, stretching far into the land, like a lion with a double mane. Its ample sides, clothed with lofty and perennial cedars, sending forth an unceasing fragrance; the nurse of some noble rivers, the Abana the Pharpar and the Jordan, the latter winding and widening its deep and rapid stream through the land of Canaan, till it loses itself on that lake of desolation, the Dead Sea. We had space, we might tell you much of Lebanon; that its double range of hills stretches away not less than three hundred miles in length, thus enabling us to understand how room and verge enough were afforded to the many thousands of men employed by Hiram and Solomon in hewing down its woods. What mighty men the old world kings must have been! Now days, if fifteen hundred or two thousand men are engaged at one time in one work, it is spoken of by the whole world as something wonderful, but the number engaged on the sides of Lebanon by Solomon alone, for the single purpose of preparing material for his temple, was greater than the whole adult male population of Nova Scotia and New Brunswick united. We may thus have some faint idea of the mineral and vegetable wealth of this mighty range of mountains, and what a work of works this temple of Solomon must have been.

What is Lebanon now? The same still.

and noble outline still meets the eye, but most of its tall cedars have fallen; wild beasts and almost wilder men frequent its sides. Thickets of brushwood have sprung up, affording cover for the robber and the prey. But the lower parts of the mountain are still, as in the days of Israel, remarkable for their rich pastures, luxuriant woods and vineyards. My space is nearly filled, and I think I cannot close this letter in a better way, than by bringing to your recollection, the gracious promise of God to his beloved Israel, given in the beautiful language of the prophet Hosea. "I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be like the olive tree, and his smell as Lebanon. They that dwell under his shadow shall remain; They shall revive as the corn, and grow like the vine: the scent thereof shall be as the scent of Lebanon." May you and I, my dear friends though not of the "stock of Israel" experience the blessedness of this promise of our Heavenly Father and be made successful in every good work.

THOUGHTS ON UNION.

Among the innumerable consequences of envy, animosity or a spirit of malevolence holds a very conspicuous place. We meet its grinning aspect in all the relationships of life. It enters the domestic circle, and banishes peace of mind, and mutual confidence. It invades international courtesies and treaties, and explodes in recriminations and hostilities. It severs ecclesiastical ties, and produces the unseemly sight of religious wars, in which, alas! the gospel, so holy and precious in its design, is converted to the most carnal weapon of offence. To remove the spirit of malevolence, and substitute that of love and good will in its place, is the great object of revealed religion, and consequently of every lover of truth. Union is the spirit of the gospel, and must necessarily be the wish of every humble follower of Jesus.

Our object here is to explain the true and correct idea of union, and incite all to promote it to the utmost of their ability; and at the outset we affirm that every idea of union which excludes love in its widest sense, is unworthy of the name of religion. By any confederacy among men, "all manner of guile, and hypocrisies, and envies, and evil speakings," be tolerated, we hesitate to say, that the greatest violence is done to the first principles of morality and to the law of our social being—"Do as ye would be done by." That there have been associations and alliances, based on the above evil principles, no one can deny, for history is almost entirely occupied in the narration of intrigues and coalitions, for the sole purpose of aggrandisement at the expense of

others. It is easy to see, therefore, that the union of two or more parties in the state, or of two or more kingdoms in the world, or of two or more religious persuasions in the church, will be the subject of anxiety, comment, and jealousy. The past, in a great measure, is reproduced, again and again, and the light it sheds, or the wisdom it teaches, is not very favorable to nominal combinations. It says in the language of warning, Beware of a sudden amalgamation of men and of principles that formerly were governed by the laws of repulsion, not of attraction! Beware of a union that cannot be completed except under a certain name, not under certain convictions! Beware of a union that does not evince congenial views, mutual forbearance and charity, until cemented by the omnipotence of a word! Suspect that alliance that requires many preliminaries, persuasions, protocols, despatches, amendments, and a host of other accessories. Where charity is, it is drawn to its kind by the force of attraction, and requires no legal bond to originate or perpetuate it. In regard to ecclesiastical union, to which we would most especially refer, we maintain that it is an impossibility, in the sense entertained by many good and excellent men in our day; and in support of this view, we adduce the following arguments:

First, the silence of Holy Scripture, as to church polity. Nowhere, except by inference, can the divine right of presbytery be derived from the Bible; we believe the inference to be legitimate; others, by the exercise also of their reason and criticism, come to a different conclusion. We found the use and divine sanction of church establishments on the word of God; others repudiate our inference, and question the correctness of our views: so that where a direct command has not been given, or a clear announcement not made, each is left to the right use of his rational faculties, in his search after what is lawful, useful and expedient.

Secondly. But in this search, talents, opportunities, and other circumstances being exceedingly diversified, the opinions and convictions arrived at must be exceedingly diversified also. All do not possess the same penetration and judgment. In the mental department there are the same inequalities as in the physical. Neither do all possess the same leisure necessary for the investigation of truth.

We might bring forward other considerations which go to establish the truth of our assertion: that according to our present constitution, there must be a variety of opinions, and by consequence an impossibility of an ecclesiastical union which will embrace all denominations; but we think enough has been said in reference to that point. The difficulty, however, remains to be solved, and is presented in the question, Is there to be a union at all? Is religious strife to continue from age to age? We believe that, standing

on the broad basis of our holy faith, it is possible—nay, essential, to love the brethren; and every true Christian is in this way united to the whole body of the redeemed. Is “the one mind and the one spirit” promised—to the church withheld? Assuredly not. It is, on the contrary, verified to the church in every age, so that each member comes “unto Mount Zion, and unto the city of the living God,—the heavenly Jerusalem, and to an innumerable company of angels,—to the general assembly and the church of the first-born which are written in heaven.”

This is the glorious union which is contemplated by the scheme of salvation, and to which daily accessions are being made. Denominational churches are but external organizations, and will continue, it is to be feared, to watch and misinterpret each other's actions. But there is a catholic church in the midst of these sections, and her members love all who love the Lord Jesus Christ in sincerity. It is not the existence of differences of opinion regarding ecclesiastical institutions or governments, or anything else not expressly commanded, that is to be deplored, as much as the acerbity and animosity by which these are held and propagated.

The unreasonableness of sectarianism may be seen by attending to a few of its consequences. It clearly involves a prohibition of arriving at any conclusion, save one, and that one being, observe, the one which partizanship has set its stamp. It thus interdicts the exercise of private judgment, and denies to others the liberty of thinking for themselves. In addition to this, it is narrow-minded and cruel enough to consign to everlasting pain all who will not be ruled by its Shibboleths. At the same time it affects great concern for a union of all evangelical churches, but it must be on the above-mentioned basis of exclusiveness. Such a spirit we believe may be found more or less within the pale of every denominational church in Christendom, and oozes forth occasionally in magazines, newspapers, and even in memories of the dead.

Let each section of the church divest itself of this acrimonious spirit, and enlist its every energy in the diffusion of the truth, in sympathy, harmony and non-interference with one another, and the grand idea of true, scriptural union will be realized, without the loss of identity, conscientious opinions, or time-honored names. It seems to us a wise arrangement in providence that the world should be divided into kingdoms, and the division of the church into sections, when acting together in concert for the glory of God and the good of mankind, is also the arrangement of unerring wisdom for the accomplishment of His great design in perpetuating the truth and evangelizing the whole world.

FROM OUR SCOTCH CORRESPONDENT.

How famously the *Record* is getting on! I never feel ashamed to show it, as the authenticated ambassador of our little Nova Scotian Church; and I assure you that it has no cause to dread comparison with similar periodicals on this side the water. Many of our ablest and most respected men have spoken of it in the highest terms;—some even going so far as to say that in method and general excellence it has no superior in its particular class. Yet there is only one motto worthy of human souls in any undertaking, and that is “Excelsior.” And I doubt not that were every congregation and minister doing their duty to it as some few are, we should soon see it expanding, growing stronger, and more beautiful,—a most fit monthly messenger from the Church's capital and centre, to every family and every member thereof. For why should any Christian man be indifferent to the doings of his church? What right divine has he to be lazy or careless or niggardly, when they are awake and working, yea more, when God is calling upon him to “awake!” What right has he to excuse neglect of duty, by complaining that all the help he could give would be very little? Would a ship ever sail the sea if each man refused to weigh the anchor, because of himself he did not happen to possess the strength of an elephant.

I think that the great defect of Bluenose, is that he has an infinite capacity for talk, compared with his acting power. At whatever, on any subject, he is excellent, unrivalled. But in any undertaking, co-operation is needed; instead of admirable talk of how it might, could, would, or should have been, you might as well expect to see Ephraim g. fat by feeding on the east wind, as to see *Record* pay, where there is more talking about it than subscribing for it. Oh my friends! let us cease talking and begin doing this piece of work set before us. We will understand the whole subject much better. For many a year after the disruption, what clamor there was for ministers. How much wiser if each congregation had *done* something instead of talking, petitioning, complaining,—if each for example had sent one help to support one or two young students at a University here! The whole difficulty of want of supply would then have been solved. But no! like the waggoner who calls to Hercules to help him instead of putting his own shoulders to the wheel, so have they ever been calling to the Mother Church for aid when they ought to know that no Gaelic minister can leave Scotland except at considerable personal sacrifice, because in point of fact we have more Gaelic parishes than there are suitable licentiatees to occupy. And the wheels are still in the same old rest; at Cape Breton, and Prince Edwards and Pictou wonder that Scottish parents will selfishly keep their children at home instead of

ating them for the backwoods, when all the while they themselves are unwilling to dedicate their own youth to the service of the Lord. I am indeed rejoiced that three young men, one of whom understands Gaelic, have lately arrived in Glasgow from Pictou to study for the church, and a right hearty greeting have they received from their brother-Colonists here. But what are they among so many? Do send us four or five more next year. "Queen's" College is a first rate institution, and probably they would get as much book-learning there as in Glasgow. But their minds will never be broadened by seeing the old world, with its different customs, phases of life and of thinking, and all its treasured memorials;—they will never come in contact with the great men of the day, nor rub shoulders with the representatives of every nation under heaven.

I sometimes wish that the old church would send out another deputation of its wisest and best to Nova Scotia. It is true that the others did harm by lavishing too much injudicious praise upon the people so that they now think themselves exceedingly ill-used unless they get a share of the pudding that belongs to others instead of making a small one for themselves. But how much more mutual good did they effect? Their presence was always a pledge of our mother's sympathy and support. Their words were always good, and their position and worth gave them weight. I met Dr. Ritchie of Longforgan lately whose memory I am sure is still graven in the memories of many in Pictou, and was very much delighted with his reminiscences of Nova Scotia. Though an inveterate grumbler I could not keep following him in his enthusiastic praises of much that he had heard and seen among you; and I soon found that the men he remembered were those who read their bibles and loved their Saviour most.

As to church matters here, everything is going on smoothly. A tendency seems to be arising over Scotland to bring art more into the service of religion than the severe Presbyterianism of Scotland has hitherto allowed. A U. P. congregation ventured upon an organ; but the Synod by a considerable majority put a stop to such a bold innovation. However, the organ still remains in the church, and I believe gives forth its melody at all meetings except those on the Sabbath. No such prohibition, however, is extended to painted-glass windows, and they seem to be becoming quite the rage in many parts of Scotland. Our Glasgow cathedral is thus to be wholly supplied with

"Storied windows richly dight,
Casting a dim religious light."

The cost of the whole will exceed £12,000, which will be defrayed by some sixty subscribers. The great western window—the subscription of our iron kings, the Messrs. Baird, has recently arrived from Munich, and been

fitted in, and inaugurated in the presence of the chief nobility and clergymen of the west of Scotland. The effect is very beautiful; the colours are so clear and pure that light is not excluded, and yet so quiet and deep that the religious character of the building is preserved. The subjects are taken from the Old Testament, such as the Israelites crossing the Jordan, the dedication of the Temple, etc., and form part of a grand whole which is to extend over the whole range of windows. This gift of the Bairds will cost nearly £2000. Next to it the most beautiful painted glass window in Glasgow is one in Mr. McDuff's Church, to the memory of the late Mr. McGregor. It is of course much smaller than any of the great cathedral ones; but though executed in Newcastle instead of at the famous royal glass works of Munich, it is very little if at all inferior. In fact it is superior in the depth and richness of its coloring; and the general cast of the head and features in it indicate a higher spiritual idea than the round German faces from Munich. It is altogether a magnificent window. The scenes represented contained in thirteen separate medallions—are "Memories of Bethany,"—the name of the donor being thus gracefully linked with one of the most proper works of his beloved pastor.

I know that some who imagine themselves imbued with the old Puritan principles, may object to such decorations of churches. On what good ground I am at a loss to know. The day has surely gone by for ever when the chief aim in building temples unto God was to crowd together the greatest possible architectural deformity at the least possible expense. God who planned this so fair universe and fretted with golden fire the great arch of heaven, is the infinite source of the beautiful as well as of the good and the true. It is well that we should be in harmony with him, and let us not confound the reaching up unto spiritual truths through material symbols with the gross materialism and Fetichism which would rest in the outward and give to the creature the glory that belongs to the Creator.

THE FUTURE OF INDIA.

Our readers are aware that one result of the great Indian Mutiny has been the hastening of the severance of the East India Company from the Government of this great Empire. It is well known, that this Company always looked with an unfavorable eye upon Christian missionaries, and instead of lending aid, rather threw obstacles, in the way of the progress of Christianity among the native population. Their regime has passed away, and it is to be hoped that under the more

genial and fostering sway of the "Empress of India," our beloved Queen, a brighter day is dawning upon the poor Hindoos. The Church of Christ seems to be fully alive to the importance and greatness of the work before it, in this long neglected portion of Britain's dominions, and in girding itself for the duty. It is a matter of great encouragement, that the Church of Scotland is taking her proper place in this important movement, and that she has not only resolved to send out a strong staff of missionaries well equipped for the work, but that a number of young men of the highest character, and of marked attainments, has voluntarily offered their services in the cause, willing to spend and to be spent in the service of their gracious Redeemer, in a trying climate, and among a dark and religiously benighted people. We fully endorse the sentiments enunciated in the last report of the British and Foreign Bible Society, which says:—

"If the future administration of India is assumed by the British government, then is the responsibility more direct and accumulated than under the system which has now been superseded, and is passed away. The righteous demand of the nation will be that henceforth India shall be governed on Christian principles,—that the policy which would discourage and frown upon the lawful efforts of good men to propagate the Gospel of Christ, or in any way help to sanction and perpetuate the rites of caste and idolatrous worship, or place impediments in the path of natives desirous of embracing Christianity, by making the profession of its principles a barrier to advancement, and so a brand of degradation, shall be at once and for ever abolished.

While no friend of the Bible will ever desire that coercive measures should be employed to force upon the inhabitants of India a reluctant and treacherous acceptance of Christianity, still it will be demanded, that the traditional policy of neutrality, another term for indifference, shall be no longer the recognised principle of government, adopted by this professedly Christian nation in the affairs of India."

THE GOSPEL IN ITALY.

Christian liberty seems already to be expanding itself in a portion of Italy.—Protestantism moves with a more elastic step, and looks round with a more hopeful eye on this long oppressed and down-trodden country. A few months, or weeks it may be will deter-

mine much for weal or woe, in regard to this beautiful but unhappy land. Sardinia is the centre of our hopes as well as of those of the Italian population. Should her influence be sufficiently great to secure constitutional government for the awakened Italian States—then farewell to priestly intolerance and despotic tyranny. A new era will forthwith be inaugurated, and the Word of God be no longer a sealed book to twenty millions of people.

The Sardinians, it is true, are Roman Catholics; but it is a Catholicism softened and purified by the genius of personal and constitutional liberty. Under such circumstances the Catholic religion, however erroneous,—ceases to be dangerous, because it can no longer ensnare and darken the minds of its votaries by a high handed authority, but is left to stand or fall by its own merits. This is all that the most ardent Christian could desire;—It is what the Italian Catholics are themselves striving for, and which we fervently hope, notwithstanding present untoward appearances, may soon be obtained. The following letter of a correspondent of a Scotch newspaper—we believe a Free Church Clergyman, will, at the present crisis, be read with interest.

"The Missions of the Waldenses, in Northern Italy were prospering exceedingly. They had just sent a mission to Milan, though Lombardy had only been annexed to Sardinia about six weeks. In Tuscany there were two ministers of the Free Church, besides himself; in all 200 communicants, and about 10,000 Bible readers. Copies of the Scriptures had been distributed from the depot in Florence at the rate of about 300 in a year for the last two years. This might appear a small number, but it was to be remembered that Bibles could not be openly sold. There were never more than a dozen copies at the depot, and the only way in which the Bible could be smuggled into Florence, was in single copies brought by Christian friends coming up from the seaport, Leghorn. There was a great thirst among the Italians of Tuscany for the Word of God, although persons were still imprisoned for no other offence than reading the sacred volume. The priests of Florence were too much restrained by public opinion to procure the imprisonment of the people for the offence of reading the Word of God, but the country priest were not under the same restraint, and were the means of imprisoning people for no other offence.

Mr. McDougall stated that men of high position and influence in Tuscany were beginning to study the Bible, because they

found that it took the legs from the Roman Catholic hierarchy. They understand that it was the Bible which had given Protestant Britain its greatness among the nations, and, like Count Cavour, they looked to Britain as the country whose constitution should be their model. The Church members and Bible readers of Florence had not yet obtained liberty of worshipping God according to their conscience. They could not venture to meet together for worship in larger numbers than from 40 to 45 at a time, and even then they had to assemble secretly, and not all at one time, lest they should attract the attention of the *gens d'armes*. They could not venture to sing the praises of God, nor to meet two nights in succession in one place; and at the door of the chapel where he (Mr. McDougall) preached, a Government spy was placed to see that no Italian ventured in. The earnestness of these Italian Christians was most remarkable; never, except in the north of Ireland at the present time, had he witnessed such earnestness and importunacy in prayer. A number of religious books had been recently translated into Italian, such as M'Crie's History of the Reformation in Italy, the Pilgrim's Progress, James' Anxious Enquirer, &c., and these books were found to be very useful. They were in hopes that more religious toleration would be granted by and by, and that Francisco and Rosa Madiai would be established at Florence in winter, with permission to sell the Bible openly. This had never yet been permitted, nor were Protestant ministers yet at liberty to converse on religious subjects with the natives."



FRANKLIN RELICS.—AFFECTING MEMORIALS.

No incident has taken a stronger hold upon the public mind than the unhappy fate of Sir John Franklin. The dangerous character of the expedition in which he was engaged, and the uncertainty which for so many years hung over his fate, may account for much, but not all. There must have been something in the individual character of the man which could thus draw around it the sympathies of the whole world. We all know that he was ardent and intrepid, and these are qualities which naturally command admiration, but not the personal, sympathetic admiration, bestowed on Franklin. He was no doubt an accomplished scientific man; but how many men of science are there, far more distinguished than he was, whose removal to-morrow would excite no such sensation. The real reason is, that he was a *good* as well as a great man,—that he combined the highest accomplishments

and the most daring intrepidity with the unassuming virtues, the unswerving and trusting faith of an humble Christian. That he possessed a heart simple, tender and loving as that of a little child, yet serene and undaunted as that of the great Nelson. His lofty character enabled his work; his sterling goodness purified the dross of mere earthly ambition; and when he yielded to his terrible fate, he had not a nation but a world for mourners. The "Relics" found in the icy wilderness where his bray Comrales perished will long be preserved with fond affection by his sorrowing countrymen. The following is a description of the articles, extracted from a London Newspaper, and which our readers we are sure will peruse with very mingled feelings:

"In the first case is the "ensign" of one of the ships, reduced almost to shreds, but still preserving its colors, and reminding the spectators of the many cheerless days upon which it must have fluttered sadly, but still proudly, from the mast of the ice bound vessel. In the corner of the same case is also a thin tin cylinder, stained and timeworn. The casual spectator would hardly notice it, but it stands first in importance of all that has been recovered, for it contains the record of the death of Sir John Franklin—that happy death which saved our brave veteran all the subsequent horrors of the Journey to the Fish river. Further on are the rude spear-heads into which the Esquimaux had fastened the iron they had obtained from the wreck; and a box-wood two-foot rule, whitened with exposure, but with the figures on it all as bright as the first day. This was, of course the property of the carpenter, who it would appear had when starting on his dread journey not forgotten the implement of his trade. In the same case is a relic which will arrest the eye of many a passer-by. It is the remains of a silk neck-tie, including the bow as carefully and elaborately tied as if the poor wearer had been making a wedding toilet. This which was taken from the naked bones of a ghastly skeleton which was discovered some miles distant from the main tract of the poor pilgrims, is supposed to have belonged to the ship's steward, as this class of men are generally neat in their dress, and a sailor would have adopted a much more simple arrangement. There are also various articles of plate, the greater portion of which is marked with Sir John Franklin's device, and two pocket chronometers in excellent preservation. A small silver watch, maker's name "A. Myers, London," probably belonged to some young mate or midshipman, and a worm eaten roll of paper upon which the single word "Majesty" remains, was pos-

sibly the much prized warrant of some stout boatswain or quartermaster. There is a little amethyst seal in perfect preservation, and goggles and snow veils to protect the eyes from the dazzling whiteness of the polar snow. Two double-barreled guns, covered with rust, are placed far in on the table. They still contain the charges which were placed in them by hands which have long since lost their cunning, they are labeled "Loaded" in large letters, but still we should not be surprised to hear some day of an accident caused by the morbid curiosity of some foolish visitor. The books recovered are very few—they would, of course, succumb early to the rigors of exposure, but there is still well preserved a small edition of the "Vicar of Wakefield," some religious poetry, and a French Testament, in the fly leaf of which is written, in a delicate female hand, "From your attached—the appellation is obliterated—S. M. P." The open medicine chest contains all its bottles and preparations very little injured, and a little cooking machine has the fuel arranged, the sticks thrust thro' the bars ready for ignition and lucifer matches at the side, as it might have been prepared over night for the morning cooking. It would be impossible to exaggerate the interest and importance of all these simple memorials; they tell a tale that will find its way to every heart, and many and painful, no doubt, will be the scenes to which they must give rise, when surviving friends behold in them the property of those whom they mourned in blank uncertainty. Lady Franklin has, we understand, already paid the collection frequent visits, and a gentleman residing in the neighbourhood of London has identified in one of the scientific instruments the property of his long lost son.

—o—

We have much pleasure in presenting our readers with the following lines, bearing a signature which we have no doubt is familiar to many of them. The gifted authoress, who, in the days of the old *Guardian*, enriched its columns with many a gem—has, our readers will be delighted to learn, kindly promised an occasional contribution for the pages of the *Record*.

For the "Monthly Record."

THE PASSAGE OVER.

The keepers pale were quaking,
 Around the silent tent;
 The golden bowl was breaking,
 For one whose day was spent,
 The windows all were darkened,
 And loosed the silver cord,
 While weeping watchers hearkened
 For every parting word.

In the strange awful fever
 Of waning life he lay,
 Before the dread forever,
 Whose dim prophetic ray,
 Like thought in fragments shivered,
 Bewildering fancies shed,
 Till shadowy phantoms quivered
 Around his dying bed.

He seemed to see the ocean,
 With brave ships anchored there,
 Her snowy sails in motion,
 The light wind fresh and fair;
 He could not bear to venture,
 And pleaded for delay,
 But voices bade him enter,
 And summoned him away.

He saw strange faces round him,
 And sighed in whispers low,
 While memory's fetters bound him,
 "I do not wish to go;
 They have taken passage for me,
 And I must journey on,
 Till stranger skies droop o'er me,
 Before the night is done."

Such were his dying fancies,
 All day the shadows fell,
 Dimming the anxious glances
 Of those who loved him well.
 All night they watched—and listened
 To every passing sigh—
 Until the morning glistened
 Upon the eastern sky.

Then swelling in the distance,
 He saw a bridgeless sea;
 On either side—existence—
 Time—and Eternity.
 The feeble pulse's quiver,
 The phantom echo's moan,
 Before that silent river,
 Which he must cross alone.

Love's clasping cords unshaken,
 He shrunk, and would not dare,
 But spectral hands had taken
 His final passage there.
 Long was the death shaft parried,
 But now the light burned low,
 Long had the summons tarried,
 Now—he was forced to go.

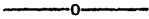
Yet not alone—beside him,
 Throughout that dreary flood,
 With rod and staff to guide him,
 One like the Son of God!
 Dark though the fordless river
 Its waves the Saviour knew,
 And left a light forever,
 To guide his people through.

And thus beyond the shadows,
 All dense with sin and strife,
 He saw the shining meadows,
 Green with the dew of life,

Heaven's glad and quiet pasture,
By mercy's rainbow spanned,
With crown and snowy vesture,
In the good Shepherd's laud.

What of the shadowy portal,
If light is on the shore,
Lapsing the frail and mortal,
In life for evermore.

What though the stream was lonely,
Darkened by death and sin,
He saw the glory only,
Passed on, and entered in!
Dec. 11th, 1859. M. J. K.



HOME MISSION SCHEME.

Scotland seems to be thoroughly in earnest with regard to the great Endowment Scheme in which she has embarked, while the success which has attended it is a just source of pride and thankfulness. It will be seen that the object is not, as with us, to get simply as much money as will build a church or a given number of churches, but to *endow* them, that is to secure a stipend of at least £120 per annum to the ministers for all time coming. It is a noble effort to overtake and grapple with the spiritual destitution of the Mother Country, by making not a temporary, but a secure and permanent provision for the support of the gospel. The foundation is thus not only sound and strong, but in perfect harmony with the principles of our established church. Dr. Robertson, the great apostle of the scheme, has by his zeal, ability and success, secured for himself a fame which will not soon die. We recommend to the perusal of our readers the speech of Sir James Ferguson, on the subject, given below, as valuable not only for the interest and information it contains, but as affording an example and a lesson from which we in these distant Provinces might well profit.

Sir James Ferguson, M. P., in seconding the resolution, said,—I am glad, indeed, that I am privileged to take part in the proceedings of to-day, by seconding the resolution which has just been read to you, and which, but a few minutes since, was placed in my hands. My Lord, I am thankful that I was kindly requested by you to do so, or I should feel, not only a diffidence, but, an almost insurmountable difficulty, in following after those gentlemen who have so ably, forcibly, and fervently advocated the great cause for our support. (Applause.) The reason why I think their resolutions ought to be unani-

mously adopted and cordially carried out, are very few and plain. In the first place, it seems to me that this scheme of the Church of Scotland recommends itself to all of us, by its extreme simplicity. When the Church awakened, as she did some years ago, to what has been well called the reproach that lay upon her, of leaving, in so many districts of Scotland, large portions of the community utterly unenlightened and uninformed in sacred truth, it would have been difficult, by destroying existing territorial arrangements, to have provided parochial instruction. But the simple plan which suggested itself to the framers of this scheme—the subdivision, in sacred matters, of those parishes which had already been formed—met the requirements of the case. I cannot imagine any plan more simple, and less likely to provoke opposition. Again, in the next place, it is the best and most practical, because, in my opinion, it happily unites the means of stimulating private and national exertion. If we were to leave alone the support of this scheme to the general subscription that is being made throughout the country, jealousies might be provoked in the various districts, as to which would first reap the fruits of their exertions. But by the means proposed, each district is obliged to do something for itself, in order to make it merit the gift. And while, as a nation, we are banded together more and more every day to promote this scheme, each district is powerfully stimulated to make private and local exertion, so as to merit a division of the funds. Another great merit of this scheme is, that it is to promote the extension of religious truth by the hands of that Church which has been the good guardian of religion in this country for more than 300 years. The torch of sacred truth has been held aloft by her, sometimes dimly, but never extinguished; and since the Reformation, she has never allowed, for a single moment, that torch to pass from her hands. Even when the worship of God, in the Presbyterian form, had to be carried on under the canopy of heaven—endowments and churches being in other hands—even then the fire was kept burning, by a band of men holding Presbyterian orders, in uninterrupted succession, from men who laid the foundations of the Church. (Applause.) Therefore, to that Church the charge and duty of spreading further the means of religious instruction, may be best committed and most safely left. Then, I think, it is a great merit of this scheme, that it tends to bind together different parties. I thank Mr. Oswald for the speech he has made to-day. I hope it may go forth, and unite those whom religious polemics have kept aloof from one another. I think if men will feel that there is a time coming when all little divisions and dissensions will be as nothing, when the mere question of what Church we belong to shall be forgotten, we shall unite more and more in promoting this national scheme, in the

furtherance of which we shall not injure any individual church. (Applause.) Mr. Oswald has said he belongs to another church, while gallantly coming forward to support yours. I hope I am not treading on delicate ground, but I think he might have gone a step further. I think we may support the National Church in the various divisions of the United Kingdom, without sacrificing the interests of any one of them. (Applause.) I was for a time a member of that University at which Mr. Oswald was educated; but I did not conceive that, when I signed the formula—when I became the adopted son of the Church of England—that I, for one moment, departed or separated myself from the church of my fathers in Scotland. (Applause.) I hold the Established Church is the great strength of this country, though each division of the country has adopted that form most consonant to the wishes and feelings of its people. (Hear, hear.) I hope the day is coming, when it will be no longer the case, that a large proportion of the upper classes of this country belong to a different church from their people. I think Mr. Oswald has done much to-day to heal this difference, and to unite us, if not in uniformity, at least in unity. (Hear, hear.) I think that this scheme has found a new merit to-day. It will recommend itself in a fresh manner, since it has joined us all together—men of different opinions—in the good work. Before sitting down, may I be allowed, though departing from the subject of the resolution, to make known a plan, by which, I think, the efforts of Dr. Robertson may be well assisted. Sir James then stated that a letter from a lady had been placed in his hands that morning. From this letter he read an extract to the following effect:—"I see there is to be an endowment meeting in Ayr, and suppose Sir James Fergusson will be at it. I am sure we will do something to support our people. I would undertake to collect, say £50. Do you think it would do for me to say that some ladies have pledged themselves to collect £50? and if nine others will do the same, I will add £50 myself." Sir James said that he had received the £50; and hoped nine ladies in the meeting would be found to undertake to collect £50 each. He also begged leave to say, that the lady had already given £50. (Applause.) Sir James said,—I think we should join with Dr. Robertson in this good work, which will raise his name high among Scottish worthies, and we shall share in his reward—that is, the gratitude of our fellowmen, for having done something to take away the reproach from among us, by disseminating sound religious truth among the darkest places of our land. (Great applause.)

LETTER FROM REV. J. SINCLAIR.

The following letter has been received from

the Rev. J. Sinclair, recently sent out to Nova Scotia as a Gaelic-speaking missionary:—

PICTOU, 3d October, 1859.

MY DEAR SIR,—Having now once gone over the whole mission-field prescribed to me in this county, I can communicate to you a few facts regarding it. Being the only missionary here in connexion with the Church of Scotland, my beat is very extensive, embracing St. Mary's at the one extremity, and Earltown at the other, a distance of at least eighty miles, and containing eight vacant congregations. I have preached to them all both on Sabbath and week-days, and have been much gratified with the appearance of the country and the people. At some places hundreds, at other places thousands, assembled to hear the Word of God preached in their native tongue.

By the union of two adjoining congregations, in each case there might easily be formed four parochial districts, each capable, with the exception of one, I am convinced, of supporting a minister in competence and comfort. And as to their willingness, I may mention a fact that came under my observation the other day. On the Monday after the dispensation of the sacrament of the Lord's Supper at Earltown, a congregational meeting was called, for the purpose of taking steps to secure the services of a young man lately licensed in Canada, and at that time on an incidental visit among his friends. In a short time a stipend of L. 180 per annum was subscribed and guaranteed; but unfortunately he had made up his mind to labour, in preference, in Canada. They implored him to change his resolution. They appealed to him on the principles of duty and relationship; but in vain. The disappointment of old and young was very sad; expressed, as it was, in tears. The young man had accepted of a call from Canada, and could not, it seems, withdraw.

The more elderly portion of the community can be reached only through the medium of the Gaelic language, which render it necessary to continue the administration of divine ordinances in that language for some years to come; but the rising generation, being for the most part well educated, can do very well without it.

Another Gaelic missionary would be of great use in this extensive field; but qualifications of a high order are necessary, especially a vigorous constitution—not so much to stand the climate as to stand the work—an ability to preach equally well in both languages, and, above all, a thorough and familiar acquaintance with the Holy Scriptures. It is reported, on the best authority, that a considerable number in Cape Breton is still attached to the Church of Scotland. An opportunity only is wanted to ensure the return of many to the Church of their fathers, which they only left from dire necessity. A

wish has lately been expressed by some in that island that a deputation from the Presbytery should visit them; but it is exceedingly difficult for the Presbytery at present to do so. Were another Gaelic missionary here it could be done with less inconvenience. Occasional visits could then be made, so as to open up the ground and organise congregations there. This wished-for accession to our numbers it may be too much to expect, until the young men from this province now studying in Scotland return.

I shall only add, that the most cordial reception is given me everywhere, and that the kindly feeling evinced by the people in regard to comfort exceeds my anticipations, and stimulates me, I trust, to greater exertions in trying to promote their spiritual good.

In my next letter I hope to be able to give a more minute account of the state of the Church in this County.—I am, &c,

JOHN SINCLAIR.

—*Home and Foreign Record*

ECCLIASTICAL INTELLIGENCE.

PARISH OF CROSS.

The appointment of the Rev. James Bain to the charge of the parish of Cross seems to have created a great sensation in the island of Lewis. This young minister, it will be remembered, was lately assistant at Duthil, in Strathspey, and was so successful in winning adherents to the Established Church, that the Free congregation there made a special visit to Dundee to secure, as a rival preacher, the old preceptor of Mr. Bain, in the hope "that he might still master" his *quondam* pupil. Mr. Bain's fame seems to have gone before him to Cross, in the Lewis, for we are informed by a correspondent that fully a month before his arrival the people were warned "to be on their guard" against the presentee; and he adds that, since his arrival, Mr. Bain has been the subject of remarks from the pulpit, which are little to the credit of a Christian minister. Our correspondent does not, however, aver that these observations were made in his own hearing, and we therefore decline to repeat them.—*Inverness Courier*.

CLERICAL APPOINTMENT.—The Rev. John Russell, Urquhart, has received the appointment of assistant to the Rev. Robert Stephenson, Dalry, in the Presbytery of Irvine.

ORDINATION.—The Presbytery of Ayr met at St. Quivox on Thursday, for the ordination of the Rev. Mr. Wilson, of Belhaven Chapel, Dunbar.

The Presbytery of Kincaidine-o'-Neil met on the 3rd instant in the kirk of Coull, and ordained the Rev. William Skinner, A. M.,

of Clatt, as minister of that parish in room of the late Rev. James Leslie, A. M.

The Presbytery of Tain met on the 11th inst., and moderated a call to the Rev. James Joass, Royal Bounty Minister of Lochaber, to be minister of the church and parish of Eddertoun, void by the demise of the Rev. Donald Mackintosh.

THE CHURCH IN CANADA.

DEPARTURE OF OUR JEWISH MISSIONARY.

The Rev. E. M. Epstein, M. D., accompanied by his wife and two children, sailed from Quebec in the steamer North American, on the 19th Dec., for Liverpool, whence he will proceed to Salonica. The North American sailed during the prevalence of a violent gale, and has, we hope, ere this safely reached her destination. Our Church is now thoroughly committed to this important missionary enterprise; our congregations are responsible for the maintenance of a missionary physician in a distant land. The Committee are not in possession of sufficient funds to cover the expenses of the year. They look to our people in Nova Scotia, New Brunswick and Canada for the needed means, and have faith that these will be forthcoming. But, while providing for the support of the mission, let them be instant in prayer for a blessing on the work. We trust that many are following the example of the writer of a letter recently received, who states that "his earnest prayer to God is that Dr. Epstein may be blessed by the mighty God of Jacob, and may prove a successful missionary to his brethren in the flesh."—*Montreal Presbyterian*.

APPOINTMENT OF A PRINCIPAL TO QUEEN'S COLLEGE, CANADA.

The appointment of the Rev. W. Leitch, minister of the parish of Monimail, County of Fife, Scotland, to the important office of Principal of Queen's College, Kingston, has given great satisfaction to our brethren in Canada. The Deputation, sent home to secure the services of a suitable individual for this high and responsible charge, were received in the heartiest manner, and had extended to them all possible assistance not only by the Colonial Committee, but by almost every distinguished minister of our Church.

The selection of Mr. Leitch appears to be a most fortunate one. His qualifications are of the very kind calculated to give character and success to a young and rising Institution. Genial and gentleman-like in his manners, earnest in his piety, full of zeal in the cause of education, an accomplished scholar, and what is comparatively rare among our Scottish clergy of any denomination, distinguish-

ed for his acquirements in exact science, he is the very man for the position. One of the most grievous errors, as well as one of the greatest misfortunes, of the present day, is that people are carried away by showy and superficial accomplishments which dazzle for a season, but having little or no foundation, as a mere flash in the pan.

Queen's College has secured for her head, what we are certain she will properly appreciate, solidity of acquirement, from which the whole church as well as the Institution itself, will reap a large and permanent benefit. We congratulate our Canadian brethren on an acquisition which we trust will prove as valuable to us as to them. What we want, above all things is, that the instruction imparted to our young men studying for the ministry, be as thorough as possible. The Trustees of the College appear to be fully alive to this important truth, and have acted up to it from the beginning. Hence the success—a success which they may rest assured will never fail them, so long as they follow a course at once so wise and so honest. Mr. Leitch, we understand, will not enter upon his duties till next session, Dr. Cook, continuing his connection with the College till the end of the present term.

We are glad to hear from the *Presbyterian*, that there is some prospect of Dr. Stevenson, Convener of the Colonial Committee, visiting us soon. We trust the expectation will be realized. A deputation at the present time would be of incalculable value to the Church in these Provinces.

CHURCH IN LOWER PROVINCES.

ROGER'S HILL, November 30, 1859.

REPORT OF MISSIONARY LABORS

Within the bounds of the Presbytery of Pictou, at the following places:—

- Sept. 11—at Lochaber, . . . Preached.
- “ 14—at South River, . . . do.
- “ 18—at St. Mary's, . . . do.
- “ 22—at Addington Forks, . . . do.
- “ 25—at Barney's River, . . . do.
- “ 26—at Big Island, . . . do.
- “ 29—at West Branch River John, do.
- Octo'r. 2—at Earltown, . . . do.
- “ 3—do. do.
- “ 9—East Branch East River, do.
- “ 10—do. Catechised.
- “ 11—do. do.
- “ 16—West Branch E. River, Preached.
- “ 17—do. Catechised.
- “ 23—Roger's Hill, . . . Preached.
- “ 24—do. Catechised.
- “ 25—Carriboo, . . . Preached.
- “ 26—Hardwood Hill, . . . Catechised.
- “ 30—Cape John, . . . Preached.
- “ 31—do. Catechised.

- Nov'r. 3—Roger's Hill, . . . Preached.
- “ 6—River John, . . . do.
- “ 10—do. do.
- “ 13—Roger's Hill, . . . do.
- “ 17—West-chester, . . . do.
- “ 20—French Settlement, . . . do.
- “ 27—Earltown, . . . do.

In regard to the attendance at each of the above places, I have much pleasure to report that it was uniformly satisfactory; and in regard to the attachment of the people to the church of their fathers, the best testimony is their unanimity in everything affecting her prosperity. J. SINCLAIR.

WEST BRANCH E. R. CONGREGATION.

The deputation of ministers and laymen appointed by the Presbytery of Pictou to visit this congregation, met with the people in their comfortable new church on Tuesday the 13th ult. The Rev. John Sinclair, who was not the person appointed to preach, upon the urgent request of the people to have religious service performed in the Gaelic tongue—the language of their understanding and affections—volunteered to officiate; and, accordingly, preached a sound and instructive discourse from a passage dear to every believer and familiar to every student of the Bible: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him might not perish, but have everlasting life.” After the service was finished, and Mr. Murdoch McLean had by a unanimous vote taken the chair, the Rev. Allan Pollok explained the object of the meeting.

John McKay, Esq., one of the deputation, addressed the members present. He referred to the benefits which had resulted from the formation of the Lay Association, set forth the proper way of managing such societies in a congregation with the view of keeping them from becoming dead, and particularly recommended the enlistment of ladies in the cause. Mr. Mackay explained how the *Record* required a large circulation in order to its maintenance, and commented upon the indispensableness of such a magazine being printed and widely circulated among our people.

John J. Macdonald, Esq., made a few remarks, expressive of his concurrence with what had fallen from the lips of the last speaker.

The Rev. John Sinclair addressed the people in the Gaelic tongue, over which he wielded such complete mastery. He informed the people how coaggregations in America were spoken of in Scotland, and in what light, from many representations made, they were still viewed. He knew that they were charged with hard-heartedness towards the ministry, and illiberality towards the cause of God. If this were a false report, or if it were a real

stigma upon their reputation, it demanded not words but deeds to wipe it away. Mr. Sinclair's address was affectionate and stirring. We have reason to believe that the effect of this friendly conference with the people of the West Branch was in a high degree beneficial, and that the lists of the Lay Association shall show more progress in the present year than in the past. On this day a very fair earnest was given, by the procuring of a list of subscribers for the *Record*, double the number of those upon the list of last year.

EAST BRANCH, E. R., CONGREGATION.

According to the appointment of the Presbytery of Pictou, a meeting was held in the church belonging to this congregation, on Wednesday, the 14th ult., at which the Rev. Messrs. Mair, Sinclair and Pollok, Jas. Fraser, Esq., and Mr. James Fraser, of New Glasgow, were present as a deputation in connection with the Lay Association. At the earnest request of the people Mr. Sinclair consented to preach, though Mr. Mair had been appointed, and was present for that purpose. Mr. Sinclair, having chosen for his text the *first* verse of the *eighth* chapter of Romans—"There is, therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the spirit," preached an earnest and powerful discourse in Gaelic. After the benediction was pronounced, Mr. Mair told the people the purpose for which they had been asked to meet the deputation. James Fraser, Esq., of New Glasgow, then spoke for a considerable time, and by the past success and present obligations of the Lay Association, by the example of other bodies, by the duties of each generation to posterity, by the shame attaching to the present apathy, and the peculiar importance of an active lay-element in the church, pled in a calm and effective manner for additional support to the schemes of the Church. Mr. James Fraser, of New Glasgow, made a few very sensible and appropriate remarks, and insisted on the advantage of employing ladies in the work of collecting money for the Lay Association. The Rev. Mr. Sinclair urged the same objects in a fluent and feeling Gaelic harangue. The people expressed their willingness at their first meeting to press forward the Lay Association, and 30 subscribers were obtained on the spot for the *Monthly Record*.

ADDRESS AND PRESENTATION TO THE REV. JOHN LIVINGSTON.

We understand that an address, accompanied with a handsome purse of sovereigns, has been presented by the congregation of Gairloch and Salt Springs, as a token of re-

spect and gratitude for ministerial services rendered them, to the Rev. Mr. Livingston, a young probationer, educated at Queen's College, but a native of the above-mentioned district. The gift is alike creditable to the donors and the recipient. Mr. Livingston's labours during his short visit have not only been highly acceptable, but his zeal, his careful pulpit preparations and popular manners, together with his knowledge of the Gaelic tongue, give promise of much future usefulness. We only regret, that in our present destitute state he has not considered it his duty to cast his lot in his native land, though perhaps he may yet look back upon us with a longing heart; but whether he may finally settle among us, or remain in the sister colony, we hope his efforts will be blessed for good, and that "he will have many souls for his hire."

MEETING AT PUGWASH.

According to the arrangements made by the Presbytery of Pictou, at their last meeting, and a deputation from a public meeting of Laymen within their bounds, to visit the several congregations for the purpose of laying before them the necessity of more united action in supporting the various schemes of the church, particularly the Lay Association, the Rev. James Christie, Wallace, Alexander McFarlane, Esq., M. P. P., and Donald McKenzie, Esq., held a congregational meeting in Pugwash.

Mr. Christie preached an appropriate sermon from 1st Cor. x., 24. "Let no man seek his own, but every man another's wealth."—and after divine service was concluded, briefly explained the object for which the meeting was called. Mr. McFarlane, and after him Rev. Mr. Tallach, advocated the claims of the Lay Association to the support of the Christian people of this congregation, strongly urging upon them the duty of uniting with other congregations in the effort now making to render our church in this Colony, self-sustaining. The strong claims of the *Monthly Record* were also brought before them. The indifference of our people generally, with regard to this useful periodical, was commented on in no measured terms. The speakers contrasted the very liberal support given to the organs of the other denominations of professing Christians in this province, with the very niggardly support afforded to their acknowledged organ by the adherents of the Church of Scotland. Their duty in both cases was very plainly laid before them.

It was then unanimously resolved that a branch of the Lay Association be established, and the following gentlemen were appointed office-bearers. James McNab, Esq., Chairman; Mr. Charles T. Oulton, Secretary; Mr. Adam Dewar, Treasurer; Mr. McFarlane, Mr. Robertson, Mr. John Ross, Committee,

and Mrs. Tallach, Mrs. Cooper, Miss Matheson, Miss Stewart, Miss Oulton, Mrs. John Fraser, Miss Jane Chisholm, and Miss Ross, Collectors.

Pugwash congregation is not very numerous, neither can it be said to be very wealthy. A great many of the members are but lately settled there, but in the course of a few years it is to be hoped that they will not be behind older or more favored congregations. It is to be hoped that they will prosecute this undertaking with as much zeal as they have entered upon it. If the members of the church fail to support and extend such schemes as these, they neglect a great opportunity of doing good—they exhibit either ignorance of a most essential Christian duty, or indisposition to discharge it.

Let us all determine, through God's grace, that no such reproach shall be ours. And amid the many objects that solicit our attention, may we all be enabled to keep in mind or practice Paul's precept, "Let no man seek his own, but every man another's wealth," thinking our labors well bestowed, our substance well spent, and our prayers graciously heard, if even in the smallest degree, we may be instrumental in hastening on that blessed period when the knowledge of the Lord shall cover the earth as the waters cover the channel of the sea.

I forgot to mention that every head of a family present at the meeting, subscribed for the *Monthly Record*. I will enclose a list of names.

The Rev. Mr. Sinclair has received the following appointments to preach, viz:—At West Branch East River, Dec. 11; Cape John, Dec. 18; West Branch River John, Dec. 25; Barney's River, Jan. 1; New Glasgow, Jan. 8; Pictou, Jan. 15; Earltown, Jan. 22; Roger's Hill, Jan. 29; Village, River John, Feb. 5; East Branch East River, Feb. 12; West Branch East River, Feb. 19; Cape John, Feb. 26; West Branch River John, March 4; Earltown, March 11.

At a meeting held at the W. B. River John on 27th ult., in compliance with the appointment of Presbytery, the subject of the *Monthly Record* and Lay Association was brought before the people by the Rev'd Mr. Sinclair, R. Doull and William Jack, Esq. The meeting owing to the day being stormy was small notwithstanding; twenty subscribers were obtained for the *Record*, an Agent appointed, and the office bearers and collectors of the Branch of the Lay Association chosen for the present year.

From the interest shown at this meeting it is evident that our people only require the schemes of our Church to be brought before

them in a prominent manner in order to meet with a hearty response.

Agents for the *Record*: Alex. McKay, Esq., Office bearer of the Branch of Lay Association, Kenneth McKenzie, Esq., chairman, Alex. McKay, Esq., Secretary, Roderick McKenzie, Esq., Treasurer.

Collectors: Marian Ross, Catherine Sutherland, Margaret Grant, R. John, Isabella McLean. McKay, Baillie, Ellen Campbell, Wm's daughter, Nancy Ross, Mt. Dalhousie, Barbara Forbes.

The first half yearly meeting to be on the first Tuesday of March.

We regret that we have been unable to insert several valuable articles, in consequence of being too late for the present number. All matter intended for publication in the *Record* must henceforth be in the hands of the Editor not later than the 15th, as we wish to have the paper out regularly on the 1st Thursday of each month.

It must be evident to every one that punctuality is one of the principal sources of efficiency in a Magazine, and we would therefore request the co-operation of our correspondents and contributors in this matter. We have been obliged, very unwillingly, to leave over till next month, a Report of the meeting of the Pictou Presbytery; Notice of Sabbath School Association, Halifax; and notes of a trip to Canada, in consequence of their having come to hand too late. As we are now commencing a new volume and a new year, the present is an appropriate time for every one, whether lay or clerical, who takes an interest in the prosperity of our Church, to make both a general and special effort to increase the circulation of the *Record*. Although most unfortunate, in respect to the weather, the deputations in Pictou County, have so far been most successful, and we hope that their brethren throughout the other parts of the Province, and New Brunswick will lend a willing and helping hand to the good work.

YOUNG MEN'S SCHEME.

Dec. 1859—Collection Barney's River	
Congregation,	£1 6 0
Collection St. James' Church, Charlottetown, P. E. I.,	1 16 3
	£3 2 3
Pictou, Dec. 24. 1859.	W. GORDON,
	Treasurer.

Printed in Pictou by S. H. HOLMES, and published on the first Thursday of the month. Communications of a business nature to be addressed to Robert Doull, Esq., Pictou, who will receive subscription lists and monies. Communications intended for publication to be addressed to John Costloy, Pictou Academy.

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF

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

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

SCROFULA, OR KING'S EVIL,

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

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

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

AYER'S COMPOUND EXTRACT OF SARSAPARILLA,

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

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

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

AYER'S CATHARTIC PILLS

FOR THE CURE OF

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

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

James Hislop,

Water Street, Pictou, N. S.,

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

J. S. Arnison & Co.,

GROCERS AND WINE MERCHANTS,
WHOLESALE AND RETAIL DEALERS IN
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COMMISSION MERCHANTS, BROKERS, &c.
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James McDonald,

BARRISTER AT LAW, CONVEYANCER, ETC.
OFFICE OPPOSITE HARPER'S HOTEL,
Church Street, Pictou, N. S.

John R. Noonan,

SHIP BROKER AND NOTARY PUBLIC.
OFFICE IN MESSRS. ARNISON & CO.'S BUILDING,
(Formerly Custom House.)
Water Street, Pictou, N. S.

The Albion Hotel.

This spacious and airy building is every way adapted for the accommodation of travellers. By his strict attention to the comforts of his visitors, and by supplying their wants, the subscriber trusts to merit the continued patronage of the public.
Pictou, January, 1859. JOHN MAXWELL.

John McCulloch,

WATCH MAKER,
36 Granville Street, Halifax, N. S.
FOR SALE,
A CHOICE ASSORTMENT OF CLOCKS, WATCHES, JEWELRY, SILVER WARE, &c.

Dry Goods, Groceries, etc.

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

Ship Chandlery and Provision Store,

Royal Oak Corner, Pictou, N. S.

SHIPS' ORDERS put up with promptitude and care. *Money Advanced;* Bills taken on the owners.
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BARRISTER AND ATTORNEY AT LAW, AND NOTARY PUBLIC,
Corner of Hollis and Sackville Streets,
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Messrs. WM. TARBET & SONS, Merchants, *Liverpool.*
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Ætina Insurance Company,
Hartford Fire Insurance Co., } *Hartford, Conn.*
Phoenix Insurance Company,
Connecticut Mutual Life Ins. Co., }
Home Insurance Company of New York.

Card.

DR. WM. E. COOKE has resumed the practice of his profession in the town of Pictou.
Residence at the house in *George Street*, recently occupied by the late Mrs. William Brown.
Pictou, January, 1859.

Doull & Miller,

Wholesale Importers and Dealers in
BRITISH, FRENCH AND AMERICAN DRY GOODS, GERMAN CLOTHS AND HOSIERY, SWISS WATCHES.
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No. 3, Granville Street, Halifax, N. S.,
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A large and well-assorted stock of **Dry Goods**, ready-made **Clothing**, etc., always on hand, which offered to wholesale dealers at low prices for cash, approved credit.