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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

MAY, 1859.

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PICTOU, NOVA SCOTIA.

MONTHLY RECORD

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Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

MAY, 1859.

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

Sermon,

by the Rev. John M. Brooke, D. D., of Saint Paul's Church, Fredericton, N. B. Preached on the Sabbath after the Communion.

I have opened my mouth unto the Lord, and I will not go back."—*Judges* 11 : 35, (last clause.)

When Jephthah was chosen by his countrymen to lead them against the Ammonites, who had threatened them with invasion, he vowed a sacrifice unto the Lord, and said, "If thou shalt, without fail, deliver the children of Ammon into my hands, then it shall be that whatsoever shall come forth of the doors of my house, when I shall return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it for a burnt offering." The armies of Israel triumphed in the day of battle. The children of Ammon were subdued before them. And when Jephthah returned in triumph to his home, his daughter, his only child, in honor of his success, "came out to meet him with timbrels and with dances." The victorious general, then, calling his vow to his remembrance, was filled with the deepest sorrow. "When he saw her he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I will not go back."

It is not my intention to enter more particularly into the nature of the transaction that has given occasion to the declaration in our text; but I propose, by the help of God, in discoursing upon the words I have now read, to set before you the example of Jephthah, as an incentive to you to pay the vows that you have made. It has been customary for the people of God, in every age, to enter into cer-

tain solemn compacts, by which they engaged themselves to the performance of some act of service to Jehovah. The practice, if not actually enjoined, is at least sanctioned in the Old Testament; and various laws are laid down for its regulation.

It is a practice, then, that comes to us recommended by the example of the pious in every age, and by the exigencies of our very nature, to enter into certain engagements by which we bind ourselves to a more careful observation of God's law. For it is a very possible thing that a law which was violated, when regarded merely in the light of an injunction that was binding upon us, may be obeyed when we have voluntarily bound ourselves to obey it. Now all of us are bound to the service of God, not only by the commands which He has promulgated for our obedience, but also by the vows that we have come under. I presume there are few, if any, now present who have not been devoted to God in baptism. And what were the engagements which our parents entered into, on our behalf, in that solemn rite? Were they not that we should renounce "the unfruitful works of darkness," and "walk as children of the light and of the day,"—that we should rise superior to the pomps and vanities of time, and aspire to a portion that is eternal,—that we should be on the Lord's side, and prefer the glory of His name to our own interests, and the success of His cause to our own private advantage? And how, let me ask, have you performed these vows? The conscience of each of you, if suffered to answer, must tell that he has come far short indeed.

But some of you may think to elude the

force of this accusation by alledging that the vows that were made for you in baptism were not your vows,—that you were no party to the transaction that then took place, and that, therefore, though you have not acted up to the engagements that were entered into on your behalf in that solemn covenant with God, you are not to blame, any more than a man can be blamed for refusing to fulfil an engagement, respecting which he has never been consulted, and to which he never gave his consent.

Now this plea I regard as by no means satisfactory, and that for various reasons. There is repeatedly and distinctly recognised in the Scriptures, a right on the part of the parent, to enter into covenant with God on behalf of his child, and that covenant we never find the child refusing to ratify. Did not Hannah, in praying that she might have a child, vow that she would give him to the Lord, all the days of his life? And when the request was granted, she devoted him, apparently with his free consent, to the service of Jehovah. And, to come to the case more immediately connected with our text, when Jephthah informed his daughter of the vow that he had made—that whatsoever should come forth from his house to meet him on his return, should be the Lord's,—did she offer any opposition to its performance, on the ground that she had not been consulted in the making of it? Far from it. She said unto him, as we are told in the verse immediately following the text, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth." Now if we suppose, as some do, that she was actually sacrificed, here is a case in which, if it was allowable in any, we might have expected that the child would have been permitted a negative upon the father's engagement; and yet we find her, at once, expressing her acquiescence, and declaring her readiness to fulfil all that had been undertaken. And even though we should suppose, as the most judicious commentators are inclined, to do, that the daughter of Jephthah was not sacrificed, but that, being ransomed by the substitution of an animal appointed for sacrifice, she spent the rest of her days in seclusion, still nothing but a deep sense of its being her incumbent duty to fulfil the engagement of her parent could have induced her to agree to this act of self-denial, which deprived her of all the endearments of kindred, and which besides rendered it impossible that the Messiah should spring from her family—an honor so earnestly coveted by every Jewish female.

Thus you perceive that the Scriptures recognize the right of the parent to enter into engagements on behalf of his children; and present us with many instances of such vows on the part of parents, in which the children invariably acquiesce, and which they never refuse to fulfil.

But if you should still persist in refusing to consider yourselves bound by the vow of another in your name, you cannot surely re-

fuse to acknowledge the obligation which yourselves have made. And I am enabled to say of a large number of you, that, not only were you devoted to the Lord by your parents in baptism, but that by seating yourselves at the table of the Lord, you have become a party to this engagement. You have, as it were, with your own hand, subscribed the bond which they had entered concerning you. By your own act, you have declared your determination to be on the Lord's side, and to love Him. Act consistently, then, with that determination. You have voluntarily embarked on that voyage which is to conduct you to the kingdom of Him whom you have chosen to be your Lord; but if you abandon the vessel ere the voyage is well begun, you can never reach those peaceful shores. You have come to the goal, and declared your resolution to run the Christian race, that you may obtain the prize of your high calling; but this glorious reward can never be yours, if, while others are stretching onwards in their heavenly career, you turn aside or loiter by the way. The Christian life is not a mere point in history, that has no extension; but a stretching onwards through the whole future existence. A man does not necessarily enter into the number of God's adopted children by the mere act of enrolling his name in the roll of some society of professing Christians on earth. "They only who are led by the Spirit of God, are the sons of God."

Let me exhort you then, my brethren, "hold fast the beginning of your profession stedfast unto the end." It is your duty to persevere in the service of God. I call upon you to do this, not only because you are creatures that His own hand has made, but because you are (if I may use the expression) His natural born subjects; but because, in addition, you have repeatedly vowed to be His. You have sworn allegiance to Him. You have solemnly and repeatedly devoted yourselves to the Lord, your souls and your bodies to a reasonable, a holy, and a living sacrifice to Him. And how have you performed your duties? How have you fulfilled your engagements? Are your affections set upon things above? or are they still grovelling among the vanities of time? Has the service of God been the main business of your lives? or have you been vainly endeavoring to serve at once God and Mammon? I trust there are many now hearing me who can answer these questions in a satisfactory manner. I trust I need not to a few who know not only what it is to vow unto God, but also to pay their vows. Let me encourage such to "continue steadfast and immovable, always abounding in the work of the Lord;" to press forward, "without fainting, towards the mark, for the prize of their high calling." Difficulties may occur, and dangers may threaten, and temptations may assail. But the promises of God are your encouragement. "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee."

"I will uphold thee by the right hand of righteousness." And when the enticements of sin, and the allurements of the world would withdraw you from the path of duty, let the determination of Jephthah engage you to repel their solicitations. Well may you say like him, "I have opened my mouth unto the Lord, and I cannot go back." And if he felt that a vow forbade him to "go back," as he expresses it, or, in other words, to avoid the performance of that to which it bound him, how much greater reason have you to say so, when that you have vowed is so much more to your advantage! Jephthah's vow bound him to give himself of the society and affection of his only child. He must have felt like Abraham, when going up to Mount Moriah, to offer his only son Isaac. Your vow obliges you to sacrifice no genuine pleasure, to abandon real enjoyment. It engages you only to renounce a life of sin, which both is, and must terminate in misery. It binds you to live in the service of God, to walk, to walk in "wisdom's ways, which are ways of pleasantness," and to follow "her paths which lead to peace." You have chosen your portion. The die is cast. "You cannot go back." But this, I am sure, I may also say concerning many of you, that you would not though you could. I appeal to you who have escaped the corruptions of the world, who have tasted the blessedness of that hope that maketh not ashamed, who have known the joy and the peace of believing; and who are, in some degree, emancipated from the slavery of sin and of Satan; would you consent, though you might do it with safety, to go back to your former state, and be again as you once were? No, my friends, you "cannot," and you will not, "go back." You are bound to persevere,—bound by every consideration, of honor, of interest, of duty, of gratitude, to hold on your Christian course.

And to those who have known anything of Christian experience, and who have become acquainted, in any degree, with "the plague of their own hearts," I need not say that if they depend upon their own strength and their own good resolutions, they will inevitably fall back. Peter vowed to go with his Master to prison and to death; yet, before the cock-crow of the succeeding morning, he had thrice denied Him. And many have experienced similar relapses. Many have vowed, and yet have gone "back," not because they were sincere, at the time, but because they trusted to their own strength, and looked not to Him who alone can enable them to persevere.

Do I this day speak in the hearing of any who have vowed with their whole hearts to be the Lord's, and who yet have sad cause to lament their failure in performance? Let me import such to examine whether or not their vows have been made under a right sense of their own weakness, and of the necessity of divine help. Perhaps, like Peter, they may be forgotten where their great strength lieth, and, like him, they may have been permitted

to fall, just that they may the better know themselves. Having failed then from self-dependance, trust in it no more; but "be strong in the Lord, and in the power of his might."

But we fear there are not a few who not only "open their mouth unto the Lord," and yet "go back," but who actually seem to think that there is nothing sinful in so doing. How many are there, who, season after season, take their places at the table of the Lord, where self-dedication to the service of God is, at least, implied, and who never seem to think that they are guilty of any breach of faith, though they never show that were at all earnest, by a single act of self-denial, or by making a single sacrifice in obedience to the divine authority! What! my friends, is it not enough that you live in habitual disobedience to the Almighty? Will you aggravate your guilt by the basest hypocrisy, and the breach of the most sacred engagements? "Better it were that you should not vow than that you should vow and not pay." But a degree of unfaithfulness, and a breach of faith that would make you infamous, if practised towards a fellow man, seems to give you no concern, because practised towards God.

I call upon you all, then, to pay your vows unto the Lord,—the vows which were made for you in baptism, and which I have shown to be binding upon you,—the vows which you have yourself made at a communion table,—the vows you made when you entered this house of prayer, and joined in the ascriptions of gratitude and praise that were offered to the Most High,—the vows that, when rising from a bed of sickness, you uttered with your lips, that your future life should be consecrated to Him who had brought through deep waters, and restored you to health. And whatever inducements may occur to dissuade you, say to them, in the words of Jephthah in our text, "I have opened my mouth unto the Lord, and I cannot go back."

THE BLESSED DAY.

They that profess to make every day a Sabbath, are making void the original purpose of God. God's purpose never was to make every day a Sabbath, and it is mock-sanctity to say so. They who would raise every day to the level of a Sabbath are quite as far from the aim of the divine institution as they who drag down the Sabbath to the level of a common day. During the six days man was to show how he could serve and glorify God in the common duties of life; on the Sabbath he was to show how God was to be served and glorified by acts of direct and unmingled worship. This is the principle of the great Sabbath-institute—a principle which runs through all ages—more so than ever in these last days, when men are either denying religion altogether, or endeavoring to eject it from every-day life, and confine it to a peculiar region of its own.

This seventh day God "blest." He uttered His mind concerning it, calling it a day of blessing, and in so doing, communicated to it (as it were) the power to impart blessing. That is, He made it the day in which He would specially give blessing. This is, then, the primary meaning and object of the Sabbath. It is the day on which God specially blesses man. But more than this. It is added, He "sanctified it." He marked it off from all other days, as the tabernacle was marked off from all the tents of Israel. He drew a fence around it, which was not to be broken through. He set it apart for *Himself*, just as he set the six days apart for man. It was to be *His* day, not *man's*, just as the altar was *His* altar, the laver *His* laver, not *man's*. And when, or where, or how has God's claim to a Sabbath been renounced? When has His setting apart been done away? Men speak and act as if this "blessing," this "sanctification" of the day were a yoke not to be borne; as if the Sabbath were a curse, not a blessing; as if the Gospel had at length broken fetters forged in Eden by God for man! But, no. The Sabbath was set up by God, and by Him only can be taken down. It was set up (1) as a memorial of past labor; (2) as a pillar of testimony to God as Creator; (3) as a proclamation of rest; (4) as a type and earnest of coming rest. These four points in particular contain God's reasons for the institution of this day. All these are still in force; nor has the Gospel blunted the edge of any of them, least of all *the last*. Till the antitype come, the type must remain. Till that glorious rest arrive—better than creation-rest, better than Canaan-rest (Heb. iv.)—its type must remain. Nor is it easy to understand the reason why some, calling themselves expectants of this coming rest, should be so anxious to set aside the type of it. It is strange also that now, when the resurrection of Christ has added another to the many reasons for observing a day like this, we should be asked to abolish it!

THE ONE THOUGHT.

A friend once told me, that, amongst other symptoms of high nervous excitement, he had been painfully harassed by the want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bedchamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had to pass upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts on something at the same time vast and simple,—such as the wide expanse of ocean, or the cloudless vault of heaven,—that the little hurried and disturbing images that flitted before his mind might be charmed away, or hushed to rest, by the calming influences of one absorbing thought. Though not at all a religious man, at the time, this advice suggested to his mind, that if an object, at

once vast and simple, was to be selected, it could serve the purpose so well as that of . . . He resolved then to make the trial, and think of Him. The result exceeded his sanguine hopes; in thinking of God, he asleep. Night after night he resorted to same expedient. The process became delightful; so much so, that he used to long for usual hour of retiring, that he might asleep, as he termed it, in God. What he as a mere physical operation, grew, by inceptible degrees, into a gracious influence. The same God who was his repose at night was in all his thoughts by day. And at time this person spoke to me, God, as revealed in the Gospel of His Son, was "an salvation, and all his desire."—*Wooden Skunamite*.

GOOD FOR NOTHING.

A gentleman, while addressing some children, took out his watch, and asked what was for.

"To keep time," the children answered.

"Well, suppose it won't keep time, can't be made to keep time, what is it for?"

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But supposing the lead is out, and it can't mark, what is it good for?"

"It's good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said some. "To cut with," said others.

"Suppose it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife, is good for nothing, unless each can do the thing which it was made?"

"No sir," the children all answered.

"Well, children, what is a boy or girl good for?"

The children hesitated.

"What is the answer to the first question in the Catechism—'What is the chief end of man?'" asked the gentleman.

"To glorify God, and enjoy Him for ever."

"Now, then, if a boy or girl does not do what she or he is made for, and glorify God, what is he or she good for?"

And the children all answered, with a sigh, "Good for nothing."

"Good for nothing."

"Well, if children are made to glorify God, and they don't do it, are they good for anything? That is, it is so much more important that they glorify God, and become happy, than that they should be able to enjoy Him for ever, than anything else, that if they fail to do this, it is as though they failed in everything. Without love to God, all other things are as nothing.

Dear boy, or girl, are you answering the question for which you were made? If not, so

ou good for? Think of the children's
er—
Good for nothing.

THE CLERGYMAN'S WIFE.

is often said that a minister's wife "should help-meet for him, and therefore should be him in his pastoral duties." The pre- is true, but the conclusion incorrect. a parity of reasoning, the lawyer's wife d be his clerk, the physician's wife should n attending to his patients, and the wife e merchant is under solemn obligations a duty behind the counter. We have no tions to a minister's wife being on a g- visiting committee, and presiding over e societies and meetings of her sex in the egregation, if it properly belongs to her to this position, and if it can be done with- the sacrifice of those duties which shu to her family; but we protest against e things being required of her upon Scrip- authority, as none can be given.

With the small salaries of most of our min- , their wives are bound down to a system e closest economy. The whole burden of estic cares rests upon them. Their hearts ot gladdened, nor their hands strength- ed by the prospect of better days. Pre- ntly rigid economy, and the want of many ose comforts almost essential to a wife othor, undermine her health, and leave o drag out a sickly and dying existence. equire of them, under such circumstances, ors often demanded of pastors' wives, o harass their minds with continual com- ts for the neglect of them, is not only riptural but inhuman. From our investi- ons into the teachings of Scripture, we e three things:

First.—The relation of a pastor's wife to a egregation is the same as that of every e woman; her marriage with a minister ets her with no office, and gives her no eminance.

Second.—Her duties are the same as those manded by the Apostle Paul to be per- ed by every other Christian woman in the ed state—no more nor no less.

Third.—When she performs these to the of her ability, nobody ought to complain. e *York Examiner*.

UNIVERSALISM IN SMOOTH WATER.

Christian gentleman, one Col. Richard- was in a boat along with two Universal- on the river some distance above the of Niagara. The Universalists began to the Colonel on his belief of future pun- ent, and expressed their astonishment that n of his powers of mind should be so far ed as to believe the horrid dogma. The del defended his opinions, and the result a controversy, which was carried on so

long and earnestly that, when they, after some time, looked around, they found that they were hurrying with great rapidity towards the falls! The Universalists at once dropped the oars and began to cry to God to have mercy on them. Richardson laid hold of the oars and exerted all his strength, and, by God's mercy, pulled ashore. When they had landed, he addressed his companions: "Gentlemen, it is not long since you were railing at me for be- lieving in future punishment. Your opinion is, that when a man dies, the first thing of which he is conscious is being in heaven; now I want to know why you were so terribly frightened when you thought that in five minutes you'd be over the falls into glory?" The Universalists were silent for some time; at length one of them, scratching his head, said: "I'll tell you what, Colonel Richardson, Uni- versalism does v. y well in smooth water, but it will never go to go over the falls of Niagara!"

THE YOUNG BUD FADED.

She hath faded in her beauty,
Like an April blossom sweet,
Ere the noontide sun had bent him,
The bright honey-cups to greet.
She hath gone from earthly darkness,
To the land of light and love,
Freed from strife and care and sickness,
In that better home above.

There is sorrow in the household
Whence the pleasant child hath fled;
Tears of agony are raining
O'er the loved and beauteous dead.
For the dearest pearl hath fallen
From the wreath of freside gems,
And the brightest star is beaming
Far, in heavenly diadems.

Five sweet happy years had circled
O'er her little golden head;
Five sweet summers only o'er her
Had their mantling glory shed.
She hath sported 'mid the flowers,
As with little sisters dear,
Now in fadeless amaranth bowers
Fairer bloom she finds than here.

Oh! the hours were dim with sadness,
When the little feet were stilled,
And the little life beat slowly,
By a stern and cold hand chilled.
When the face, so round and dimpled,
Paler faded, day by day,
And ye saw the shadow coming,
Of a loved one called away.

Ye can ne'er forget the hour
When the silver cord was riven,
And the waiting angel bore her
To the open gates of heaven.
All the moaning, shivering, sighing,
Clinging of the parting breath—
All the strife and pain of dying,
Made you almost welcome death.

Precious one! the first in glory,
From a circle broken now—
Follow where her little footsteps
Leave their soft and shining glow.
For our loved and lost are looking
For us through the mists of Time;
They will meet and all embrace us
When we reach the blissful clime.
American Paper.

VISITING THE POOR.

We make bold to assure those who have not tried the experiment that a visitation of the haunts of the miserable, the dirty—ay, and the vicious, too—with an honest design of doing, or attempting to do, them, if possible, some good, is not altogether the discharge of a painful duty, but has its measure of reward. The impression on the minds of many gentle and good people is, that it must be a great penance to enter into the dark, smoky, and dirty habitations of those whom the respectable part of the community regards as outcasts from this world and the world hereafter. It is really not altogether so. But it is better not to enter these wretched abodes at all unless you can enter them completely on an equality with their wretched inmates, and address them politely and kindly—speaking to them as one poor sinner should speak to another, and frankly accepting whatever rickety stool or chair without a back, may be offered to you; and the best article in the house, in the furniture line, is sure to be offered to you. The fact is, that these neglected creatures are actually flattered by a civil visit from any person with a moderately decent coat and trousers upon him; and if he has the sense to set about making acquaintance with their ragged, dirty children, they forthwith esteem him as a paragon of human excellence. And this is not all; he will, were it only for an hour or so, be able to cheer up some sad heart—to brighten up some melancholy features—and he will be able to find in men and women, who are usually considered as below the consideration of respectable society, some good feelings which might be nourished into good principles—feelings over the absence of which, in those who reckon themselves amongst the chosen of the earth and the favorites of Heaven, and whose praise is in all the churches, he may often had occasion to sigh.—*Northern Whig.*

PRINCIPAL TULLOCH ON CALVIN.

At the conclusion of his lecture on Calvin, delivered to the members of the Philosophical Institution, on Friday evening, Principal Tulloch indicated the impressions which were to be gathered from the life of the great Genevese Reformer. There was nothing, he said, more remarkable than the contrast between the single and naked energy his name represented, and the grand issues which had gone from him. Scarcely in any history of the world could they trace such potency of moral and intellectual influence proceeding from so narrow a centre. There were in him no enthusiastic feelings such as convulsed the whole being of Luther—now plunged in the deepest gloom, now exalted into uproarious cheerfulness. Earnest from the first, Calvin looked upon life as a stern reality, having his purpose clear and developed—the working out of the glory of God wherever he was placed. He

was naturally fitted as well as divinely ed for the spiritual work he had to do; intellectual interest was subservient in his Christian and ecclesiastical ends, the ordination of the divine kingdom, as he so believed in the kingdom. Combined with this stern simplicity of life there was a wonderful grandeur, not altogether beautiful or majestic—nowhere loneliness, but grandeur everywhere. Simply, there was a compelling resoluteness in duty as he went. And yet it was a mistake to suppose he was devoid of all affection. Some of his associates were full of an affectionate nature. All the things in Luther's letters which so endeared him to us, Calvin would have thought thrown away. Living, as he did, amidst the most divine aspects of nature, it could not be told from his letters that they ever inspired or moved him. There was not a vestige of trace of poetic sensibility, of humorous bending, even in his more familiar correspondence. All that fertile sympathy they were merely for its own sake—its sorrows, its mystery, pathos, tenderness, and heroic grandeur, this little moved him—there was no yearning or sentimental aspirations of any kind. Calvin, at all times great as a man, was only greater here. On the whole, simplicity, grandeur, and consistency of moral principle mark out Calvin from his fellows, and constitute the main elements of his greatness and influence; and the same consistency of principle trace in his system appeared in his character—a consistency not of manifold adaptability but of stern compression. It was a hard world that needed Calvin as a Reformer. He was great, and they admired him; the world needed him, and they honored him; but to love him they never could—he repelled affection though commanding their admiration, and they were thankful to survey his life from a distance, believing, as they naturally believe, that there were other modes of governing the world and advancing the kingdom of righteousness and truth. Principal went on to estimate the Reformer's works as an ecclesiastical legislator, considering him in this capacity in connection with the historical necessities of his position. In doing this he dilated ably and eloquently on the reactionary movements of Rome and Jesuitism which ran in the wake of the Reformation, showing how Calvin, Protestant by religious conviction, and conservative by natural instinct, was no sooner in the Reformation than he was ready to fix it. In conclusion, he explained that it was only through the agency of such a man as Calvin that the moral system of the Reformation could be saved, and hardened for the fearful combat that was before it. The more they looked to the effects of this great crisis, the more they must admit it to be so. Puritanism in all its phases was the offspring of this spirit—that spirit which lived in Cromwell in his greatest triumphs, which made Knox great

in the Queen, in whose presence he stood, which animated the breasts of those men who voyaged in the May Flower to plant the seeds of civilisation in the great Continent of the West. It was Puritanism that encountered Jesuitism and held it in check, and while her phases of Protestantism were dying out in weakness, not only held its own in stern opposition to Roman intrigue, but was working out in higher forms the principles of civil and religious liberty. (Applause.)

BROWNLOW NORTH.

Mr. North is the grandson of a Bishop of Winchester, and the grand-nephew (not nephew) of the Earl of Guilford. The present Mr. North is quite an old man, born in 1772, and of an advanced age 86 or 87 years old. He was married early in life, but had no children by his first wife; and during many years Mr. B. North was the heir-apparent to the family title and large estates. These high expectations had naturally an injurious effect on him. They fostered evil dispositions, and attracted bad companions around him.

He has so frankly, himself, confessed his early sins, that it does him no wrong to say that he was a sad, reckless, dissipated, thoughtless youth; and did many things of which he now deeply repents. But he never fell forever; never lost the sense of right; and always showed some excellent points of character, and had numerous and attached friends. But what seems most worthy of notice is, that his mother was (and for aught I know is) a most admirable, intelligent, pious lady; and she trained her son—this her only son—in childhood the fear of the Lord. She taught him to love and fear God. She sowed the seed in his heart which now, after having lain dry on the face so long, has at length been moistened by the heavenly dew, has struck root, and bears good fruit.

The writer of these lines knows that Mr. North prayed secretly, in his chamber, when he seemed to be banished utterly from his thoughts, and when his associates generally believed him to be the last among them who could do any such thing. Mothers may take courage from this example, and not despair though all things seem to be against them.—*Edin. Jour.*

THE BURNS' PRIZE ODE.

We learn from the London *Times* that Miss Craig, the successful competitor for this prize and poetical distinction, is a young Scotchwoman, a native of Edinburgh, and for many years past resident in London. Early an orphan, she was reared and educated under the care of a grandmother not in affluent circumstances. She early resolved to work out her own pecuniary independence. Her occasional poetical contributions to the *Edin. Courant* she gained the notice and kindness

of Mr. John Ritchie, the oldest and principal proprietor of that journal, and for some years she was employed by this early patron and friend on its literary department. In 1856 Messrs. Blackwood published in a small volume a collection of Miss Craig's fugitive metrical compositions, under the title of *Poems by Isa.*

The author has also been a contributor, under the signature of "C." to the poetry of the *National Magazine*. In August, 1857, on Miss Craig's first visit to a London friend, Mr. Hastings, the Hon. Secretary of the National Association of Social Science, engaged her services in the organization of the Society, and to this Association Miss Craig is still attached as a literary assistant. At the Liverpool meeting in October last she attracted general notice and commendation by her unobtrusive conduct and tact in the management of some departments of the business. Miss Craig was not informed of her success till late after the termination of the meeting at Sydenham Palace.

The Chevalier Bunsen's new volume on Egyptology is creating a wide and painful sensation in religious circles. Orthodoxy has never been his failing, but he has hitherto had the credit of keeping pretty near the mark. But in his new volume the Chevalier has broached some extraordinary theories,—as for instance that the chronology of Manetho is the only authentic system,—that Menes, the first King of Egypt commenced his reign four thousand years before Christ,—that the Deluge, which was confined to a small range of country in Central Asia, occurred ten thousand years B. C.—and that man had lived upon the earth twenty thousand years, when Christ was born. In addition to all this, he throws discredit upon the historical accuracy of many leading incidents of Scripture, and questions the truthfulness of some of the New Testament writers. Nor is he satisfied with a diffident statement of his views, he must needs dogmatize, and freely asperse the intellectual character of those who choose to oppose him.—*Cor. of Prov. Wes.*

FUNERAL OF LORD MURRAY.

The remains of this venerable and lamented Judge were on Friday interred in the family place of sepulture in the West Church burying-ground. The funeral was quite private in its character, and the company was limited to about sixty or seventy of the relatives and principal friends of the deceased. The mourners assembled in the residence of the deceased at two o'clock, and there engaged in devotional exercises, conducted by the Very Rev. Principal Barclay, and the Rev. Dr R. Lee. The funeral procession was then formed, consisting of hearse, drawn by four black horses, a number of mourning coaches, and a long

line of private carriages. The gate of the burying-ground was reached about half-past two, and from thence the body was carried to the grave, the pall being supported by Sir Archibald Islay Campbell, chief mourner, Mr. Wolfe Murray of Cringletie, Mr. Sheriff Tait, Mr. J. C. Tait, Professor Lushington, Sir W. Gibson-Craig, Principal Barclay, Mr. Fletcher of Dunans, and Mr. Lockhart Thomson. The remains of Lord Murray were laid in the grave, over which a large mural tablet marks the resting-place of his father, Lord Henderland, who died in 1795, his mother, his sister, and his only son, William Rigby Murray, who died in 1838 at the age of eleven.

THE POPE AND THE PRINCE OF WALES.—The Pope usually receives even the highest dignitaries by condescending to allow them to walk up a long corridor to his presence. Recently, when the Prince of Wales visited him, however, the Pope advanced to meet him to the end of this passage, and after warmly greeting his Royal Highness, returned with him to the door at the end of the corridor. Although the "Holy Father" is now very corpulent, he quickened his pace to such a degree, that he and the young prince outstripped all the attendants, and disappeared through this door. No doubt the Pope thought that by this plan he had got the Prince alone, but Colonel Bruce was too prudent to allow any such impropriety, and insisted upon accompanying his young Royal charge. Thus, alas, we have lost the opportunity of hearing what of truth, and wisdom, and patriotism could be said to the heir of the noblest kingdom on earth, by the sad possessor of the basest earthly rule.—*London paper.*

ROMAN CATHOLIC OATHS.—Mr. Fitzgerald's bill relating to Catholic oaths has been printed. The oath which he proposes to adopt instead of that in the 10th George IV., c. 7, is to the following effect:—

"I A. B. do swear, that I will be faithful and bear true allegiance to her Majesty Queen Victoria, and will defend her to the utmost of my power against all conspiracies and attempts whatever, which shall be made against her person, crown or dignity, and I will do my utmost endeavor to disclose and make known to her Majesty, her heirs and successors, all treasons and traitorous conspiracies which may be formed against her or them; and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the Crown, which succession, by an Act intitled 'An Act for the further limitation of the Crown, and better securing the rights and liberties of the subject,' is and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body, being Protestants, hereby utterly renouncing and abjuring any

obedience or allegiance unto any other person claiming or pretending a right to the Crown of this realm; and I do declare that no foreign prince, person, prelate, state, or potent hath or ought to have any temporal or jurisdiction, power, superiority, pre-eminence or authority, directly or indirectly, within this realm; and I make this declaration upon the true faith of a Christian. So help me God.

STATISTICS OF POPULATION AND ITS GROWTH.—The Director of the Statistical Bureau of Berlin, furnishes the following curious statement:—"The population of the whole earth is estimated to be 1,288,000,000, viz. Europe, 272,000,000; Asia, 755,000,000; Africa, 200,000,050; America, 59,000,000; Australia, 2,000,000. The population of Europe is thus subdivided: Russia contains 100,000,000; the Austrian States, 36,398,000; France, 36,039,346; Great Britain and Ireland, 27,488,853; Prussia, 17,089,407; Turkey, 18,740,000; Spain, 15,518,000; the Kingdom of Sicily, 8,616,922; Sweden and Norway, 5,072,820; Sardinia, 4,976,034; Belgium, 6,070,066; Bavaria, 4,547,239; the Netherlands, 3,487,617; Portugal, 3,471,199; the Papal States, 3,100,000; Switzerland, 2,494,000; Denmark, 2,468,468. In Asia, the Chinese Empire contains 400,000,000; the East Indies, 171,000,000; the Indian Archipelago, 80,000,000; Japan, 35,000,000; Hindostan and Arabia, each 15,000,000. In America, the United States are computed to contain 23,187,600; Brazil, 7,677,600; Mexico, 7,661,000. In the several nations of the earth there are 335,000,000 of Christians (of whom 170,000,000 are Papists, 89,000,000 Protestants, and 76,000,000 followers of the Greek Church). The number of Jews amounts to 5,000,000, of these 3,890,750 are in Europe, viz. 1,250,000 in European Russia, 853,300 in Austria, 234,248 in Prussia, 192,176 in other parts of Germany, 62,470 in the Netherlands, 33,953 in Italy, 73,995 in France, 36,000 in Great Britain, and 70,000 in Turkey. The followers of various Asiatic religions are estimated at 600,000, Mahomedans at 160,000, and "Heathens" (the Gentiles proper) 200,000,000.

THE NORTH AMERICAN COLONIES.—Justice Haliburton delivered a lecture on the North American colonies at Isleworth on Tuesday evening. It is not often that the learned Judge comes forward as a lecturer, but his literary reputation which he has acquired, and his well-known works is sure to draw an audience wherever he appears, and the school-room in which the lecture was given, was crowded by the gentry of the neighborhood. He began by alluding to the small attention which British North America excites in this country—so small, indeed, that if he did not occasionally call to mind that this vast territory

s one-tenth part of the whole terrestrial
 ce of the globe, and but that he himself
 certainly spent the greatest part of his
 here, he might be sometimes inclined to
 t if any such place really existed. He
 rasted this neglect with the importance
 h is attached to every thing said or done
 e United States; and he considered that
 fference was to be attributed partly to
 quietness and modesty of the colonists,
 principally, of course, to the fact that the
 ed States form an independent nation.
 ould by no means allow any real superi-
 r to the latter, in climate, fertility of soil,
 eral wealth, and natural advantages of
 y kind, but especially in the character of
 population, he claimed the advantage for
 colonies. The lapse of a few years would
 ce, he asserted, to show the truth of his
 ions; and in support of his views, he pro-
 d a variety of statistics. The rapid pro-
 of the United States was a thing much
 ed of, and very justly so. That a country
 ld have quadrupled its population in less
 fifty years was doubtless a wonderful fact.
 uring the forty years between 1810 and
 y, the population of Canada had multipli-
 efold; and not only so, but the produce,
 th, and education of the country had in-
 ed in the same proportion. The learned
 re then gave a detailed account of the va-
 settlements of Newfoundland, Nova Sco-
 Cape Breton, Prince Edward's Island, and
 ada, mentioning the characteristics and
 antages of each. To the two more recent
 ies on the western coast, British Colum-
 and Vancouver's Island, he only referred,
 rder to draw attention to the projected
 e to China across the American continent,
 h, he asserted, must be opened in a very
 years, and must infallibly bring an im-
 se accession of wealth and importance to
 British colonies. The lecture, which was
 ened by a good deal of humorous illus-
 on, was received with great applause.

EDUCATION GRANTS FOR SCOTLAND.—A
 rn has just been issued on this subject on
 motion of Viscount Melgund. In order
 the proportion of the grants to the popu-
 on may be more readily noticed, we place
 different counties in the order of the num-
 of their inhabitants. The first column
 thus contain the names of the counties;
 and, the population in thousands at the last
 us; third, amount in pounds; fourth, Es-
 lished Church Schools aided; fifth, Paro-
 chial Schools aided; sixth, Free Church
 ools aided; seventh, Cundenominational
 ools aided; eighth, Episcopal Schools
 id; and ninth, Roman Catholic Schools

COUNTIES.	Population.	£	Es.	P.	F.	U.	Ep.	R.
Lanark . . .	532,000	10,785	31	11	26	16	4	9
Edinburgh . . .	258,000	7,007	23	4	29	16	9	5
Aberdeen . . .	214,000	3,356	17	9	13	8	10	3
Ayr . . .	189,000	3,787	20	13	22	4	1	3
Forfar . . .	174,000	5,329	13	8	25	8	6	0
Renfrew . . .	159,000	2,490	11	6	7	10	3	0
Fife . . .	153,000	3,489	14	12	16	12	1	0
Perth . . .	139,000	3,701	22	14	27	10	5	0
Inverness . . .	96,000	1,908	9	4	7	1	2	1
Argyll . . .	85,000	1,290	10	6	12	3	3	0
Stirling . . .	85,000	1,210	6	6	7	6	1	2
Ross . . .	82,000	955	3	5	14	1	2	0
Dumfries . . .	78,000	628	3	5	4	2	0	0
Orkney . . .	62,000	122	3	0	2	0	0	0
Banff . . .	59,000	725	5	5	7	0	0	0
Boxburgh . . .	51,000	568	3	1	2	1	4	0
Dumbarton . . .	44,000	988	10	3	4	5	2	1
Kirkcudbright . . .	43,000	749	5	8	4	0	0	0
Wigton . . .	42,000	363	2	2	6	0	0	0
Elgin . . .	38,000	421	2	2	3	1	1	0
Caitness . . .	38,000	400	3	0	7	2	0	0
Haddington . . .	36,000	660	5	2	6	1	0	0
Berwick . . .	36,000	651	5	3	5	0	0	0
Kincardine . . .	34,000	902	3	5	9	0	4	0
Inverlithgow . . .	30,000	522	3	2	4	3	0	0
Sutherland . . .	25,000	634	10	8	7	0	0	0
Clackmannan . . .	22,000	113	0	1	0	4	1	0
Bute . . .	16,000	59	0	0	2	0	0	0
Peebles . . .	10,000	98	0	2	2	0	1	0
Nairn . . .	9,000	226	1	1	2	0	1	0
Selkirk . . .	9,000	130	0	1	0	1	0	0
Kinross . . .	8,000	133	0	1	3	0	0	0

Totals, . . . 54,333 245 150 288 115 61 22

It will thus be observed that, among the
 larger counties, Forfarshire draws the greatest
 amount from the grants in proportion to popu-
 lation. While the parochial and other schools
 connected with the Established Church re-
 ceiving grants exceed those of the Free Church
 in most of the counties, the reverse is the case
 in the counties of Edinburgh, Forfar, Ross,
 Wigton, Caitness, Kincardine, Bute, and
 Kinross. Episcopal schools receiving grants
 are more numerous in Aberdeenshire than in
 any other county. As might be expected,
 Roman Catholic schools receiving grants are
 most numerous in Glasgow. The parish which
 receives by far the largest amount from these
 grants is the Barony Parish, Glasgow, for 26
 schools—£4,593, being quadruple the amount
 given to any other parish in Scotland.

ST. ANDREW'S CHURCH, HALIFAX.

We have much pleasure in inserting "The
 Twenty-ninth Annual Report of St. Andrew's
 Church Female Benevolent Society." The
 Report speaks for itself, and we only regret
 that want of space does not permit the publi-
 cation of the subscription-list. It is a matter
 of importance in every society, that the list of
 subscriptions be published for the satisfaction
 of all parties. This shows subscribers that
 their money is accounted for, as well as how
 it is applied, greatly increases the liberality of
 contributors, and stops the mouths of gain-
 sayers. This is more necessary in the country,

perhaps, than in the city; but we are happy to see that it is a rule observed by this society. The report in question bespeaks the past and present character of St. Andrew's congregation. It shows that twenty-nine years ago they commenced the good work of ministering to the poor, and supplying the wants of the needy. It is a pleasing evidence that it continues to flourish under the pastoral care of its amiable pastor. We trust, that those who are following the steps of "the holy woman of old," who ministered to our Lord and his servants, will be enabled to persevere in operations such as flow from a gospel faithfully preached, and truly believed. To quote the words of Sir Thomas Browne: The object of the preached word is, "to apparel the nakedness of the soul; but its genuine fruit is to clothe also the body."

In connection with the same congregation, our readers will also find that a Bazaar is to be held in the early part of June. We understand that the object is the acquisition of means to enable the congregation to make some repairs upon their church. The building in question is a fine old church, and well worthy the efforts of the worshippers to keep it in that good order in which "that beautiful house in which our fathers worshipped," ought to be kept. The church, as we first entered it, reminded us of old Scotland's houses of prayer. Unpretending *without*, it contains every comfort *within*, with those sounding qualities which are so comfortable to a stated clergyman, and relieve him from much painful exertions of voice. Now, that old St. Matthew's is gone, that venerable relic of the past! we must speak in future of old St. Andrew's. This teaches us that, though it be comparatively short, we have a history even in this Province, and that able and devoted men have officiated in our pulpits. St. Matthew's *new* church cheers us with the evidence, that we have many zealous and liberal people, who are prepared to build their father's altars, and old St. Andrew's church appeals to the fond memories and feeling hearts of many, who can recall dear friends, whose faces are still familiar through the mistiness of the past, clouded with troubles, whose lips mingled in the praises, and whose hearts breathed the prayers of that sanctuary, and who are, as survivors fondly hope, swelling out the anthems of holy triumph before the throne of God and the Lamb.

REPORT.

In again presenting an Annual Report, your Committee would, according to custom, preface it with a few observations by way of appealing *anew* to the members, supporters, and friends of this Benevolent Society, for renewed means to carry out its charitable objects.

The exercise of beneficence is a duty demanded from all. The kind and examples of it must be guided generally, in a great degree

by each one's circumstances and ability, cuniarly or otherwise, and by the opportunities and occasions which may be presented to. Some occasions present themselves to everyone, and frequent occasions to the rich, are expressly appointed by God the steward and dispensers of His bounty. But there are cases and occasions which so plainly demand the exercise of active benevolence, that to neglect and overlook them would be to disregard the spirit and precepts of the Christian religion. The inspired words which we have quoted and prefixed to these remarks, indicate such occasions and describe such classes, to enforce the obligation of active charity, or positive beneficence. Here the apostle pleads before us humanity as in the most forlorn, destitute circumstances, in the bitterest travail, and under the severest loss of children helpless, because deprived of one both their parents; widows in their affliction and anguish, because left to struggle through life with less sympathy and with graver cares and responsibilities than before. Who does not know that every community is, more or less, never without such cases of distress, never without proofs that the "Poor never ceaseth out of the land." Now to assist, to comfort and relieve,—to sympathize with, to console and console such as these,—is undoubtedly the exercise of true benevolence and wisely secured; and further, it is an effect—a mark of religion "pure and undefiled."

It is scarcely necessary for your Committee to remark that the means of relief entrusted to them for distribution, have been appropriated in accordance with the general objects of this Society, which is, "To afford relief by clothing, provisions, and, if judged necessary in money, to destitute widows and orphans, the sick, to the aged, and to the friendless. None will be found to deny the proper claim of such classes, and if any having the world's goods," and seeing them, their brethren, in need, but still shut up their compassion from them, we may well say—"How dwelt the love of God in them?"

But though your Committee thus see that they are persuaded that those to whom it has been entrusted have appealed in former years, are still subject to the claims of the poor and needy, and *note*, notwithstanding the many calls made upon them, they will not "Withhold from them to whom it is due, when it is in the power of thy hand to do it."

Your Committee are well aware that there is such a thing as *pretended* want, or what comes to about the same thing, want produced by extravagance and intemperance. By personally visiting the objects of distress in their own abodes, they have endeavored to find out the whole circumstances before giving any relief. But whilst it is our duty to recognize the justness of suffering for delinquencies, we are also called upon to rectify and relieve present evils and misery; at least, let us mitigate the sufferings of children, even though they be, because of the sins of the parents.

stay till the circumstances of the poor beyond recovery, or their spirits are bro- under the weight of misfortune. "Say unto thy neighbor: Go, and come again, to-morrow I will give; when thou hast it, hee." "He that sheweth mercy, let him do it with cheerfulness." What can we have for cause for rejoicing in, than lessening the sorrows of God's creation? It is no small satisfaction to be loved and blessed in this world, but it is the greatest possible to be imitating Him who, in the days of His youth, "Went about doing good."

As will be seen from the account annexed, the Committee during the past year have expended for groceries, £10 Os. 1 2-d.; fuel, 15s. The relief in cash has been given at different times and in small amounts, amounting in all to £2 15s. 6d.

SUBSCRIBERS' NAMES FOR 1858.—Mrs. B. 5s.; Mrs. Williamson, 5s.; Mr. Williamson, 5s.; Mrs. Thompson, 5s.; William Murdoch, Esq., £2; Mrs. Dr. Brown, 10s.; Mrs. Baley, 6s. 3d.; Mrs. LeCain, 5s.; Miss M., 5s.; Mrs. Wm. Bauld, 5s.; Mrs. Mc- n., 10s.; Mrs. Downs, 5s.; Miss McPhee, 5s.; Mrs. Calder, 5s.; Mrs. McKay, 5s.; Mrs. Kay, 5s.; Mrs. McKenzie, 5s.; Mrs. Tayte, 5s.; Mrs. Forsythe, 5s.; Mrs. Grant, 5s.; Mrs. M., 10s.; Miss Burkett, 5s.; Miss Mitch- 5s.; Mrs. Bauld, 5s.; Mrs. S. Wier, 5s.; Mrs. P. Scott, 5s.; Mrs. Merrick, 2s. 6d.; Mrs. Brehm, 2s. 6d.; Mrs. W. Creighton, 5s.; Mrs. A. Keith, 5s.; Mrs. McGill, 5s.; Mrs. M., 10s.; Miss Robie, 5s.; Miss Mair, 6d.; Miss Story, 2s. 6d.; Alexander Mit- 1s. 3d.; Miss Little, 5s.; Mrs. Doull, 5s.; Mrs. McEarn, 7d. 1-2d. Rev. Mr. Martin, 5s.; Mrs. Hays, 5s.; Mrs. R. Urquhart, 5s.; Mrs. Kandick, 5s.; Mrs. W. Farquharson, 5s.; Mrs. Kandick, 5s.; Miss P. Thompson, 5s.; Mrs. A. Bauld, 2s. 6d.; Mrs. B. Wier, 5s.; Mrs. W. Neal, 5s.; Miss McCulloch, 5s.; Mrs. Fletcher, 2s. 6d.; Mrs. J. Scott, 2s. 6d.; Mrs. J. Scriven, 2s. 6d.; Mrs. Taylor, 5s.; Mrs. George Esson, 5s.; Miss McGee, 3s. 1d. 6d.; Mrs. J. Greenwood, 1s. 3d.; Mr. W. ant, 1s. 3d.; Mrs. J. Esson, 2s. 6d.; Mrs. Fraser, 2s. 6d.; Mrs. Thom, 2s. 6d.; Mrs. me, 2s. 6d.; Mrs. R. McDonald, 5s.; Mrs. McLeod, 10s.; Mr. Gibson, 5s.; Mrs. R. Colm, 5s.; Mr. C. Pierce, 5s.; Mrs. Innis, 5s.; Mrs. Mitchell, 5s.; Mrs. Sinclair, 5s.; Mrs. Reid, 5s.; Mrs. Falconer, 10s.; Mrs. D. urray, 5s.; Mrs. Leishman, 5s.; Mrs. T. rester, 5s.; Mrs. J. Malcom, 5s.; Mr. Par- 5s.; Mr. Anderson, 2s. 6d.; Mrs. T. erty, 5s.; Miss Jamieson, 5s.

useful and fancy articles, either of which will be thankfully received by the following ladies of the committee:—Mrs. James Thompson, Mrs. Thos. Forrester, Mrs. John McCulloch, Mrs. J. Richardson, Mrs. John Brander, Mrs. P. McDougall, Mrs. John Taylor, Mrs. Alex. McLeod, Miss Bauld, Mrs. George McKenzie, Mrs. Angus McLean, Mrs. Peter Scott, Mrs. Captain Taylor, Miss Smithers.

THE JUVENILE PRESBYTERIAN.

There is one enterprise of the Church of Scotland in this continent, to which we have wished to refer at an earlier time. We allude to the "Juvenile Presbyterian, a Missionary Newspaper of the Presbyterian Church of Canada, in connection with the Church of Scotland." It would ill-become our Church in this country to neglect this important part of her duty. The Church at home, has in all her history paid a consistent attention to the interests of the young of her parishes. Wherever the church was planted, there was also the school, as a kindred institution. This arose not only from the importance of secular education to the furtherance of the gospel, but from the fact that religious education in the school and a religious guarantee for it were part of the school-system of Scotland. In this country, the young demand the especial attention of church authorities. In a clime, where so many opinions are afloat, some of them subversive of the order of society, and the cultivation of the domestic virtues and other soul-destroying; it is important that the youthful mind should early be imbued with the spirit, and enlightened with the doctrines of the gospel. That precocity which distinguishes children in these lands, offers equal advantage to the evil guide, as to the teacher of sound wisdom. Indeed, as folly is bound up in the heart of a child, he is more docile towards evil than good. Amid the urgent calls of business, and the exciting games of commerce, parents frequently neglect that conscientious training of their families, for which the quiet of Scottish homes afforded so many opportunities—opportunities, which were, as the world knows, conscientiously improved. From our own experience, we can testify, that while the Shorter Catechism is a familiar book to man, woman and child in the country, and an incorrect answer to a question from its pages is comparatively rare, it is a much stranger book to the people of our towns and villages.

BAZAAR.—The Ladies of St. Andrew's Church in this city, having made arrangements for holding a Bazaar in the Masonic Hall in the early part of June next, take the liberty of soliciting their friends in the city and the country, to aid them by their contributions, either in money, materials for making up, or

We have not the least doubt, that it is to

most, a much pleasanter thing to attend evening sermon and share in the physical excitement of a Sabbath evening assembly, than stay at home and be drilled in the "Single Carritch." There is, however, as much difference between the two modes, as between reality and fuss.

In short, as there is peculiar need for a system of juvenile instruction and training in our churches in these provinces, so we are assured, that, whenever this duty is duly performed, the church has fulfilled her *greatest* function, has *secured* most, and that her altars will be surrounded with the most enlightened and the most pious worshippers. When the foundations are *deep* the building is secure.

The young, be it observed, require a teaching and a literature peculiar to their wants. The newspapers are no fit education for the youthful mind. Sydney Smith said of books to some young people "always keep the best society;" but it may confidently be affirmed, that the prints of the day exhibit the basest side of human nature. It is the vice of the Cowgate of Edinburgh or the Salt-market of Glasgow on a clean sheet, that we may handle, without the odious dirt, squalor and wretched visages to be seen in these places. It appears in such places in its genuine aspect, "a monster of hideous mien," and denuded of every fascination, it brings its pale miseries to the light of day as a warning to others. Men say in the papers now-a-days what they would not dare to say to their intimate friends. Never in the history of man, did hypocrisy discover such a capacious cloak, inscrutable in its folds as the system of anonymous newspaper scribbling. But to return to our subject, it is certain, that while the newspapers, with their political squabbles and silly love stories, the scene of which is laid somewhere beyond the moon, are the most ready pabulum in many families, and often take the place of solid reading, the spirit they often manifest, the matter they often contain and the FORM of their statements, as addressed to adults, are not adapted to the intellectual and moral necessities of the young.

In the department of literature, the church has thus a great duty to perform in preparing and putting into the hands of her young members, little books and papers suited to their capacities. The Church in Canada, does this in a most efficient manner in the pages of the "Juvenile Presbyterian." Our Synod two years ago, passed a resolution in favor of this publication, and recommending it to their people. We have ourselves used it for some years, and can testify to its excellence. The editor, who is a zealous friend of the Kirk, and a most enlightened man, provides devotedly and skillfully for the moral wants of "the bairns" and, as he is an enthusiast in the cause of Sabbath Schools, he seems to work *con amore* in this good enterprise. The printing is so good and the wood-cuts are so well executed, that we are surprised, that it can be published for the trifle of a shilling per an-

num for twelve copies. We have a right to look for it in all our schools. A congregation might distribute it in all its families, by giving one to be placed in every pew on Sunday. And as the children in the country schools are so scattered, that Sabbath schools can scarcely be formed, this might to some extent, supply their place. A single collection in the year would pay for this, and the congregation would be but doing its duty to those of its children who are shut out from the benefits of Sabbath schools.

We wish this little publication that success which it so richly deserves.

—o—

For the "Monthly Record."

MAN'S ARBITRARY AND RESPONSIBILITY.

The editor of the *Conflict* has again come forth on the side of error. He is wrong on fundamentals, the question of "man's ability to keep the commandments of God perfectly." He answers in the affirmative, regards the denial of man's power "as one of the principal fallacies of the old Church, as ruinous in its tendency and results." He, of course, regard it just the other way, both believe in the truth and salutariness of the ancient, though much perverted, doctrine. And, first of all, it is proper to know what the Shorter Catechism maintains: not that man is not bound to obey, or that, through grace, he is not capable of obeying, (the latter of which the editor evidently supposes,) but that man naturally nor spiritually is he able *perfectly* to keep the law as it ought to be kept, in thought, word and deed. And for confirmation of the latter doctrine, it appeals to Scripture, and the Apostle's experience (when a renegade man) in the seventh chapter of the Romans. A contrary view would, of course, deny a ruined state by nature, and confer on man a power that obviously belongs not unto him. John xv. 4.

Such a view is also contradicted by every authentic Christian biography, and by more than one the editor once quoted, John Newton, (see his letters.) But upon what does the *Conflict* found its doctrine; "upon the graduated claims of the law." "Our obligation," says he, "can never exceed our ability." This is not a scriptural, however plausible doctrine. Were it true, it would excuse Sabbath-breakers, swearers, drunkards, and the worst of men, from penalties. Why? they have no spiritual ability to obey. It would moreover, render obedience a nullity; for we are not obliged to obey, the Creator has no right to command, and duty is gone. What use, then, are all requirements and threatenings? Man has only to say, "I cannot," and the thing is at an end. Try the system with the laws of our Queen, and what the drunkard replies, "I could not be quiet for I was drunk;" and the thief, "I had to steal, for I have such a mania for it," the *Conflict* would let them off; but the judge re-

then if you could not otherwise, the law not otherwise than punish, as it has ar-
 ect you." And shall the law of God, that
 standard of right and wrong, be weaker
 that of earthly majesty. *The Conflict*
 presents it as an *unfixed, accommodating*
 hard. Hear what it says: "The law of
 levels its claims according to the capaci-
 the subject of his spiritual government."
 The law of love does not require us to exer-
 any more power than we at any moment
 may possess." "If we possess no abil-
 ity, then all obligation ceases." In reply
 these most heterodox, and to us in these
 happily novel and discredited statements,
 let me say, First, God's law is fixed and
 venerable. Originally written on the heart
 of man, it requires of me to-day what it re-
 quired of Adam at first, and what it will re-
 quire of his latest child, that is, perfect obedi-
 ence. It does not resile from its claims because
 man has resiled from his obedience. It allows
 that the inability makes void the com-
 mand or the obligation. That were a great
 mistake. Then the creditor should allow the
 debtor to escape, and the magistrate the felon,
 because they are unable to pay. But surely
 the lawgiver's right is not to be measured by
 man's failure. Our non-payment is a delinquen-
 cy which does that destroy the debt or his power
 to exact. No. Obviously punishment (and
 the consequent absolution) must ensue in case of non-
 performance. Wherefore, that, because he
 cannot pay, therefore the law has no claims,
 is most erroneous. Paul tells us a very differ-
 ent story, and, while lamenting his impotence,
 he affirms the law (see Romans, chap. VII. 12),
 and fully sanctions its authority. *Conflict's*
 doctrine of obedience, then, and consequently of
 the lawgiver's right, are most erroneous. In
 the second place, inability (which every re-
 fractory person painfully feels) being of a
 moral, and not of a natural or physical kind,
 affords no excuse for delinquency. Were
 there want of physical power, a "violation of
 the moral laws," and a deprivation of faculties,
 might then be something in what *Con-*
flict alleges; but all his illustrations and paral-
 lels are beside the point, when it consists
 in want of ability, of averseness, and of pride.
 The idler's excuse for not working, the
 drunkard's for scandal-monging. These can-
 not help it; but *their moral impotence* is their
 sin. So with man. He cannot keep the
 law of God through fault of his nature; but
 through very fault, instead of being a palliation, is
 his sin, and was so judged of and pro-
 nounced by the Apostle in the seventh chapter
 of Romans. Why! concupiscence is sin in
 itself. What does *Conflict* say to
 "depraved nature our misfortune, and
 our fault, and less responsibility now," will
 hold down in this part of the country. Pa-
 rallelable as the views are to corrupt nature,
 they are not, therefore, the more to be sus-
 tained? How differently did David feel in
 Psalm 4; and similarly every one that knows
 his own heart! No godly man ever yet pled

his impotence to good as an excuse, because
 he felt its source to be his own corruption.
 Whereupon we must dismiss these apologies.
 They are unworthy, and uncalled for. Man's
 inability (which is an act of his consciousness
 as well as truth of Scripture) is part of his
 guilt. Then what is he responsible for? For
 two things: for the act which deprived him of
 power first, and, next, for not getting new
 power.

So much for inability, which, because it is
 moral and inexcusable, we have all the motives
 and calls of Scripture to correct. I shall now,
 in the third place, show the salutariness of the
 doctrine. Right views of ability serve, in the
 first place, to humble man. This will be ad-
 mitted by *Conflict* himself. Let a serious per-
 son read his pamphlet, and say whether the
 views of human nature therein exhibited are
 not rather flattering to corrupt nature than
 otherwise. Not one sentence which a self-
 righteous person would not gladly subscrib-
 e to. Oh, it is not thus "daubing," we will
 build up the temple, or convert sinners. Fet-
 tered, fallen nature patches up its old work.
 The foundation must be subverted, and upon
 its ruins, a new one be built. But *Conflict*
 does not understand this work. He builds up
 the old. And so,

Secondly. Right views serve further to
 make a man despair of his own goodness and
 strength. *Conflict* wants his readers to "re-
 tain, as much as possible, the good nature they
 bring with them into the world, (Palmerstonian
 doctrine?) and strive to make it better." Then
 there is no need of regeneration. For the
 whole has no need of a physician, but the sick.
 This won't do.

Thirdly. Right views upon this vital subject
 lead to right practice. *Conflict* cannot see
 that: believes they are injurious, and destroy
 the distinction between the righteous and the
 wicked. He is entirely mistaken. These are
 the only views that issue in sound obedience,
 and in the hands of skilful ministers have,
 and do issue, in conversions. Had *Conflict*
 read the Confession on the uses of the law, or
 the latter part of a chapter we have frequently
 referred to, he had seen that. But as his
 principles are quite different from ours, per-
 haps we could not expect him even then to
 understand it. Let us add then how they
 lead. By begetting a sense of dependence
 upon God, and the effectual aid of this spirit
 (by whom we are inclined to obey), and by
 exciting the party to "do all things through
 Him that strengthens us." *Conflict* does not
 know the secret of man's inability, playing
 in the hands, and issuing in his doing all things
 commanded. He thinks that if we preach not
 up ability, we do not enforce obedience; but
 He enforces it upon the ruins of fallen nature,
 and never gets it, for it is a fact that when man
 thinks he can at any moment obey, he never
 obeys at all; and so *Conflict's* principles and
 views are the reverse of practical. But when
 man feels he must obey, and yet cannot, he is,
 of course, excited to cry to and depend upon

Him who works in him to will and do; thus his inability, felt and acknowledged, is the very means to lead to true obedience. And to this the Scriptures incline: Eph. vi. 25—27, Heb. viii. 10.

We have done. The contest is not, obedience or not. The Confession never denied obedience, though it did, and does, and must, *perfect* obedience, and all obedience (mark you *Conflict!*) in the strength of the old nature; but the point is *the true* obedience. Self-sufficiency is no obedience. Each to do as and what he can, is obedience to no law. The old nature cannot obey God. But "with my mind (renewed nature) I obey the law of God, though with the flesh (corrupt nature), that of sin." There is obedience. Farewell! "To the law and to the testimony, for if," &c.

BAZAAR IN CONNECTION WITH MACLENNAN'S MOUNTAIN CONGREGATION.

This Bazaar is undertaken in order to aid in the erection of a new church in Macleinnan's Mountain. It is hoped that no representations are needed to induce parties to lend a helping hand to an effort so laudable. The present church is that in which the Rev. D. A. Fraser officiated for many a day, and of which Dr. McGillivray is now the much respected incumbent. It is now, therefore, the oldest in the country, and is fast becoming unfit for the noblest employment of man, the public worship of God. It is understood that those preparing for the Bazaar have already received much encouragement and assistance in their praiseworthy endeavors. The Bazaar will probably be held in the second week of June, and it is expected that the articles will be worth the inspection of those parties who have even no higher purpose than making a suitable purchase. The spot selected is a beautiful plot close by the residence of Dr. McGillivray, where the scenery is fine; the leafy shade will be grateful even in "leafy June," and where there is a "meeting of waters" to enliven the scene, please the ear, and sooth-the feelings with the "original airs" of nature's great music. It is not unworthy of notice that there is a natural curiosity at the place (or *under* the place), which will certainly afford pleasure to admirers of nature, namely, a cave of great length. Attractive as these things are, the most attractive consideration is the good purpose for which the Bazaar is to be held. The erection of a new church is an *event* in every congregation, but it is especially so in Mac-

leinnan's Mountain. It will be associated with their prosperity, and, as they will have difficulties to encounter, it will enliven and encourage them in a very high degree to be not only the sympathy, but the substantiality of their friends. Though we thus speak, feel sure that this will not be denied them.

The following are the names of the Committee.

Miss MARY MACDONALD, Macleinnan's
Miss MARGARET CAMERON,
Mrs. GUNN, Macleinnan's Mountain,
Miss MARY B. FRASER, Macleinnan's M
Mrs. DONALD MACRAE, "
Miss SKINNER, New Glasgow,
Miss JESSIE G. FRASER, New Glasgow
Miss LORRAIN, Pictou,
Miss GORDON, Pictou,
Miss MACLENNAN, Charlottetown,
Mrs. FRASER, St. John's, Newfoundland

(From "Home and Foreign Record" April 1, 1852)

DONATIONS TO JEWISH MISSION.

A lady, a member of St. Matthew's Church, Halifax, Nova Scotia, (Mrs. D. F. D.,) per Revd. J. Scott, £12
Rev. John Scott, Halifax, N. S., 1

ERRATA IN APRIL NUMBER.

Page 73, column 2, line 24, for "each" read "lesser."

Page 71, column 1, line 18, for "exist" read "exist."

Page 74, column 1, line 21, for "has" read "have."

Page 75, column 1, line 61, for "he" read "you."

Page 91, column 1, line 42, for "minutes" read "minutes."

PICTOU, April 22nd, 1852

Rev. and Dear Sir,—Will you have goodness to publish, in the first number of *Record*, the following list of subscriptions selected by me in Halifax, towards the erection of a church in connection with our body, River John. I beg that the subscribers accept both my own thanks personally, and the gratitude and thanks of the people of River John. Several subscriptions promised but not yet been paid. The sums ascribed to parties in this list have, however, been received. I am, reverend and dear sir, yours very truly

THOS. TALLOTT

The Editor of the *Monthly Record* of the Church of Scotland, &c.

DESCRIPTIONS, RAISED IN HALIFAX, TOWARDS THE ERECTION OF A CHURCH AT RIVER JOHN, IN THE COUNTY OF PICTOU.

William Murdoch, Esq.,	£5 0 0
John Esson, Esq., M. P. P.,	5 0 0
Doull & Miller,	3 0 0
David Falconer, Esq.,	3 0 0
Alex. MacLeod, Esq.,	2 10 0
John Gibson, Esq.,	2 0 0
George MacKenzie, Esq.,	1 5 0
Hon. Alex. Keith, M. L. C.,	1 5 0
Robt. Noble, Esq.,	1 0 0
Alex. McFarlane, Esq., M. P. P.,	1 0 0
James Thomson, Esq.,	1 0 0
Hon. James McNab,	1 0 0
Edward Jennings, Esq., M. D.,	1 0 0
Donald Murray, Esq.,	1 0 0
John McNab, Esq.,	1 0 0
Hon. Charles Tupper, M. P. P.,	1 0 0
Archibald Scott, Esq.,	1 0 0
Thomas Bolton, Esq.,	1 0 0
George Esson, Esq.,	1 0 0
Hon. John J. Marshall, M.P.P.,	1 0 0
Thomas Horteman, Esq.,	1 0 0
James F. Avery, Esq., M. D.,	1 0 0
Hon. H. G. Pineo, M. L. C.,	1 0 0
John B. Campbell, Esq.,	1 0 0
A Friend,	0 15 0
Aspean Clarke, Esq.,	0 10 0
Dr. Hume,	0 10 0
Hon. Jno. Fairbanks, M. L. C.,	0 9 4
W. A. Hume, Esq.,	0 5 0
Hon. R. M. Cutter, M. L. C.,	0 5 0
John Watt, Esq.,	0 10 0

THE PRESBYTERIAN HISTORICAL ALMANAC FOR 1858-59.

published by Joseph M. Wilson, Philadelphia.

By the kindness of the publisher, we are able to refer to this important publication. In many engagements we can assure him that we have given it no cursory perusal. We have been led to this not only by his courtesy, but by the gratification of inspecting a work which, as we had long desired to see, and which, in these times of advancement, we desired to behold realized for some time: whether we wake or slumber, modern improvements advance rapidly and take us unawares. It would be no compliment to the publisher for us to indulge in indiscriminate praise. Moreover, it would be useless, for if, as defects, it is the duty of those friendly to the undertaking, to aid in its amendment. Therefore, after explaining the nature of this work, we intend to discuss its merits in a faithful manner.

The following is the table of contents. We publish it, because it gives the best idea of comprehensive character of the Almanac,

and at the same time, furnishes our readers with a valuable sketch of the Presbyterian bodies in Britain and America.

ASSOCIATE PRESBYTERIAN SYNOD.—Meeting; Opening Discourse, Rev. D. W. French; Proceedings; Whole number of Deceased Ministers; Statistics; List of Ministers, &c.; Historical Sketch of First Presbyterian Church, Pittsburgh, Pa.

ASSOCIATE REFORMED GENERAL SYNOD.—Meeting; Opening Discourse, Rev. D. R. Kerr, D. D.; Proceedings; Statistics; List of Ministers, &c.; Historical Sketch of First Associate Reformed Church, Allegheny City, Pennsylvania.

ASSOCIATE REFORMED SYNOD OF THE SOUTH.—Meeting; Opening Discourse, Rev. D. F. Haddon; Proceedings; List of Ministers, &c.; Historical Sketch of Associate Reformed Church, Due West, S. C.

CHURCH OF SCOTLAND.—Meeting; Statistics and List of Ministers.

CUMBERLAND PRESBYTERIAN CHURCH.—Meeting; Opening Discourse, Rev. C. F. Reed; Proceedings; Statistics; List of Ministers, &c.

EASTERN REFORMED PRESBYTERIAN CHURCH OF IRELAND.—Meeting; Historical Sketch of Cullybackey Church, Ireland.

FREE PRESBYTERIAN CHURCH OF THE U. S.—Meeting; List of Ministers, &c.

FREE CHURCH OF NOVA SCOTIA.—Meeting; List of Ministers and Statistics.

FREE CHURCH OF SCOTLAND.—Meeting; Statistics and List of Ministers.

PRESBYTERIAN CHURCH (O. S.)—Meeting; Opening Discourse, Rev. C. Van Rensselaer, D. D.; Proceedings; Deceased Ministers; Statistics; List of Ministers, &c.; Historical Sketch of First Presbyterian Church, New Orleans, La.

PRESBYTERIAN CHURCH, (N. S.)—Meeting; Opening Discourse, Rev. S. W. Fisher, D. D.; Proceedings; Statistics; List of Ministers, &c.; Historical Sketch of Second Presbyterian Church, Chicago, Ill.

PRESBYTERIAN CHURCH OF CANADA.—Meeting; Opening Discourse, Rev. George Smellie; Proceedings; Statistics; List of Ministers, &c.; Historical Sketch of Presbyterian Church, Hamilton, Canada West.

PRESBYTERIAN CHURCH OF CANADA, (CITY OF SCOTLAND.)—Meeting; List of Ministers.

PRESBYTERIAN CHURCH IN ENGLAND.—Meeting; Statistics, and List of Ministers; Historical Sketch of Grosvenor Square Church, Manchester.

PRESBYTERIAN CHURCH IN IRELAND.—Meeting; Opening Discourse, by Rev. A. P. Goudy, D. D.; Proceedings; List of Ministers; Historical Sketch of First Presbyterian Church, Londonderry.

PRESBYTERIAN CHURCH IN NEW BRUNSWICK.—Meeting; Proceeding and List of Ministers.

PRESBYTERIAN CHURCH OF NOVA SCOTIA.—Meeting; Opening Discourse, Rev. George

Patterson; Proceedings; Statistics and List of Ministers.

REFORMED PRESBYTERIAN GENERAL SYNOD.—Meeting; Opening Discourse, Rev. J. A. Crawford; Proceedings; Statistics; List of Ministers, &c.; Historical Sketch of Reformed Presbyterian Church in Eden, Illinois.

REFORMED PRESBYTERIAN SYNOD.—Meeting; List of Ministers, &c.

REFORMED PRESBYTERIAN CHURCH OF IRELAND.—Meeting and List of Ministers; Historical Sketch of Covenanters' Church, Londonderry.

REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.—Meeting, &c.

SYNOD OF NEW BRUNSWICK, (OF THE CHURCH OF SCOTLAND.)—Meeting.

SYNOD OF NOVA SCOTIA, (OF THE CHURCH OF SCOTLAND.)—Meeting; List of Ministers,

UNITED ORIGINAL SECEDERS OF SCOTLAND.—Ministers.

UNITED PRESBYTERIAN CHURCH, N. A.—Organization.

UNITED PRESBYTERIAN CHURCH OF CANADA.—Meeting; Opening Discourse, Rev. John Porteous; Statistics and List of Ministers.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND.—Meeting, &c.

UNITED SYNOD OF THE PRESBYTERIAN CHURCH.—Organization; Opening Discourse, Rev. J. D. Mitchell, D. D.; Proceedings; Statistics; List of Ministers, &c.; Historical Sketch of Second Presbyterian Church, Knoxville, Tenn.

Our readers will thus perceive, that the book is a most comprehensive affair. Our neighbors are famed for the largeness of their attempts, and the dexterity with which they develop resources within their reach. Whether the matter be brooms, lucifer matches, filibustering and stealing territory or the nobler enterprise of Christian missions and Presbyterian Almanacs, we were perfectly aware that it was the distinct destiny of an American citizen to "beat all creation." That this book can be purchased for five shillings, and contain as much information as would immortalize an encyclopaedist is a triumph of enterprise that amazes our ignorance. It exhibits in lively colors, the high organization of which Presbyterianism is capable, and gives an earnest of the exertion of its power of massing itself at some future day into united strength for any great purpose. It expands in those pages as a goodly tree, pointing its cone to the blue sky, whither the spirits of its founders have gone, and laying hold with deep strong roots of all the layers of which the soil of society is composed.

At the same time, this book has great blemishes. In such a work, things should be exhibited as they are. We may expect unfairness in a pamphlet, "theologic hate" in a polemical treatise, partiality in a funeral oration; but though even the whole world were given to injustice, he would be a cautious, a fastidious

man, who would not feel safe in consulting an almanac. This might be the very city of refuge to a charitable man. If a man were firing with political rage, we should crowd the perusal of the almanac. If much had made a man mad, we would ensure safety in studying even the changes of moon in the calendar. This useful book is expected to be dry as a skeleton, sionless as a bill of sale. We cannot say of the book in question, however. It is for us to say, that this work is not impartial; it is wanting in that quality which we find in all books of the kind, and that its completion has impaired the usefulness of a noble undertaking in a point in which there was no temptation to transgress.

We confine our attention to its treatment of the Church of Scotland, and we maintain this has been peculiarly unfair. We do not object to any prominence given to the Church; for we can truly say, that we do not think that branch every prominence, if not at the expense of any other denomination however. In this work to the Free Church in Canada devoted 18 pages, containing a report of an opening sermon and a half length eulogy of the Moderator. As contrasted with the Presbyterian Church of Canada, in connection with the Church of Scotland, an interesting session, occupies 2 pages only, has neither sermon nor portrait. The Church Moderator is before the public, "inside and out," as a famous author once said about the publication of his likeness; in order to make ourselves sure of the tence of our friend Mr. Macdonnell, the Moderator of the other church, we require search for his name with the aid of a pair of spectacles.

There are eight pages allowed to the Presbyterian Church of Nova Scotia, and only two to the Church of Scotland in that province. There are three pages assigned to the Church in New Brunswick and about a quarter of a page to our church in that province. Indeed the notice given to the latter is rather a curious insertion. In size, it reminds one of a decent obituary, and seems designed to awaken a suspicion that our sister-church during the last year, departed this scene of life. Remarks somewhat similar might be applied to the relative treatment of these churches in Britain, but we forbear. It is truly agreeable to us, to be obliged to notice these points at all.

Now we ask; why is this? Why is more care exercised? Why in such an important matter a carelessness that misrepresents any religious bodies before the Christian world? Is it possible that an intention lies at the foundation of all this of misinforming the public and misleading the general mind in a work, in the perusal of which, people are to be their guard against partiality? Those who have had to do with the business, can best answer these questions. We hope the public will be more careful in the next number.

did not wish it success, we should have no attention to it. If it is not amended ever, we have no wish to see it again. At the same time, hoping for its future correction, we would to possess ourselves of one or two copies. All our ministers and a great many of our people should have it. The minute accounts of the business and statistics enable us to improve our own synod meetings. The able hints these would afford us, are all-innumerable. It may be ordered of any bookseller. The great defect specified does not diminish its value to the ministers and people of our churches.

CORRESPONDENCE.

FROM OUR SCOTCH CORRESPONDENT.

It seems to me that nothing is a better sign of the life and vigor among your Churches than the real work that the Lay Association is doing among you. Every congregation should consist of earnest, working Christians. Every temple should be built of "living stones," or it will soon crumble into ruins. Thus in Scotland, "Parochial Associations" are becoming very common. Collectors offer themselves, who visit every part of the parish according to a printed schedule of the various schemes of the Church, and every one is invited to give a subscription, however small, for the scheme in which he takes most interest in. The collectors arrange their own districts, manage the business, and as they have always an elder or deacon among them, they are in connection with the Kirk Session. These associations have done much good by stirring up the young lay members of the Church, and by increasing the Church's contributions to its operations. I trust that the time is fast approaching when in no congregations shall drone be tolerated,—when all members of the visible Church will recognize the dire necessity of work that is laid upon them; and that no amount of harmlessness, or idleness, or of speculation, will make up for a want of genuine work.

A person who has lived in Scotland since the secession of '43, with the eyes of his mind fixed on the gradual course of events must have found the most interesting. First came the "storm and stress" period of the Free Church, when she arrogated the title of national, and proved to the Establishment that she could not survive ten years. "How can a Church stand long," they said, "which has lost so many great men." The interested onlookers used to remark, "rather what a fine hive that must have been sent off such a swarm, and yet remains so much life." Then came the soberer period, when they assigned one-third of the population to the Establishment, took one-third to themselves, and threw what was left to be divided among the United Presbyterians and the other sects. Still no bluster came from the Old Church. Its ministers and peo-

ple worked quietly on, knowing the reality must sometime appear, since no amount of talk can ever hide it long. And now the third period is commencing, when the wisest in the Free Church are recognizing the nobility and life now in the Establishment, and feeling that nothing but union with it can save them from the gulf of voluntarism and sectarianism. They know that they would be everywhere ridiculed if they tried now to dub themselves the Church of Scotland, and that the land will never again see a great, all-powerful national Church, unless they soothe down the grievous bitternesses that have been engendered, and forget petty quarrels for the sake of the national welfare. Hence, we now see in Glasgow, celebrated ministers of the Free Church and of the Establishment, warm personal friends, and I believe that the question of reunion is a subject of prayer with many more than is generally known. This, indeed, will never be brought about until each Church is thoroughly convinced that the other is doing heartily Christ's work, and is filled with His spirit.

To give you an example of what the Church is doing, look at what has taken place within the Presbytery of Glasgow since the last secession. You are aware that by a decision of the Law Courts, the twenty or thirty chapels within its bounds were handed over to the Establishment—most of them empty, however. So the smart caricaturists who were disappointed at the decision, drew amusing pictures, representing the Church as an old man staggering along under an enormous load of stone and lime, and the question was asked, "What will he do with it?" That question can be answered now. Every one of those chapels has its ordained ministers and its full congregations. More; eleven have been endowed permanently, and raised to the full rank of parish churches, at a cost of about £40,000, so that the Presbytery now consists of half as many more members than it did in '43; and in five years, seven or eight others will also be endowed. Nor is that all: two magnificent churches have been built in the west end, at a cost of £17,000, and these are crowded to the door; a fact at which no one will be astonished when he learns that the ministers are Mr. McDuff and Mr. Caird: and three more churches are immediately to be proceeded with for less wealthy congregations, in the east, middle, and south-west districts of the city. The one in the east is to be a sort of ragged Church, with an endowed minister and two city missionaries in connection with it. All the necessary funds have been raised by the Elders' Association. Will any of your readers say that a Church which has done so much noble work in one Presbytery, is dead, or possesses but a galvanized activity? Will they not rather love their dear old mother Kirk the more, seeing that she is worthy of their love? Yes! she always has been in my sight "the fairest of the daughters of the Reformation," she has been in the fire, but not been con-

sumed: the floods have swept away many a buttress, and many a polished shaft; but she was built of "living stones;" a principle of life was ever in her; and so she sent forth stronger supports, goodlier pillars; her walls are hung with well-won trophies, and the memorials of our great ancestors: and dishonored be the Scot, at home or abroad, who feels no gratitude, no reverence, for the Church of his fathers.

I mentioned in my last letter that Dr. Robert Lee was accused in the Edinburgh Presbytery of making innovations in the form of public worship. He defended himself in a speech of great ability, and indeed retorted the charge upon his accusers. His congregation kneel at prayer, and stand when singing; but the Directory is silent on the matter,—the only standard of the Church in such matters, so that the point seems left to the discretion of each Kirk session. Dr. Lee argues, and as I think, truly, that standing is the best posture for singing, and kneeling for prayer. The latter two is justified by Old and New Testament instances, and by the example of the early Church. Every one that can sing will also admit that standing is a much better posture for singing than sitting: we always stand, too, when we wish to devote especial reverence at a concert, as when we rise to sing "God save the Queen;" and the practice is confirmed by the invariable custom of the General Assembly itself in this respect. Dr. Lee denies that he uses a Liturgy, for a Liturgy is an authorised and compulsory form of prayer; whereas he has only taken some of the best prayers of the early Fathers, and some of his own, and printed these for the use of the congregation. He reads several of these throughout the service, but the General Directory is equally silent in this respect as regards prayers and sermons; and he says he only uses the same freedom in the composition of his prayers which most of his brethren take with regard to their sermons; and he strongly urges the general adoption of his practice, on account of the rambling, hasty, unmeaning, and irreverent style many ministers fall into in their prayers. However, many of the old fathers of the Presbytery did not like being taken so smartly to task by the learned and witty Doctor, and were not quite sure of the security of his position: so, by a majority of 21 to 14, they appointed a committee to confer with him, and go into all the particulars of the matter.

A movement has been recently originated among the Dissenters here to deprive the Established Church of the Parochial Schools. They desire that the Free Church and the United Presbyterian body should share in their supervision; and in order to effect this, they call for the abolition of the present test, by which every parish teacher is compelled to sign the standards of the Church of Scotland. It is not likely that they will succeed, because they are opposed both by all the influence of the Establishment, and also by the Independent or Secularist party, who desire that the

schools should be connected with no ecclesiastical body whatever. The Scottish School system does not seem to require change, except that of extension and increase of teachers' salaries;—improvements which they would have enjoyed from the beginning had not the selfish greed of the Barons interfered with Knox's wise and generous views.

PICTOU, April 19, 1849.

Dear Sir,—In looking over an old Edinburgh *Christian Magazine*, the other Sabbath evening, my eye fell upon a letter written one whom you, and many other friends of the Church, will remember with regret,—the name, or perhaps I ought to write, the lately deceased Mr. McNair, giving an account of a sacred meeting in this place in 1849. This description is once touching and striking,—the crowded church, and the more crowded tent-ground; "the matrons with their mutes, and the mothers with their 'bairns,'"—grey-haired patriarchs and their sons and daughters, gathered in solemn assembly, to take part in an ordinance, many for the first, not a few for the last time. In reading this description of the church of ten years ago, so simple and touching, yet apparently so successful, I could not help asking myself what progress have we been making as a Church at that time? Have we been lengthening our cords and strengthening our stakes? I think we had but two ministers and one missionary for the whole county. Now, we have five ministers and one missionary; so far good, but little, very little, when we consider our requirements, our numbers and our means.

My principal object, however, in writing this letter is to give yourself and your readers some slight account of church matters and religious prospects generally, in the little town of Pictou. With a population of certainly not more than four thousand, we have fewer than six churches of different denominations, so that one might suppose that the ritual wants of all would be fully overtaken, and that comparatively few sheep would be found wandering about, belonging to no flock, and unclaimed and uncared for by any shepherd. And yet such is apparently the fact, and a very mournful fact it is in a small town and a rural district. Let a stranger walk along our lower street at night, and he will see and hear much which every church deplores and labors to remove; but let some incident such as an alarm of fire, take place, and in a few minutes a sort of vagabond population will be crowded together, whom the respectable church-going resident neither recognises nor knows, who come from he knows not where, and whom he knows not whither. Surely something might be done in such a place as this, to reach and reclaim this young and vicious population of our population, who are not only on the broad path to destruction, but are com-

g others by their bad example, besides being had reproach to an otherwise quiet and industrious community. I have no doubt they could be reached. Let a pious and zealous missionary—it matters not of what evangelized body—with his heart engrossed with his heavenly Father's business, enter this interesting, though to some minds not inviting field of labor, and he will reap a rich reward. At present a considerable per centage of our youth are growing up in vice and ignorance, practically ostracised by society, uncared for by any church, and who ought to be each church's most anxious care. It may be they bring little revenue to the coffers, but at surely is no reason why the gospel should not be placed before them, in a spirit of love, sincerity and zeal,—a spirit which generally overcomes even the obdurate heart, and would, in very sanguine, go far to banish from our ears the profane language which is at present, alas! too often heard. Preaching in churches will not do it; lectures to Young Men's Christian Associations will not do it. Such remedies do not even approach the disease. There must be the domiciliary visit, the friendly discourse, the affectionate and cheering voice of encouragement, or the gentle admonition, mingling with all the beautiful story of Christ's life for sinners, and his hatred of sin.

The second session of the lectures in connection with the Young Men's Christian Association, has been nearly brought to a close, and on the whole has been very successful. Five lectures have already been delivered, and the Rev. Mr. Elliott, I believe, intends to bring up the year by giving us a sixth on the sufficiency of the Scriptures as a rule of faith.

The Rev. Mr. Patterson, of Green Hill, delivered the introductory lecture, which contained a pleasing and interesting melange of old and incident in connection with the rise and progress of Pictou, from the time of the landing of the first band of adventurous settlers in the "Hope," Captain Lyon, down to the ministry of that devoted missionary, the Rev. Dr. McGregor. With the true spirit of an antiquary, the reverend lecturer had gathered together a considerable mass of local historical data and illustrative anecdote, well worthy of permanent preservation, but which, all likelihood, before a couple of generations are away, will have perished for ever. One can scarcely realize the fact, that barely one century ago, the somewhat venerable looking men of Pictou formed a portion of the unbroken forest, and that the grandfathers and grandmothers of some of the denizens of the town fought off the demon hunger, by digging for food under ice more than six feet thick. Under these circumstances, I should think that Pictouians should not be too eloquent at the good old times.

The Rev. Allan Pollok, of New Glasgow, delivered the second lecture of the course on the danger incident to scientific study. Whether the fame of our devotion to the midnight lamp might have reached the ears of the

learned and reverend gentleman, and he feared that we might perhaps be neglecting some of the weightier matters of the law, we do not know; but the lecture was a great success, well arranged, philosophically conceived and illustrated by a mass of facts drawn from a wide field of scientific study. The great object which the lecturer evidently wished to impress upon his audience—being, not the neglect of the study of science, but to seek through its means to illustrate the truths of religion, and to bring into clearer relief the power and wisdom of the great first cause—to make it an auxiliary to, and not a substitute for our religious faith. This difficult and delicate subject was well brought out, and it would be well for the world and the cause of philosophy and truth, were every devotee of science, of which the number are few in Pictou, conduct his inquiries in the spirit recommended by the lecturer.

The Rev. Mr. Sedgewick of Mosquodoboit, delivered the third lecture. The subject being, "The aims of young men, and the means of their accomplishment." In this very extensive field, the lecturer had scope and verge enough to use his wings, and indeed maintained his flight and our attention for the better part of two hours, which is in itself, no slight evidence of power and success. It would be absurd to endeavor to give the faintest outline of such a lecture in half a dozen lines. Mr. S. has acquired a considerable amount of reputation as a lecturer, and we were curious to hear him. His lecture was very good; but it seemed to us that he must owe a portion of his fame at least to his great physical energy. Considerable eccentricity of manner and occasional singularity of expression. In description, his pen and ink sketches are varied and striking, although not perfect models of finished elegance.

But my letter is already too long, so that I must reserve the rest of my criticism for some future opportunity.

I am &c., yours,

PRESBYTER.

To the Editor of the "Monthly Record."

A GENERAL ASSEMBLY.

Are we ever to have this court on this side of the Atlantic? I hope so. Strange that in commercial, in civil, and in political matters, all the useful machinery is found in our colonial field. While in that which pertains to the good order of the house of God, there is an inactivity, a dullness, a carelessness, and an apathy that seems to say, "religion and religious matters are of little importance compared with worldly things." Are our people prepared to sanction this as a truth, and to continue the present apathy? Are our ministers prepared to leave our people in this sleep, and refrain their hands from helping in the good cause of religious zeal. Would a society of merchants continue bartering goods for

goods, without the help of money, if money would be had? Would they invest this money in an iron chest, where neither interest nor profit could be derived, if a banking establishment by any possibility could be upheld? Would a society of men live without a form of government if a form were possibly procurable? Would it not be their desire also, to have that form which is most nearly allied in their opinion to perfection? Have not the British Colonies shown this in the two Houses of Parliament and the Governor? striving to underrate that constitution which every Briton loves, and every nation honors. Do not the banking establishments rising in every town and hamlet throughout our land, give proof of the zeal with which commercial men perfect their commercial machinery? Amid all this, where is that religious zeal for the ecclesiastical machinery and government which we love? Do we not see the same men whose zeal for worldly matters, and whose knowledge of business, ought to tell them that without a right government no society can thrive, and without right commercial laws, no commerce can prosper; do we not see these same men, if not opposed to the perfecting of our ecclesiastical government, at least with cold shoulder and eye askance, give some paltry reason for not letting their voice be heard? And with all this, they would feel insulted if you were to hint that they did not love the Church of Scotland. Let us, then, in this paper, calmly review the subject of a General Assembly for British North America, and see what advantages may be derived to the Church, particularly in Nova Scotia.

And let it be observed, in reference to this matter, we in Nova Scotia have shown a great amount of selfish apathy. While the Canadian Synod has again and again pushed the matter with vigor, the Nova Scotian Synod has in the coldest manner "appointed a committee;" and this committee has too often, in a colder manner still, acted in this matter as if Canada were intending to hurt Nova Scotia by its proposals; while not a single layman of the Church in Nova Scotia has lifted up his voice in favor of the move. I shall lay before my readers the advantages that I conceive will result from having a General Assembly of North America.

I. It will give a greater influence to our Church, and her enactments and laws will come with more weight on her people and her ministers. Who amongst us, more especially in the Lower Provinces, does not feel that our courts are small in influence, and that by many our authority is sneered at. True, there is an appeal to the Church at Home, but her influence is confined to those congregations she still assists; and at best, although the physical influence may be great, the moral influence of a court which knows so little about a matter as the Church at home does about us, can be but small. Let us have that mechanism which our ministers, by their ordination vows, are bound to uphold, and which our

people show they dearly love by clinging to the Church through many a struggle, and influence and usefulness of our body will be itself known throughout the British-American dominions.

II. It is an advantage to every society have its mechanism as complete as possible; the more work required, the greater and more influential must be the power applied. This it may be objected: "We are weak, a large, expensive machinery would only be a dead weight on us; we might be better if we had not so many church courts, and if we waited till we were stronger before forming either presbyteries or synods." If we are weak, this argument is powerful, and may tell heavily against my proposition. In what does the strength or weakness of a church consist?—in her ministers, or in her people? We shall for once adopt the Scotch mode of answering a question by asking another. What is the church? Undoubtedly it is the people—those who profess to be followers of the standard and her Saviour. Her ministers are but her servants, for building her up, for leading her, and for leading her people to glory. Where, then, is weakness? What means cry raised by thousands for more pastors, an additional supply of laborers? Is the farmer or the merchant is weak that calls more hands to his farm or to his shop? Do we not find a sure proof that we are strong in the fact that so many people and so many congregations have stood under the banner of our mother church, while others have turned to lead them away, and while they have been devoid of a spiritual shepherd of their own? True, we are weak, as far as the number of our clergymen shows weakness. But in the last General Assembly, we strengthened ourselves. The reason that our young licentiates and our ministers are more fond of Scotland and the Church as it is in Scotland, is, where they find not the same laws, the same respect, nor the same powerful acting ecclesiastical machinery. As far as the country and climate are concerned, the North American Provinces may vie with Britain. And in the love for the Church of Scotland, the people here equal, if not surpass, the Scottish people. But the clergyman from Scotland, amidst all that is good, finds the Church here not as the Church at home. Let a General Assembly once attained, and this feature dies, and no attractions to the field are presented: the Church here might soon equal the Church at home in strength, in vigor, and in numbers. 'Tis in the strength of our Church here, as I have already referred to, that we have a foundation for the hope that at no distant period we will become a powerful body. For the supply of ministerial labors do the Church Courts exist—no other court is surely advantageous than this.

III. Union is strength. As we are at present, we are three different bodies. Each following its own course, framing its own laws, and following its own objects; which are in our

distinct, and may in some be opposed. Individuals can with far more effect raise every lever, when they unite their strength. If one attempt it now, another to-morrow, the third on a future day! Had the Church in Scotland consisted of several Synods, what would have been her position to-day; where would some of her Synods have been; where, for example, would have been the Synod which it may be supposed would have included the Highlands and Islands of Scotland. Nova Scotia had better look well to this. As a writer said in last *Recorder*, "A Venetian thinks rather too much of himself." If our parties become united, the weaker all's profits by a union with the stronger; surely the Lower Provinces would benefit in a union with the even now powerful Canadian Church. The great moving power in Edinburgh, with its active and zealous leaders, is the whole body of the Church in life and order. So would it be in North America, had a moving power there, with experienced, influential, learned and zealous superintendents. To all this an objection may be brought; namely we have heard it mooted: "That the faculty of travelling, and expense of a journey to an Assembly in Canada, would preclude attendance of Nova Scotia and New Brunswick members." Is there a member of the Church in either Province, that would not cheerfully contribute his mite for such a good to the Church? if so, he is unworthy of her. There a minister in her connection who would not sacrifice a little of the paltry wealth of this world for such a purpose, he deserves to be one of the members of the General Assembly of the Canadian Church. Not many years ago, a minister from the Highlands of Scotland would be out of pocket in attending the Edinburgh Assembly, as much as if a Nova Scotia clergyman were to cross the Atlantic for this purpose. And is this to be a drawback here? It was not so there. Were there some important opening for a Nova Scotia youth seen in the Canadas, would not every parent be found stretching every nerve to raise the means to convey him thither, and many would accomplish the distance themselves to have matters satisfactorily settled. Is it for the good of your son in worldly matters, that as a Christian you are most in duty bound to work? For your sons, and your sons' sons, do ye work in advancing the interests of your Church. But do we not look forward with sanguine hope to the time when these differences will be overcome, and a trip to Canada will be an every day occurrence? It is my earnest desire that the Synod this year will appoint some active committee, and proceed to act in the matter as being of vital importance to the Church: and no longer allow the active Canadians to keep pulling and tugging at us as if we imagined they were for our own good entrapping us. If it is not so, perhaps the laymen may be found ere long making their voice heard on the subject.

20th April, 1859.

CAUSTIC.

NOTICES.

The present number has been sent to all our ministers in Canada, hoping that they will be disposed to aid in increasing the circulation of this magazine. We believe that such an interchange of good offices would promote other objects of far more importance. The subscription is so small as to render the *Recorder* quite unprofitable as a temporal concern. This magazine is a pure missionary work of one of the smallest and most struggling churches in North America. Subscriptions can conveniently be paid by the transmission to Mr. Doull of Canadian dollar bills, which are of full value here.

"Transplanted flowers" will appear in our next number.

Such contributions as a correspondent in P. E. Island writes of would not suit this magazine. We render him thanks for his active co-operation and communications. Long may he live and flourish to give us plenty more!

We remind our friends that no communication is sure of insertion, unless it is in our hands by the 20th of the preceding month.

Unavoidable circumstances have delayed the publication of this number.

 THE CHURCH AT HOME.

Nearly £1000 have been subscribed for the erection of the monument to Principal McFarlane.

REV. MR. ALLISON has been ordained minister of the Middle Church, Paisley.

REV. THOMAS SLATER, Kilvenny, has been elected to St. George's in the Fields, Glasgow.

THE REV. ALEXANDER McLEAN, Inchture, has been elected to Wallacetown Chapel, Dundee.

THE CONGREGATION OF MARYHILL have petitioned the Crown, in favor of the Rev. W. S. Shanks.

THE REV. MR. FRASER, has been inducted into the Parish of Uig Mr. McRae of Stormway, preaching the induction sermon.

THE REV. MR. McINTYRE of Ibermary, has been inducted into the parish of Boleskine.

THE SCOTTISH UNIVERSITY COMMISSIONERS have resolved that in the matter of the Aberdeen Colleges, the classes in Arts shall be taught in King's College; the classes in Law and Medicine, in Marischal; the Library and Divinity classes being given to Kings. The Town Council has strongly disapproved of the measure.

THE REV. WM. GORDON of Kirkwall has been presented to Ruthwell.

DR. ROBERT LEE has answered at great length, and with great acumen, the charge of making innovation in the worship in New Greyfriars, Edinburgh. A motion for farther inquiry was carried.

TWO MORE CHAPLAINS OF THE SCOTCH

CHURCH are to be appointed to the army in India.

THE COMMISSION OF THE GENERAL ASSEMBLY met in February. The discussions related to the parochial schools, the principalship of universities and the annuity tax bill.

THE COLONIAL COMMITTEE advertises the Chaplaincy at Colombo, Ceylon, vacant, the salary being £450 per annum. Also, that a missionary is wanted for British Columbia, salary £300 per annum.

A MANUAL OF PRAYERS for social and family worship, has been prepared and published by a committee of the General Assembly.

PRINCIPAL TULLOCH has been asked to publish his lectures on "The National Reformers."

THE REV. DR. CUMMING of London, has preached at the Oratoria, Paris.

KINGSTON CHURCH SOIREE.—A soiree in connection with Kingston Established Church, was held on Thursday night in the Merchants' Hall, which was filled by a respectable assemblage, numbering about 500. The Rev. Robert Pollok, pastor of the congregation, occupied the chair. After an excellent and abundant service of tea, the chairman made a few felicitous observations in the course of which he referred to the subject of music, vocal and instrumental, on which he said he had his own views, although he was no enemy to improvement, and stated that there had been a little struggle between himself and the young people on this point, in so far as that sacred music was to be done away with that night, and there would be sentimental singing with an accompaniment. Mr. McGarvie made a statement as to the juvenile department of the Sabbath school, in which, he said, considerable progress had been made since last year, both in the number of scholars and teachers, which had been doubled; still, it was short of what it ought to be, considering what a large congregation they had, and the extensive held in the neighborhood of the church. Mr. M'Ilroy gave an encouraging report as to the progress of the Kingston Congregation Religious and Benevolent Society, whose object was to attend to the spiritual destitution of those in the neighborhood of the church, and transmit such sums to other religious societies as might be judged proper. The society had commenced operations last year. The congregation had been divided into districts, and collectors appointed to uplift subscriptions; twelve tract distributors had also been appointed, by whom latterly as many as 800 tracts per month had been circulated—a number which was expected largely to increase. £5 had been given to the West of Scotland Bible Society, from which Bibles were received to distribute to those unable to pay for them. Appropriate addresses were afterwards delivered by the Rev. Professor Hill, Rev. Messrs. Cochrane, A. M'Lean, Leiper, and others, and the proceedings were en-

livened by a number of select and tastefully executed songs from Messrs. John M. James Scotland, senr.; James Scotland, A. Fleming, and R. M. Walker. Mr. S. presided at the pianoforte.

DEATH OF THE REV. PATRICK BREWSTER OF ABBEY PARISH, PAISLEY.—On Saturday afternoon, this well-known clergyman breathed his last at his residence, near Paisley. Some time he had been laboring under distress of the heart, and unable to discharge regularly his ministerial duties. During last week his state became more alarming; and his brother, Sir David Brewster, was, on Friday, summoned to his side. On Saturday, the power of the disease seemed somewhat lessened, Mr. Brewster rose and dressed; but at seven o'clock in the afternoon, when about to take of food, he suddenly expired. He was above seventy years of age, and had been minister of the Abbey Parish since 1818—the date of his ordination. He was twice married.

The name of Patrick Brewster is only too well known to the public. The peculiarity of his political opinions, and the energy of his character, led him into discussions and movements from which he would have been glad to have stood aloof. He joined the cause, in the days of the Chartist agitation, with those who held extreme views; and carried the expressions of political feeling so far as once to incur the severe penalties of the Church. His combative temperament led him into extremes which were to be deplored; the roughness of his character forced him when opposed to appear in a light far from enviable; his pertinacious adherence to his peculiar dogmas, and a great power of sarcasm which he used not sparingly, alienated from him many of his friends. But over the failings of Mr. Brewster, we willingly draw the veil, and honor him as a man of high talent, indomitable energy, and only too steadfast consistency—as a clergyman whose ability would have been of great service to the Church, had it not been employed too often on unworthy aims.

THE REV. DR. LEISHMAN, Moderator of the General Assembly, and the Rev. Dr. Hall, Convener of the Colonial Committee of the Church of Scotland, had an interview with the General Peel at the War Office, and with E. B. Lytton at the Colonial Office, Dowry Street, on Tuesday week.

ST. COLUMBAS CHURCH, GLASGOW.—On Thursday week, the Rev. Neil Strachan was inducted as assistant and successor to the Rev. Dr. McLeod. The services on the occasion were conducted by Dr. McLeod, Barony. He preached a powerful and appropriate discourse from Numbers, xiv. 21. "all the earth &c." In the forenoon of Sabbath, Mr. Strachan was introduced to the congregation by the Rev. Dr. McFarlane, of Arrochar, who preached for his text, 2 Thes. v. 12. 13. The reverend doctor took occasion to allude in very affecting terms, to the eminent services rendered

Church by the aged pastor of the congregation, and urged upon his hearers the duty of giving upon their young minister the same affection and esteem which they had so long cherished towards Dr. McLeod. The discourse, which was in Gaelic, was characterised throughout by that fervor, and eloquence for which the Dr. is distinguished. In the afternoon, the services were conducted by the Rev. McGregor, High Church, Paisley, who opened from the very appropriate text, Ezek. III. 7. 11. The discourse was marked by that impressiveness which have rendered McGregor so eminently useful among his congregation. In the evening, Mr. Strachan, new minister, preached to a very crowded attentive audience from 1st. Cor. II. 2. a very able and thrilling discourse more than realised the high expectations entertained of him, not only by the congregation, but by the brethren who knew him, as one of the most promising hopes of the church. His congregation lately held a soiree, for the purpose of presenting a token of welcome and encouragement to the Rev. Neil Strachan, recently elected assistant and successor to the venerable pastor, Rev. Dr. McLeod.

PRESBYTERY OF KINCARDINE O'NEIL.—The Presbytery met at Midmar to moderate a call, in favor of Rev. Edward Lumsden. There was a universal willingness to sign the call, and no objections being offered, the Presbytery sustained it, and took the necessary steps for expediting the settlement.

PRESENTATION TO THE REV. MR. ARCHIBALD, NEW MONKLAND, (LATE OF RICHIBUCTON, N. B.)—On Thursday last, a deputation of the heritors of the parish, and members of the Monkland congregation, waited on the Rev. Mr. Archibald at the manse, and presented him with a portrait of himself, and also a portrait of Mrs. Archibald, and their son, (life size) by Mr. Levack, of Ardrice. The deputation consisted of the following gentlemen:—William Black, Esq., Whitehiggs, N. Symington, Esq., J. P.; David Mitchell, Banker; Thomas Chapman, Esq., Comberhead, and John Colquhoun, Esq. The portraits were presented by Mr. Black, Whitehiggs, who stated that the agreeable task had devolved upon him, as being the oldest member there present of Mr. Archibald's congregation. He said—I have been all my life connected with New Monkland Parish Church. I was baptized in it fifty years ago by the Rev. Dr. Begg—a man of great abilities and popular as a preacher; indeed, Dr. Begg's talents were so great, that it was generally feared that no successor would be found worthy to fill his place: yet I am happy to be able to say that Mr. Archibald is now, after being thirteen years minister of the parish, as much loved and respected as was his honored predecessor, and the congregation as numerous and respectable as I ever remember to have been. Mr. Archibald's charities are very numerous, and they are so unostentati-

ously performed that they are not so generally known as they deserve to be. Few, very few indeed, receiving his gifts know anything of them: but I have many opportunities of hearing expressions of gratefulness from those who have been aided in many ways by Mr. and Mrs. Archibald. Mr. Archibald is nobly aided in the good work by Mrs. Archibald. It is not generally known that Mrs. Archibald keeps a school in the manse, where herself and daughters educate the children of the poor,—and not only children, but grown up people, whose education has been neglected in their youth, are taught by her to read and write,—and not only taught, but frequently fed and clothed. This is not widely known, but it should be known, to stimulate others to do likewise. Mr. Black concluded his address by a few words to Mr. Archibald's family, and then presented the portraits. Mr. Archibald made a very feeling and appropriate reply, in his own characteristic and talented way. After the presentation, a party of about twenty sat down to dinner in the manse, and spent the evening in a manner so agreeable that it will not soon be forgotten by those present.

LAY PREACHERS IN THE PULPIT.—At a meeting of the Presbytery of Aberdeen, on Thursday, Dr. Paul called attention to a public announcement, to the effect that Mr. Ray M'Donnell Grant of Arndilly, and Mr. Reynald Redcliffe, would preach in certain churches; amongst others, in the South and Greyfriars churches. with regard to Redcliffe, he believed that he was not even a member of the church. He intended to bring a motion upon this subject before the Presbytery, because he believed this practice to be unconstitutional, and contrary to the laws and practice of the Church of Scotland. Dr. Paul, as showing his grounds for such a motion, proceeded to read from the Standards and Acts of the Church, bearing upon the subject. Mr. Dewar, (South Church,) said he was obliged to Dr. Paul for the information now given, and he trusted, he (Mr. Dewar,) would improve by it. Mr. Wilson, (North Church,) also acknowledged that he had been previously ignorant upon the subject; but in future, he would regulate his conduct effectually by what was constitutional. Mr. Smith, (Greyfriars,) wished to speak upon the subject; but it was intimated that he would be heard when the motion was regularly before the Presbytery. Dr. Paul put a question as to when the Presbytery should discuss the question. If they received any assurance that these irregularities would not be continued, there was no necessity for pressing the motion hurriedly. He was quite willing that there should be time given to compose their minds. Mr. Dewar said, "So far as I am concerned, I promise that these irregularities shall cease." Mr. Smith said, "I will make no such promise." Dr. Paul said, "It will be necessary to have an early meeting, then, I fear." Dr. Forsyth said, "I am really sorry to hear Mr. Smith speak thus." Mr. Smith said, "I am quite ready to defend myself, and I believe it

would be an offending against God to give up this." It was then agreed, that the Presbytery should meet on Thursday next for consideration of the rules anent induction of clergymen, after which Dr. Paul's motion will be taken up.

MISCELLANEOUS.

THE SCOTTISH MONTHLY VISITOR TRACT SOCIETY has, during the last year, distributed 2,237,000 tracts.

TO EBENEZER ERSKINE a monument is to be erected at Stirling.

THE BRITISH ASSOCIATION is to meet in Aberdeen.

LONDON in 1858 is equal to *three* Londons in 1801.

THE HON. SAMUEL CUNARD has received the honor of baronetcy.

THE WIFE'S SISTERS' MARRIAGE BILL has passed the Commons.

THE WIDOWS' AND ORPHANS' FUND of the Free Church in Canada amount to £6000.

A SOUND PROPOSITION.—The congregation of St. Andrew's Kirk, New Glasgow, is procuring a bell, which is to cost £120. For many reasons there is sense as well as sound in this proposal.

THE JUBILEE OF THE REV. JOHN SPROTT was celebrated at Musquodoboit on the 23rd March. The proceedings were very interesting.

THE ANNUITY TAX BILL has passed the second reading in the House of Commons.

A Colony of Romanists, 10,000 in number, with their priest at their head, have renounced the authority of the bishops, and separated from Mother Church, in Canada.

3000 priests are at this moment under the surveillance of the police, in France.

Ann McRae, Avernish, Lochalsh, lately died, aged 116 years, and Murdoch McRae, Abernig, same parish, died March last, aged 106 years.

Mr. Currie, the sculptor of the (Mungo) Park Monument, recently inaugurated at Selkirk, is also engaged with a monument to James Hogg, at his birthplace, Ettrick.

800 slaves were massacred as a sacrifice on the occasion of the death of Gezo, the slave king of Dahomey.

Out of four competitors for first-class prizes at Oxford, two honors were gained by Mr. B. Munro, Stirling, and Mr. Sellar, St. Andrew's. The highest prizes awarded at Cambridge have been obtained by Mr. William Jack, Aystin.

The late George Combe, is discovered to be the Author of the "Vestiges of Creation," Robert Chambers being only an accidental corrector of the press.

Lord Clyde, (Sir Colin Campbell) is a regular worshipper at the Church of Scotland, army station, India.

Principal Tulloch, St. Andrews, delivered

the last of a series of lectures on National Reformers, in Edinburgh.

Alexander Munro, M. D., F. R. C. P., F. R. S., died lately at Edinburgh, aged

The 69th Anniversary of the Glasgow Society of the Sons of the Clergy of the Church of Scotland, was lately celebrated in Glas

For the "Monthly Record."

HOME MISSION SCHEME.

1859.

Feb'y. 28, Balance in hand, £38 1

YOUNG MEN'S SCHEME.

Balance in hand, £50 4

BURSARY FUND.

Collections already advertised, £36 9

WIDOWS' FUND.

Collections already advertised, £37 10

SYNOD FUND.

Balance in hand, £2 6

INDIA MISSION.

Collections already advertised, £1 2

Collection St. Andrew's Church, £5 2

Collection St. Andrew's Church,

New Glasgow, £4 0

£10 5

BURSARY FUND.

Collected, Barney's River Congregation, per Rev. Mr. Mair, £1 0

SYNOD FUND.

Collected, Lochaber Congregation, per Rev. Mr. Mair, 0 9

Pictou, May 2nd, 1859.

W. GORDON,

Treas

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 Rev. Allan Pollok, New Glasgow.