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THE MONTHLY RECORD

OF THE

Church of Scotland

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No. 4.

"LE I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps 137, v. 6.

SERMON.

By the Rev. James Craik, D. D., Minister of St. George's, Glasgow.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 Cor. iii. 18.

SOME privileges promised to a believer are so exalted that there are times at which he is overawed by their magnitude and importance. They seem to lie beyond the reach of his possible attainment. In their enjoyment there is involved a complete change of principle and feeling. New views are imparted; the desires are directed to objects in which, naturally, there is no deep and abiding interest; possessions that had been fondly treasured, are regarded with indifference; the acquisitions of persevering effort and successful labour are resigned; and another aspect is given to the various pursuits to which the energies had been directed. It is difficult at first to see by what agency this can be accomplished; and thus it is that privileges connected with a change so decided, bewilder by their magnitude and elevation. The words of the apostle describe one of these extraordinary privileges: "Changed into the same image from glory to glory." Creatures with all their weakness, ignorance, inherent sin, and actual transgression, are said to be raised out of that prostrate condition in which they lie, and invested with the highest distinction of which it is possible to form a conception. When this is effected, the thick crust of iniquity that had long been hardening, has been broken up and cast away; and sinful practices abandoned, perverse affections mortified, the

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powers of intellect strengthened, the whole nature that had been stained by sin, now clothed in the beauty of holiness,—give clear proofs of a great renewal. Spiritual death had passed over the soul, and seized with its cruel grasp every energy for good, thus changing love to God into hostility, and confidence into suspicion and distrust. Now there is that pure, elevated, and active exercise of every faculty to which the name of LIFE— even such life as accompanies likeness to God—alone can be applied. The bright renovation which sinners undergo, is exhibited by a striking and familiar figure, when it is said, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold,"—suggesting the thought of release from defilement, and a soaring in unencumbered flight amidst the glorious sunbeams of a cloudless sky; but how feeble are all such images when we endeavour to form a conception of that surpassing elevation which they enjoy, who, in putting on the new man, which after God is created in righteousness and true holiness, are in very truth made like to God. In Him we are taught to see, in harmonious combination, and to an infinite degree every conceivable perfection!

The apostle introduces this statement of a believer's privilege at the conclusion of a passage containing a comparison between "the ministration of death" and "the ministration of the Spirit." He does not deny the glory of the former dispensation. Compared with the impenetrable darkness of those who are altogether ignorant of God, or even with the obscure and glimmering rays of the very

earliest of the Divine revelations, the knowledge of Divine truth enjoyed by Moses was important and comprehensive. It was, in all respects, admirably accommodated to the condition of that people to whom it was addressed; and while it contained the elements of all highest truth, it formed a suitable preparation for that full and satisfying light destined to burst on the world under the coming dispensation. Admitting its importance, the apostle affirms, that "if that which was done away was glorious, much more that which remaineth is glorious." Inasmuch as new privileges are conferred through the Gospel, and there is no veil covering the faces of believers preventing a spiritual discernment of the truth, it is the high prerogative of the Church to declare, "We all, with open face beholding as in a glass the glory of the Lord, changed into the same image from glory to glory, even as by the Spirit of the Lord."

In examining the blessings of which the apostle here speaks, I propose to consider, *in the first place*, the peculiar distinction conferred on a believer, inasmuch as he is enabled to "behold as in a glass the glory of the Lord;" and, *in the second place*, the consequences resulting from this distinction,—viz., that he is "changed into the same image from glory to glory."

I. Let it be remarked at the outset, that throughout every step of a believer's sanctification we are required to recognize the unsleeping agency of the Spirit from on high. By His presence, and powerful, yet unseen, agency, He effects at once the understanding and the heart, while, at the same time, surrounding with a peculiar light the various truths to which thoughtful attention may be directed. Whether we render the last clause of the verse, "as by the Spirit of the Lord," or, "as of the Lord the Spirit," we gather from it a confirmation of this important doctrine. The agency of the Spirit is essential. A vast undertaking has been devised and executed. A stupendous and glorious monument has been erected to the Divine holiness and mercy. It is bright throughout, to all highest intelligence, with clear manifestations of interesting truth, and rich discoveries, bearing on the most important subjects of inquiry which it is possible to investigate. But who are the persons by whom the nature of this vast undertaking must be understood? What is the condition of those invited to the privilege of contemplating the manifestations of God in the scheme of redemption? Are they originally gifted with that discernment, which, by the exercise of an inherent power, penetrates into those spiritual treasures that lie enclosed in this glorious scheme? or is it not in accordance with Scripture and observation to affirm, that the very sinfulness which makes redemption precious to man, has also reduced him to a state of blindness to all spiritual truth, which no power less than the operation of Divine grace is able to re-

move. It is never to be forgotten, that they require to be enlightened whose minds the god of this world hath blinded; that in consequence of this having lost that condition in which they were originally formed, they are destitute of the capacity which is needed for the very perception of the Divine holiness; that there hangs an obscurity around all their views of the objects which faith discloses; and that by no native energy can this obscurity be dispelled. There may be many an enlarged and valuable attainment in the regions of merely intellectual research, without the assistance of spiritual agency. Even in his state of sad estrangement, man has not wholly lost the power of tracing the hand of God in His works of visible magnificence. Surveying this vast universe as a temple hung with the greater and the lesser lights—gazing on its massive pillars, and capacious arches, and fields of rich and gorgeous splendor—earnest intelligence in its thoughtful spirit, although the eye has been dimmed by the power of sin, may reach to a clear perception and acknowledgment of the Divine omnipotence. But a discernment of that truth which makes wise unto salvation, demands a clearer vision. It cannot be enjoyed, unless the power of Divine grace has been sent down from heaven. That special gift was early promised. In the very infancy of the Christian Church the pulse of life that throbbed within it was made to beat by the copious outpouring of the Spirit's influence. "Great grace was upon them all." Our Lord ever contemplated the fulfilment of the promise of the Father as the grand and effective agency by which the weak and blinded hearts of His disciples would be strengthened and enlightened. He saw that the enjoyment of this strength and light would secure the extension of His kingdom, inasmuch as His followers would be ever gladdened by more comprehensive views of His person, His offices, and His glorious work. When Christ made to His disciples the perplexing announcement, "it is expedient for you that I go away," he instantly added, in explanation, the assurance, "If I go not away, the Comforter will not come to you;" and of that Comforter He still says to His Church, as He said to them, "He shall glorify me; for he shall receive of mine, and shall shew it unto you."

The necessity, then, of spiritual influence must ever be recognized. Without the cordial admission of this doctrine, it is impossible to approach the examination of the truths of revelation in that state of mind which the apostle describes by the terms, "with open (or uncovered) face." Now, why is this? The truth exists. There never was a time, back in the depths of earliest being, at which it could not have been asserted that God is, and that to Him there belong all glorious attributes in infinite perfection. But in consequence of the natural aversion which sinners feel to the brightest forms of excellence, there

is a reluctance to look to the proofs of the Divine glory that lie hidden until the Spirit reveals them; and there is thus a barrier to the reception of the truth. The Gospel of our Lord Christ Jesus does more than remove this barrier. Under its guidance the disciple comes to the examination of the truth "with open face;" not only from the enlightening power of that grace which withdraws the veil, but also because the dispensation of types and shadows has given place to the dispensation of actual and visible accomplishment. The earliest discernment of truth from heaven could not fail to be in some measure glimmering and imperfect. There was doubtless the promise in varied forms of a coming deliverance; and even amidst the stern sanctions and minute enactments of the law, the softened radiance of mercy was seen to mingle; but still it was a time of unsatisfied longings, when the real nature of blessings into which there was a desire to penetrate, could not be completely understood. The deficiency arose from two causes: To a perception partially obscured, there was presented only a shadow of good things to come. The spiritual power of discernment was not yet largely given, and the transactions that were typified had not yet been accomplished. But there is a striking contrast between this dark and confined condition, and the light and freedom which they enjoy who are enabled "with open face to behold as in a glass the glory of the Lord;" for we find in the Gospel, fully understood, the facts and doctrines which as a mirror reflect this glory. They have been treasured up, and their light shines forth for our instruction. As the telescope reveals by its reflective power the orbs that lie far beyond the range of our vision, and enables us to classify and arrange them according to their brilliance and magnitude, so the truths of the Gospel are the instruments whereby a knowledge of the glory of God is conveyed to believers. That glory is beyond our highest conceptions. It lies in regions into which no mere intellectual discernment may penetrate. Spiritual, infinite, and unchanging, it is covered to our natural perceptions with clouds; and all the truths connected with it, which, in our own strength, we are able to discover, dwindle into cold and lifeless theories that never kindled one warm emotion, or prompted to an act of service expressive of real veneration for the Supreme. We cannot imagine the possibility of this glory in our present condition being made known to us directly. We are destitute of the faculties which such a manifestation would require. But the more minutely we examine the nature of redemption in its history and its grand design, we find that the whole work of Christ is a reflection of the Divine glory; and we are thus made acquainted with it in the only method of which our nature and our position admit. Much that was beautiful and attractive in itself may be traced in the life of Jesus

during the days of His flesh, when we think of His early docility and submission, His dedication of every energy to that work which the Father had given him to do, His generous endurance of protracted trial and affliction, the words of kindness, and affectionate counsel, and tender sympathy, by which He poured forth so copiously a fountain of purest happiness to all by whom He was surrounded, and His gracious exercise of that Divine power by which diseases were healed, and sorrows soothed, and even the dead restored to the afflicted and bereaved. But we are invited to see, in every act of His short and busy life during His public ministry in Judea, crowded as it was with expressions of all highest and most servicable goodness, a part of that mirror which reflects some of the glories of His divinity. And when the Spirit uncurtains the truths embodied in His sacrifice, and in the exercise of faith the believer gazes on the cross—tracing in that scene of mysterious suffering the solemn attestation which it bears to the sinfulness of man and the holiness of God; to utter powerlessness on the one hand and to omnipotence on the other; to the severity of the punishment justly merited, and to the overflowing mercy that has made for itself a channel by which to gush forth, marking the light of that which is divine, as it is magnified by contrast with the sin and the darkness of poor humanity—a clear discernment is given of large and arresting truths, that reflect with the greatest fulness the glory of the Lord. It is thus that revelation, supplying instruction respecting Christ, becomes a mirror in which we see the Divine attributes reflected. The brightness of the Father's glory, and the express image of His person, the Son of the Highest is clothed in all graceful and attractive qualities, to a degree of infinite perfection, and with a lustre so surpassing, that they dazzle by their richness and intensity. No created eye can look on their effulgence. But when our Lord condescended to come down and dwell on the earth, He made provision for imparting perceptions of His glory, not by diminishing in any way its inherent splendour, but by embodying in action the qualities of which it is composed; and thus exhibiting it under an aspect which softens its overwhelming radiance. **THE LORD IS INFINITE IN WISDOM.**—How rich a fountain did Jesus keep ever flowing, whether when He spiritualized and extended the enactments of the law in His more regular discourses, or spake in parables, or held familiar converse with His disciples! **THE LORD IS INFINITE IN POWER.**—Diseases healed, evil spirits expelled, energies restored, yea, even the gates of the tomb burst open, and the dead brought forth,—in these we see the glory of that power reflected. **THE LORD IS INFINITE IN COMPASSION.**—The ear that listened to the parental entreaty on behalf of a dying child, the look of pity on the man that had a withered hand, the tender sympathy for

the mother following the bier of her son, and the life-giving command, "Young man, I say unto thee, arise,"—these reflect the boundless compassion of the Lord. His gracious LOVE embraces within its ample range all the sons and daughters of affliction; and every believer knows, that this great High Priest is touched with a feeling of his infirmities; but that Divine affection is disclosed to us with a touching gentleness when we stand beside the tomb of Lazarus and see that "Jesus wept." And do we not find the truth, that THE LORD IS INFINITE IN HOLINESS, reflected in that steadfast resolution which Jesus maintained to accomplish the mission for which He came—in His stern repugnance at every form of evil—and above all, in the sacrifice which He offered on the Cross? We have here the consummation of his great undertaking. In the scene on Calvary, were all the comprehensive principles of the work of redemption luminously displayed. Our Lord, we cannot doubt, looked to His death as a bright manifestation of the Divine holiness, when He said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee!"

And let it not be forgotten that, for the discernment of the truth thus reflected, it is requisite that there be the exercise of a lively faith. Unless the record be believed, the facts which it contains convey no instruction as to hidden and higher truth. There is ample room for the exercises of faith, in receiving the lessons which the visible is calculated to teach; in rightly reading the life of the Man Christ Jesus, and penetrating into the deep meanings with which His history abounds; in rising from the Lake of Galilee or the streets of Jerusalem, to the abode of a Divine uncurtained glory.

II. It is by the means of this discernment of the reflected glory of the Lord, that the sanctification of believers is promoted; and I now proceed to inquire, *in the second place*, into the progressive development of sanctification in those who, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.

Shall it be affirmed, that sinners in their unregenerated state are possessed of qualities which enable them to look in the mirror of the Gospel, and thus to behold in a glass the glory of the Lord? Can this power be exerted while the heart has not yet been in the slightest degree renewed, and the disposition to love and to practice iniquity remains unchecked? My friends this cannot be. The first glimpse that had been obtained of the glory of the Lord, as it is reflected in the Gospel, has, of necessity, been accompanied by deliverance, in some degree, from the power of sin. If only one link of the chain has been broken, the perception of the Divine glory will be dim and limited; but even as the admission of one streak of day's dawning

light makes some invasion on the universal darkness in which sun, and earth, and ocean had been clothed, so the most limited view of the glory of the Lord gives unquestionable assurance that the empire of sin within the heart has begun to be invaded.

This truth lies at the foundation of the statement, that believers, beholding as in a glass the glory of the Lord, are changed into the same image. The state of mind that rests satisfied with a mere knowledge of the qualities which Christ displayed, and of the transactions which make up the history of redemption, is not of necessity accompanied by this commencement of holiness. The man who has not yet received any disposition to renounce sin, and to cultivate pure and heavenly affections, may be able to form some conception of the humility and patience, and meekness, and unwearied love by which the life of Jesus was uniformly pervaded. But this is not to behold as in a glass the glory of the Lord, to have a comprehensive discernment of redemption-blessing in its revelations of the justice, holiness, truth, and mercy of God. It is this kind of discernment which sin obstructs. Like a dark curtain it hides from the sinner the face of God. To a certain extent this curtain is withdrawn as soon as the attainment of holiness has begun; and, then, the foundation having been laid, the believer is enabled in thankfulness to declare, "He brought me up out of an horrible pit, out of the miry clay; and set my feet upon a rock and established my goings;" for he has now the assurance of having reached the right position for being constantly changed more and more into the image of the Lord. By the application of a very simple law, this resemblance is attained. It is the law by which every one acquires the qualities which he contemplates with deep interest and increasing admiration. In this spirit, the believer, as soon as his sanctification has commenced, cultivates more minute acquaintance with the character of Christ, and the graces which He displayed; and as he sees the glory of the Lord ever more clearly reflected, he acquires a greater resemblance to that image into which he is predestinated to be conformed. He looks, for example, to that love which Jesus manifested; and marking its deep and gentle tenderness, the more fully he sees and spiritually discerns this love, the elements of the same kind of love are planted more deeply in his heart; and in its strength and benevolent activity, it is ever more completely attained. And when he traces the beautiful reflections of that glorious holiness which transcends all reach of conception; and, while it stamped with its peculiar character every word and action of our Lord, gleamed forth in lines of ever-enduring light amid the deep humiliation and sufferings of the cross, the assimilating process which had commenced, extends also to this high attainment; and he begins to think it possible to

yield obedience to the injunction, "Be ye holy, even as I am holy." "Beloved," says John, "now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." But even in this darkened valley some likeness may be reached, because even here we are enabled to behold as in a glass the glory of the Lord. Have you, my friends, seen that glory reflected in the Redeemer's work, and in every word of that testimony which God has given respecting the nature, the means, and the unspeakable importance of salvation? Have you seen such glory in the marvellous union of highest power with deepest humility; of lofty sovereignty, as the Eternal King, with submission, as an oppressed and afflicted sufferer; of almighty energy, as the Lord of life, with the feebleness that languished and died upon the cross? If these views have been revealed to you, what, let me ask, have been the practical results? How far has your sanctification been advancing? You have enjoyed opportunities of manifesting that love which in Him appeared in such attractive beauty: has your love, like His, been ardent and enduring, and self-denying, and comprehensive in its range? You have had trials summoning to endurance, (how immeasurably inferior to those which He endured!)—have you, like Him, been patient and unrepining? You have been assailed by temptations, and that spirit by whose stratagems Jesus was beset, has endeavored to get an advantage of you;—are you able to say, in the strength of the Lord, "Get thee behind me, Satan?" Or, if worldly attractions are placed in abundance around you, and from the circumstances of your condition, your position, success, and natural inclination you feel disposed to yield your heart to such idolatry, are you able to repress every such disposition by the remembrance of the truth, "Thou shalt worship the Lord thy God, and Him only shalt thou serve?" Have, you, in short, reason to believe, that you have at least begun to make progress in the attainment of a resemblance to the Lord,—in being animated by the Spirit of the meek and lowly Jesus, and directed by His wisdom,—having reached, in some degree, to His holiness, submission, unshrinking firmness, devotedness to duty, undecaying love, and comprehensive obedience, so that there are times at which each is able to declare with the apostle, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me?" Shall not they of whom Christ has said, "The glory which thou gavest me I have given them," be permitted, without presumption, declare, "Of His fulness have we all received, and grace for grace?"

Such are some of the views suggested by the assurance that believers are changed into the same image. Let me now turn your thoughts, in conclusion, to the lofty and capa-

ble views of a believer's advancement, suggested by the words, "from glory to glory." The followers of Jesus go from strength to strength. With new aims, new energies are imparted. Every difficulty surmounted—every dark impression removed—every fleshly enjoyment of light in the Lord, paves the way for reaching a more commanding elevation. The clouds disperse, and beams of ever-brighter effulgence burst forth as the promise is fulfilled, "Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." Such over-growing resemblance to the image of the Lord, we cannot fully grasp within the highest reach of our conceptions. But how lofty a view does it suggest of the treasure which Christ bestows in the immortal hopes which He awakens in His followers! This progress from glory to glory,—does it not tell you of a time when, from that place of nearness to the bright and exalted holiness which surrounds the throne of God and of the Lamb, you will look back on your present attainments as comparatively worthless, and wonder at any satisfaction you have found within an enclosure so dark and limited? But what shall be the effect of this animating hope? Shall it not stimulate to increased activity, and fervent prayer, and the diligent employment of word and ordinances? Can they loiter or be contented with sluggish and encumbered progress who are destined to advance from glory to glory,—wave succeeding wave in endless succession, while the tide rolls on in a boundless ocean of light, and love, and holiness, and life? Oh! my friends, by that glory of the Lord which you are invited to behold,—which you see reflected, in the record of the words and works of the Man Christ Jesus, descending from the brightness and purity of heaven that He might mingle with the darkness and pollution of a sinful world, and in the complete accomplishment of His high enterprise,—that glory which throws a flood of imperishable light over the scenes of His suffering, and conflict, and triumphant victory,—by that glory I now exhort you, as you rejoice in your Christian discipleship, to forget the things which are behind—to reach forth unto those things which are before—to aim after the highest possible attainments—to press on to the full assurance of hope—to seek even on earth that purity, and truth, and comprehensive obedience, and love to God and to man, which Paul sought when he pressed toward the mark for the prize of the high calling of God in Christ Jesus. The season of incessant warfare, of earnest purpose, and partial performance, is passing rapidly away. Days and months of pain, or of enjoyment; years clouded with depression, or gladdened by affection and successful labour, tell us, in their departure, that we too shall soon be removed. But let us rejoice, that when this place of sight, and of actual experience shall be resigned, we are permitted to anticipate the

perpetual accession of glory, that shall be given when faith and hope have passed away, as the soul is introduced into heaven's blessed realities. With trembling reverence would I think and speak of a glory which no imagination can grasp, and no language can describe. Its brightness, indeed, has been, in some degree, revealed to us. Images of material splendour have been exhausted in unfolding to us its surpassing magnificence. We have been told, that the street of that city—the New Jerusalem—is of pure gold, as of transparent glass. All that encumbers, all that obstructs direct and immediate communion with God, shall be removed,—“I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.” And such is the light perpetually issuing from the Divine glory, that the city has no need of the sun, neither of the moon to shine in it; the gates of that city are ever open, for they “shall not be shut at all by day;” and times of peculiar watchfulness are unknown,—“There shall be no night there.” In a sense far more exalted than was ever experienced on earth, “Salvation shall be for walls and for bulwarks;” and as endless ages roll on, every capacity for taking in all highest happiness shall be enlarged, and from God the redeemed shall ever draw the blessedness of increasing light and brighter holiness, and greater conformity to His likeness. But it is impossible to describe this glory, rising by endless progression until believers sit with Christ upon His throne. There are sights of material beauty that regale the eye; and when we gaze on earth's rich, or rugged scenery, or scan the firmament with its rolling orbs, or linger with arrested interest on the works by which genius has won for itself a cherished memory, we willingly acknowledge that there is much which the eye hath seen; there are tones of sweetest melody to the ear, and strains of sadness, and affection, and deep devotion, that open up floods of gushing sensibility, and speech with its strength and its tenderness, expressing and awakening every changing emotion, and teaching most precious truth, and, therefore, is there much which the ear hath heard;—there are feelings of which the heart is conscious, and joys and sorrows that it knows in infinite variety, and passions, too, that glow within it, and strange fluctuations of desire and affection, and terrific visions of darkest evil disclosed to it, when with desperate wickedness it breaks in on unhallowed fields, and therefore is there much which hath entered into the heart of man; but whether we look to the present or the future life of a believer, “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love Him.” It is the privilege of the enlightened followers of Jesus to repeat with the apostle, “God hath revealed them unto us by His Spirit;” for it is only in the enjoyment of the inner light that

there can be any discernment in time, or in eternity, of the deep things of God. Seek with restless importunity that inner light. Then will you see,—then will you be changed into the image of the Lord: and then, even on earth, with its doubts and fears,—its trials of faith, and seasons of sad desolation,—you may be enabled to form some conception of that progressive clearness and enlargement of view, and increase of love, and brighter holiness, which, in union with the blessedness of perfect life, render heaven the consummation of all highest conceivable happiness.

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FOR THE MONTHLY RECORD.

The Falling Snow.

GENTLY and softly falling.

On roof, and tower, and tree,
Crowning the lonely mountain,
Mantling the spreading sea;
The snow-flakes through the ether.
On white wings flutter down;
An ermine robe of beauty,
For hamlet, moor and town.

So swiftly and so softly,

Like spray from limpid looms,
As if God's holy angels
Had stirred their downy plumes;
And thus the radiant lustre,
Soft floating from their wings,
Down through the snow-flakes shimmer,
To us the symbol brings.

When sunshine lights the mountains,

And flecks the valley land,
Till lake, and tree, and river,
As things of glory stand;
Then as the snow's white fingers,
The shining earth caress,
We think of Love's crowned fulness,
And call it bridal dress.

But when the silence shadow,

Darkly the earth in dreams,
Here in the cold grey midnight,
A winding sheet it seems,
When earth lies pale and silent,
Beneath night's spectral dread,
The snow-flakes fall as cerements,
To shroud the stirless dead.

Not less as deeds of mercy.

Pure as the dew of heaven,
White as the globe—like manna,
To Israel's children given;
Each flake a tiny feather,
Like hopes the humble lift.
These build up Love's sweet fabric,
Those form the sun-lit drift.

Like Charity they cover

The rough, bleak spots of earth,
Like Love they guard and shelter
All things on Nature's hearth.
Bare moor and desert forest,
By beauty's guise entralling,
In white, calm rest resplendent,
But loveliest when falling.

Old as our earliest childhood,

New as love's peerless grace,
Dear as the pleasant coming
Of some familiar face;

Pure as the white-winged image,
Of Him whose stores are full,
Who scattereth frost like ashes,
And giveth snow like wool.

So seems the downy rustle,
So gleams the silver sand,
So shines the ermine mantle,
Spun by the snow's white hand;
Dream of the early innocence
That dwelt in Eden's bowers,
Type of the glorious raiment,
We hope may yet be ours.

HALIFAX, MARCH, 1863.

M. J. K.

Notes and Impressions of a Missionary Tour in Shetland.

I MAY take this opportunity of saying a word or two about the difficulty of travelling in Shetland, premising, however, that I was there in the best of weather, and was told on all sides that I could form no conception of some parts of Shetland in winter. Travelling by land is very much confined to riding on the well-known ponies of the country. In Lerwick are a few private carriages, and the roads in the neighbourhood are excellent; but carriages are, I believe, unknown out of the capital, and in many of the islands there are no roads whatever. However, the turf is so dry and springy that for a ride on a summer day, a metalled road would be anything but an improvement. In former days it used to be said that ponies in Shetland were half-wild; and I think it is Sir Walter Scott who speaks of the custom of travellers to catch first of a herd he could find on the hill-side, ride with it as far as he wished, and then leave it to discover its way back by the fine instincts of nature. If this were ever true in Shetland, it certainly is not so now; in fact, the ponies are in many of the islands the source of their chief wealth, and bring, even in Lerwick, considerable prices. A large number of them are needed to carry home peats from the hill, which is in some places almost a summer's work; and very picturesque, at a distance, is the long line of ponies, with their *muyshas* and *cayshas* carrying loads of peats; finding their way in single file down the steep side of a hill, one boy leading the first of the line, and reminding us of the pictures of the Spanish mules, with their burden crossing the Pyrenees. These little ponies are wonderfully swift and hardy. Two of our friends rode one afternoon from Lerwick to Hillswick, some forty miles, one of them leaving after three o'clock and reaching his destination after eleven that evening. Fancy beginning a ride of forty miles at three o'clock! The only difficulty in travelling with these animals is how to manage with luggage. I have a letter from the missionary who has been recently sent to the parish of Walls, saying that he arrived safely, but had left his portmanteau in Lerwick, and

could hardly say when it would reach him. It is also not very easy to catch the ponies after they had been set loose. Naturally preferring the liberty of the green field to the companionship of a rider, they are very unwilling to be caught. We were selfish enough to enjoy a hearty laugh at the expense of a friend who went through the process of catching our ponies as well as his own, his plan being (and I am told an excellent one, and perfectly safe) to steal up behind the unsuspecting pony in the field, suddenly to seize its bushy tail, and hold on very vigorously till the animal submits to be held in a pleasant quarter. It really must have been provoking to a friend, who (in a shower of rain too) was holding fast by a pony's tail to hear the two men whom he was obliging, shouting with laughter at this kindly but unheroic action.

Travelling by water, however, is still more characteristic of Shetland life, and here the difficulties are many and sometimes serious enough. Wind and tide are the great enemies of the Shetland boatman. When the tide runs strongly between some of the islands, nothing can stem it but steam. We were told that it often runs six or eight miles an hour; and in Yell Sound we saw ugly-looking breakers, which we were glad not to be near, resulting from a yesterday's breeze, driving down lazy waves against to-day's tide. The wind, however, is the great bugbear, or the great friend. In Shetland almost everything depends upon the wind. Engagements there are most uncertain, and are everywhere conditional on a favourable breeze. One day we ran a certain distance in three hours; a few days afterwards we took seven hours to do a part of it. Sometimes the storm is so great that no boat can venture out. Sometimes out at sea the vessel lies for hours, and, as we found, days together, "as idle as a painted ship upon a painted ocean." In former days, when travelling to Shetland was wholly by sailing vessels, as travelling through Shetland is still, this evil was of course much more felt. Many have heard Principal Lee's story of a Shetland brother sent to Edinburgh to a General Assembly, who stayed so long that the Presbytery requested him to continue over the next year rather than come home. We used to laugh at the story as a joke, but I can almost believe it now; for in former days the Shetlanders went to Edinburgh by way of *Hamburgh*, there being no direct communication; and sometimes they got home by the Greenland whale-ships, which often called at Lerwick if the weather were fair. This, however, was not always an expeditious alternative, as a former minister of Yell knew to his cost, who was carried on to Greenland and landed on the return voyage! In the Session Records of the parish of Tingwall there is an account of a minister leaving for the Assembly, going round by *Hamburgh*, who expected to be nine months from home,

and called together the principal people of the parish to take farewell. But I suspect there was more to detain him from home than mere Assembly business. I could go on giving many instances of such stories, which greatly amused and interested us, but I fear my paper is wandering too far away from its direct missionary objects, and I can only assure the reader that our visit to Shetland was strictly confined to duty, though the temptation to write of these details is sometimes too strong to be resisted.

In my last paper, I described the condition of the mission stations at Lunna and Whalsay. The next place we visited was the parish of Fetlar, where we were invited to report to the Endowment Committee on the proposed endowment of the mission station of North Yell. As Mr. Webster, the excellent and zealous minister of Fetlar, has himself described the wants of this place in the last 'Missionary Record' and said something of the efforts that have been making, I need say the less here, save to add the testimony of strangers to that given by the minister on the spot. On Thursday afternoon we landed at Fetlar, and gave intimation of a meeting to be held there next day, and also sent a boat across to North Yell to give notice of a meeting there on Saturday. At Fetlar the church was quite full, and at North Yell well filled, at our meetings. I think I cannot give a better idea of the need for endowment, than by simply recounting what we said and did. On Saturday, with a strong and favourable breeze, we left the manse of Fetlar, for the church of North Yell, in our yacht. We left at ten o'clock. Everything was in favour; nothing could have been more so; yet we did not land in North Yell till after one o'clock. On Sunday morning, again (we had returned the evening before), Mr. Lang started for North Yell, riding over part of Fetlar, and crossing between the nearest points. The weather seemed to both of us strangers not in the least threatening. There was a slight ripple on the fresh water loch near the manse, but in Tresta Bay not a wave was tipped with foam. We heard with great great surprise the whispers of the morning that it might be too rough to cross; but Mr. Lang found that it could just be done, and, besides an hour's riding, he took two hours and a half to cross the Sound. In former days (not so many years ago) the aged minister of Fetlar had to overtake the whole work without any missionary, and for eight weeks together it has been impossible to have service at North Yell. However, the state of things there is better now; and the thousand people who live in that district of the parish have had, for some years, the services of one of the most esteemed of the Royal Bounty Missionaries. He too has been ordained, so that the people of the district are not so badly off. But they are supplied, be it observed, just by being practically cut off from their parish

minister, and by having all the ministerial duty there done by the missionary; and yet that missionary has to labour there on the barest pittance, without status, without a session, without even a manse. Mr. Webster, the parish minister, has taken up the matter with the greatest zeal, and has personally pleaded the cause in various parts of Scotland. The Synod of Shetland have backed his efforts by a strong minute, of date the 30th April 1862; and the best proof of the need felt in the district for the manse and the endowment is, the sacrifices which have been made for these objects. Mr. Webster has sent me a paper, showing what the district has done. The whole gross rental of North Yell is £600 a-year. The two largest heritors in the parish have not as yet forwarded their contributions, which however are expected; yet in that poor locality £190, 10s. have been raised for the manse and endowment. Out of that sum £50 have been promised by the minister, £50 by the missionary and £30 by the poor parishioners 'in work, hosiery, and money.' The heritors have given a perpetual right to peats, and land which at present has been valued at £30, and which, when improved, will be worth £120. Edinburgh, Leith, Aberdeen, and Brechin have also done something, but I am unable to say how much. The Duke of Argyll, Lord Polwarth, and others, have sent subscriptions and letters of warm sympathy in the object proposed. The Endowment Committee have not yet been able to come to any final resolution on the subject of Shetland chapels. The subject has been before them, and is still under anxious consideration. But speaking individually, and for myself alone, it surely will never be that, while in all other parts of Scotland a chapel applying for endowment needs only supply £1000 from its own resources in order to enjoy the benefit of that great enterprise, in Shetland, the poorest portion of the Church, a district should be asked to subscribe more. That, we cannot believe. Nor can I entertain the idea that, while the hearts of churchmen have been so open towards the Endowment Scheme everywhere else, they will be closed towards an appeal so plain and practical and needful coming from the distant north.

The island of Yell is about twenty miles long by about four broad. The Royal Bounty mission church is at the north-east corner, the parish church of Mid Yell on the east coast, about the centre of the island, and the Royal Bounty station of South Yell at the south-east corner. The schools have followed the churches. One is near North Yell church, another (a fine building) midway nearly between it and Mid Yell, the parish school near Mid Yell church, and a Society's School at the south of the island towards the west. With the exception of the last, the west side of the island has been ill provided for. There is a large population at West Yell

and Sandwick, which is four or five miles from the nearest school and church; and what aggravates the evil is, that two long ranges of hills run from north to south of the island, and need to be crossed by the children in going to the parish school. We were, therefore, not surprised to find, on the part of the minister of the parish and of the proprietor of West Yell, an anxiety expressed for a school and teacher there, who should be able to give assistance as catechist. So strongly has the want been felt that the proprietor, Joseph Leask, Esq. of Sands, has now offered to give £100 to build a school, and Dr. Bell's trustees have promised other £50, while the Home Mission are willing to give £10 a-year to the teacher to act as catechist. We hope to hear soon of steps being taken to proceed with the school.

Northmaven was the next parish we visited. We had unfortunately only an hour at the manse, but we were long and wearily detained in skirting the parish. Leaving Fetlar on Monday morning early, we had counted on arriving at the manse of Northmaven late on Monday night. We did not know Shetland then, and particularly its west coast. We beat up against a steady contrary wind from Fetlar to the entrance of Yell Sound. There the wind, which would have been favourable, died away to a gentle breeze, just sufficient to steer us up along the current of the tide. Gradually stealing towards the north, we soon came on the great idle swell of the Northern Ocean, which had not touched land since it left the shores of Greenland. By six o'clock we had got well clear of land, and were some miles to the north of Shetland, where the Atlantic and Northern oceans meet. It was needful to go far north so as to round the northern peak of Northmaven in safety. But out there, beyond the farthest point of *sultima Thule*, the wind wholly ceased, the sails flapped icily on the mast, and the yacht rolled like a log on the long, deep, heavy swell of the Atlantic. The Ramna Stacks, three strange isolated rocks off Northmaven, were there as the darkness closed, as they had been near us for several hours already; the sun died down on the waves, the sails of two far-away ships could just be seen on the horizon, and the lighthouse of Hermanness, in Unst, shot suddenly out its red glare on the waters. So the night closed, as we held our worship on deck, with the great sky and those silent stars above us, our rude psalm mingling with the voice of the mighty sea. So we slept; but next morning, still the cliffs of Unst, still the weary Ramna Stacks, still the peak of Roness Hill! All day it was the same, and, to the disappointment of two friends who were to join us at Hillswick, we arrived there only on Tuesday night. Our long sail, however, round the coast of the parish prepared us for the application of its minister for a missionary to assist him in his labours there.

Northmaven is twenty-one miles long, and from two to five miles broad. Its one parish church and manse are situated near the south end of it, at the village of Hillswick, some seven miles distant from the village of Ollaberry, and about thirteen miles from the village of North Roe. Once a-month its active parish minister has been in the custom of preaching in a warehouse at Ollaberry. But it is obviously impossible that a single man can satisfactorily overtake work in so large a sphere. It is not only the length of the parish, but the fact that its population (2588) have congregated in three centres, too remote from each other to permit of their attending one place of worship; and yet, as a rule, they are all anxious to retain connection with the Church of Scotland. In fact, dissent in Shetland is an exotic. Only necessity seems to drive the people to it, and nowhere, perhaps, within the bounds of our Church is she so generally loved. A missionary, therefore, for the parish of Northmaven seems to us to be a most expedient measure. The Home Mission Committee voted £50 a-year on our report for his support; Henry Cheyne, Esq., W. S., (a native of the parish, and therefore well acquainted with its wants), promised £5 a-year; and the minister of the parish has undertaken to raise at least £5 a-year more. It is proposed that the missionary shall, in the meantime, alternate between Ollaberry and North Roe. It is needful, however, to build a chapel at one of these places, and a house for the missionary. It is incredibly difficult in some parts of Shetland to find a place where a missionary can live; and even if this can be found in Northmaven it will be needful soon to build a manse for him. Meantime it is to the building of a chapel that the efforts of friends must be directed. Those on the spot can do little, save in the way of day's work; but those Christian men throughout the Church who have both money and hearts to spend it in Christ's cause, will surely help. As soon as temporary arrangements can be made, the Home Mission are willing to appoint a labourer; and it is earnestly to be hoped that he will soon have a place to preach in, creditable to the Church, and comfortable to the congregation. — *The Church of Scotland Home and Foreign Missionary Record.*

Gleanings from Foreign Fields.

THE FRUITS OF SIXTY YEARS.

[THE following interesting summary of the fruits of the first sixty years' modern missionary work has evidently been prepared with care, and is published in the organ of the Old School Presbyterian Foreign Missionary Board:—]

What has the Church to show of success, under the blessing of the Divine Head, dur-

ing the sixty years of her labour, since the era of modern Protestant missions was inaugurated?

Perhaps previous to the year 1800, though the seed of God's word had been sown in many places, hardly a soul was known to be converted to Christ, or but very few, as a result of missionary effort. Dr. Carey had gone to India, and a few others had followed him; some had sailed for the South Sea Islands: two had gone to Africa, and two to the West Indies; the rest of the world was an awful blank! But look now! How changed the scene! The wilderness and solitary place have been made glad, the desert has rejoiced and blossomed as the rose. It has blossomed abundantly, and rejoiced even with joy and singing. The glory of Lebanon has been given to it, and the excellency of Carmel and Sharon.

According to the most accurate and recent computations, in India there are 112,000 native Christians, and the empire more open than ever before, to the diffusion of the Gospel.

In Burmah, 110,000 Karens rejoice in the light of Divine truth shed upon their souls by the preaching of the Word.

In Africa there are 250,000 native converts in those habitations of cruelty, where, at the beginning of this century, the Hottentot, the Fingoe, and the Caffre were hunted down like the beasts of the field.

Of negroes in the West Indies and America there are 346,000 under the care of Christian pastors, catechists, and teachers, emancipated, we trust, from a more than merely human slavery, and blessed with the freedom that is in Jesus Christ.

In the Sandwich Islands there are 80,000 (almost the entire native population) professedly converted to Christ, the Sabbath-day being observed better there than it is in any great commercial city or metropolis in this or any other land, and the Bible itself taken as the standard of the civil code and social manners.

In New Zealand there are 100,000 native Christians.

In other islands, laved by the waters of the Pacific Ocean, the Georgian, the Friendly, and the Society Isles, there are 70,000 more.

In the South Sea Islands, where the missionaries followed the track of Captain Cook, until island after island, and tribe after tribe, threw away their idols to the moles and the bats, there are 200,000 souls who have bowed to Jesus Christ, and crowned him Lord of all.

In China, where only seventeen years ago, the ports of the empire were open to missionary work, there are now 3000 Chinese Christians and 80 Protestant missionaries.

In the Island of Madagascar, where twenty years ago native and other Christians were either poisoned, burned, or driven into the

sea, until but fifty who loved Christ were left behind, there are now more than 5000 native converts, the fruit of that martyr-blood which is ever the seed of the Church.

Between the Tigris and Euphrates, on the plains of Mesopotamia, once the dwelling place of Abraham, the father of the faithful, long given over to superstition and unbelief, there are 6000 more reclaimed from error to faith in the promised Seed, in whom all the nations of the earth are to be blessed.

Other examples might be adduced, and the lists enlarged. One million two hundred and fifty thousand souls (1,250,000) have been attracted to Christ during the last sixty years of missionary labour, who, but for this, must have been cast into the gloom of utter darkness, and must have sunk into the depths of eternal woe!

All this is exclusive of those who in foreign lands have during this time fallen asleep in Jesus, and whose flesh now rests in hope.

Besides these, there are now in the field 1600 foreign missionaries, who are labouring with 16,000 native preachers, catechists, and teachers. The Bible, too, is translated into more than 150 languages and dialects, and a distribution in these has been made of more than 40,000,000 of copies throughout the world, whereas at the beginning of the present century not more than 4,000,000 could have been found in the whole earth. Thus the bread of life has been multiplied; thus souls have been saved; thus there has been a yearly increase to the Church of God among the heathen, since the era of modern Protestant missions began of 20,833, leaving entirely out of consideration the whole number of converts in Christian lands.—*The Church of Scotland Home and Foreign Missionary Record.*

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Death of the Rev. Dr. Machar.

It is our painful duty this morning to announce the death of the oldest clergyman in our city, and one of our best known and most highly respected citizens. After a long and trying illness, the Rev. John Machar, D. D., Minister of St. Andrew's Church, died on Saturday morning, at the age of 65 years. Dr. Machar was born at Brechin, Scotland—the native town of the well-known Dr. Guthrie, of Edinburgh, who was placed for a while under his care when attending the University. He studied at King's College, Aberdeen, where he took his degree of M. A., and afterwards at the University of Edinburgh, where at that time Dr. Thomas Brown held the chair of Moral Philosophy, and Dr. Chalmers, that of Theology. On receiving license to preach, he became Assistant to the Parish Minister of Logie, and continued in that situation until he exchanged it for the one which he occupied in this city with much credit to himself and lasting benefit to those who enjoyed his mia-

strations. His appointment to Kingston evinced the estimation in which he was held in Scotland, as well as his own missionary zeal. On the death of the Rev. John Barclay—whose memory is still fondly cherished by those who witnessed his short but bright career, the congregation of St. Andrew's Church requested the Presbytery of Edinburgh to select a successor, and that Reverend Body accordingly made choice of our lamented friend. When Dr. Machar came to this country in 1828, there was only one minister of the Church of Scotland residing in Kingston, and his arrival therefore was hailed with joy and thankfulness, not only by those whose spiritual oversight was more immediately committed to him, but also by their co-religionists throughout the Province. On his way up from Quebec, he preached at Brockville, where a worthy gentleman whose brother forms one of Lord Monck's present Cabinet, was so delighted to see and hear once more a minister of his own Church from his native land, that in the enthusiasm of the moment he pulled out his watch and presented it to the preacher on his exit from the pulpit. The favorable opinion of Dr. Machar which his people had been led to form from his being the nominee of the Presbytery of Edinburgh, was confirmed after he had taken up his abode among them, by the earnest and scriptural style of his preaching, his fidelity as a pastor, and his pure and consistent life; and a hearty welcome with which he was at first greeted, was followed up during the course of his ministry by several substantial proofs of their regard. They built for him a commodious house; when his failing health seemed to render it expedient that his labors should be lightened they provided him with an Assistant; and three years ago they presented him with a valuable service of plate. These testimonies of regard from his beloved flock he highly valued, but they felt that they were a very inadequate return for his persevering faithfulness in the fulfilment of all his duties, in spite of often recurring illness and much bodily infirmity. Dr. Machar's first charge was his last. About ten years ago he received the offer of a presentation to a very eligible country parish in Scotland, where he might have passed the rest of his days free from the anxieties and harassments incident to a city Pastorate, but few men were less given to change: and though he continued, to the last, thoroughly Scotch in his tastes and habits, he preferred remaining in the distant colony where he had spent the vigor of his years. The great and general esteem entertained for Dr. Machar, even beyond the limits of his own congregation, was shown by the many honors and offices of trust conferred upon him. He was Moderator of the Synod in 1833. At a meeting of Lay Delegates assembled from all parts of the Province, he was nominated Commissioner to proceed to Britain, and attend to the interests of the Canadian Branch of the Church of Scot-

land in one of the crises of her history. He received the degree of Doctor of Divinity from the University of Glasgow. He was acting Principal of Queen's College from 1846 to 1853. At the late meeting of the Kingston Bible Society he was re-elected President for the eighth time.

Dr. Machar's attainments both in sacred and secular learning were exact and varied. He was familiar with English Literature, and could read with ease Hebrew, Greek, Latin, and one or two modern languages. He taught the Hebrew classes at Queen's College, during several sessions, and was always selected by the Synod at its annual meeting to examine the candidates for licence in the Oriental tongues. His facility in speaking Latin often did him good service both on the continent and in Kingston, when he happened to meet with foreigners in whose vernacular he could not converse freely. He was always a close student, and had one of the largest private libraries to be found in the Province.

Dr. Machar leaves a widow—universally loved for her untiring benevolence, and revered for her earnest piety—and a daughter and son, both of adult age, to mourn his loss. We sincerely sympathize with them, and with the bereaved congregation. We cannot express a kinder wish for the latter, than that the vacancy in the Church may ever be filled by a clergyman whose upright character and solid worth will command such confidence and respect as were felt for the late Rev. Dr. Machar, not only by the members of his own flock, but by the whole community, among whom he has spent the last thirty-five years of his useful life.—*Kingston, Canada West, Daily News.*

To the Editor of the "Monthly Record."

DEAR SIR:—

In the February number of your paper, there appears an article on "The Canada Temporalities Fund of the Church of Scotland." I feel that I have great reason to find fault with the way in which I have been treated in that article. I cannot believe that it is from your own pen, for in my private intercourse with you, I always found you a gentleman; whereas in this article there are most ungentlemanly assertions and sneers.

I trust you will allow me space in your paper to point these out, and to defend myself. You say my letter is "extremely foolish" and "uncalled for;" if you had proved it so, I could have found no fault with you, but in the same sentence you confess that you are not sure whether you understand the matter. This mode of unqualified condemnation, without a word of proof, partakes rather too much of the Gourley Sianty navy style of argument, to allow me to believe you the writer of it. The only difference possible is that the navy's

language might mayhap be a little coarser, the style no doubt the same.

My "youth and inexperience" are brought against me as a fault, and contrasted with the character and accomplishments of Dr. Cook. On this, I would ask you to read the reply said to have been made by Pitt to Walpole, who had taunted him with being a young man. I shall quote two sentences for the refutation of your memory:—

"The atrocious crime of being a young man, which the honourable gentleman has, with such spirit and decency, charged upon me, I shall neither attempt to palliate nor deny, but content myself with wishing that I may be one of those, whose follies may cease with their youth, and not of that number who are ignorant in spite of experience. Whether youth can be imputed to any man as a reproach, I will not, sir, assume the province of determining; but surely age may become justly contemptible, if the opportunities which it brings have passed away without improvement, and vice appears to prevail, when the passions have subsided."

If it is possible for anything to be more ungentlemanly than those remarks I have referred to, a third remark of yours is such. A sneer is there cast at me as having been the minister of Barney's River. As an after dinner joke, it might do very well, and my good nature might bear it, but to see it thus publicly set forth in the organ of your Church, is more than I could have expected of you. I have nothing to be ashamed of, in having been minister of Barney's River, but of the behaviour of the Nova Scotian Church towards me. I accepted of that charge, although poor, because I saw it to be destitute; I faithfully performed the duties of my office, while among you, travelling and labouring for the good of the Church, and here is my thanks, sneered at because I was once minister there. I am not sorry, however, at having spent three years in Nova Scotia, for there I learnt, to my sad experience, what I had long known, but never learned so fully to appreciate, that the minister of the Gospel must look higher than man for his reward.

But this sneer appears in a worse light when it is marked as being founded on a distinct untruth. I have not in my letters brought a charge against a single individual, much less against Mr. Paton; if he had had the sole management of the fund, I believe there would have been no reason for my fault-finding. Your experience of the world, sir, ought surely to convince you that a public board in its actions, often goes against the opinions and wishes of an individual or individuals who may be members of that board.

In conclusion, I may state that other clergymen have written Dr. Cook as strongly, yea, perhaps more strongly than I have done. Perhaps you will be kind enough to find out

from him, why he did not publish these letters also.

I am,

Yours, &c.,

JAMES MAIR.

The Manse, Martintown, C. W., }
20th February, 1863. }

THE MANSE, WEST BRANCH, }
March 3rd, 1863. }

MY DEAR MR. COSTLEY,—

I hope you will pardon me for drawing attention, even at this late hour, to two articles which have appeared in the February No. of the *Monthly Record* (and which I had intended to have noticed in the March No.), which contain reflections which I humbly think are not by any means calculated to promote either the interests of the *Record* or of our Church in Nova Scotia.

The articles to which I allude are the following:—

1. THE CANADA TEMPORALITIES FUND OF THE CHURCH OF SCOTLAND; and
2. THE OFFICE OF THE MINISTRY.

In the former of those, the late minister of Barney's River is spoken of in terms which certainly cannot be pleasant to him personally, nor by any means agreeable to his numerous friends in his late congregation. The writer of the article in question very flatly characterizes the letter of Mr. Mair as "extremely foolish and uncalled for." He further states: "The spirit in which he—a young and comparatively inexperienced person—addresses a man of the character and accomplishments of Dr. Cook, is very painful, and the charges which he brings against Mr. Paton . . . simply absurd." Further: "Just imagine the late minister of Barney's River lecturing the Manager of the Bank of British North America how to invest funds. . . ." This, and more of a kindred spirit, may be seen in the article mentioned, accompanied by an expressed hope that "when the excitement is passed, Mr. Mair will apologize."

Permit me to remark that my personal acquaintance with the gentleman thus brought before the public, is but slight; and that any remarks which may follow are not dictated by any feelings of personal friendship for him as an individual, but would be made equally in the case of any other, and particularly any of my brethren. Let me say that the remarks quoted above are to me—as I have reason to know they are to many—very painful. Mr. Mair is a minister of our Church, and but lately a member of the Presbytery of Pictou. He left Barney's River with very good certificates from that Presbytery, and now occupies a very important charge in Canada. It would appear that he has lately considered himself wronged, and has gone to the public press to state his grievances. I have no doubt but he considered that he was quite able to rectify the wrong or to prevent its recurrence,

and so felt that he had a right to speak. And let me remind the writer that whatever "the character and accomplishments of Dr Cook" may be, even "the late minister of Barney's River" is perfectly entitled to bring him to task if he really believes, on good authority, in the existence of such mismanagement. He may have been deceived; yet business men tell me that money can and frequently is invested safely in Canada at eight and even ten per cent. And pardon me for saying that I do not think this matter concerned our Church here so deeply as to entitle it to such a prominent place in the *Record*, particularly if the character of one who but lately sat in our Presbytery must suffer by it. We can imagine his thinking very strangely of his brethren when he finds himself held up before the popular gaze as one who has behaved very foolishly, if not wickedly, if he hears not a word in his defence. Further, it is much to be feared that such reflections do not, by any means, tend to foster that feeling of respect for the ministerial office recommended in the following article on "The office of the Ministry." It is further to be regretted that those from a distance who read our *Record* cannot form a very high opinion of our courtesy towards those who leave us "for a wider sphere of usefulness." As a member of Presbytery, I beg humbly, but firmly, to protest against any such articles in the organ of our Church.

With respect to the article on "The office of the Ministry," I shall say but a very few words. If the writer intended it for the benefit of those who have left the country, it must necessarily fail of its object, as it comes too late. It is clearly a case of locking the door after the goods are stolen. It must irritate—it cannot strengthen or cure. One thing it may certainly do: render such as might be inclined to return, determined to remain where they are at present. If intended as a spur to our students, I hope they do not require it; and if so, I've no doubt but with the exercise of a very simple logic, they may venture to despise it. Permit me further to remark that the writer of those articles, which perhaps might not improperly be entitled "Lectures for the Ministers," deals with a very difficult subject. True, the brethren ought to be grateful for good advice, even while they hold by the tenet of ecclesiastical parity, and resist every attempt at episcopal jurisdiction. Yet I fear they are generally too far gone in the exercise of Presbyterian freedom of action and opinion to be very much governed by any such lectures, especially when the lecturer to them is unknown.

In conclusion, let me hope that these hurried remarks will be taken in the same spirit as that in which they are made. Certainly it is with no wish to find fault or to injure. No one feels prouder of our *Record* than I do—nor has a deeper respect for the talent and skill of its able editor. Still, I believe that such articles as the above are productive of

harm, and not good—that they weaken, instead of strengthening—and that they do not exhibit that wide and generous spirit which is the spirit of a healthy christianity, and ought to be the spirit of our Church. Sorry for occupying so much of your valuable time,

Believe me (in haste),

Very truly yours,

S. MCGREGOR.

THE following is the letter addressed to the Rev. Dr. Cook in the columns of the *Globe* newspaper, by the Rev. Mr. Mair, on the subject of the Canada Temporalities Fund, a small portion of which appeared in our February number; and which, together with our remarks on that subject, will enable our readers to understand the object of the two preceding letters:—

THE MANSE, MARTINTOWN, }
November 29, 1862. }

REVEREND SIR,—I have your letter of the 15th of November. I have called neither my "elders," my "trustees," nor my "congregation," but I have given your letter my most serious consideration, and find I am constrained to answer you as follows:—

1st. I was settled in Martintown, by the Presbytery of Glengarry, acting under the authority of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland. When settled I was given to understand that £50 a year was to be punctually paid to me from the Temporalities Fund, and upon that understanding I signed the usual guarantee of allowance to the Widow's and Orphan's Fund. I therefore hold the Synod legally indebted to me, year by year, for that amount, subject to the conditions mentioned below. If the Synod had in any year warned presbyteries against promising this amount to intrants, it might have been different, but in the Synod minutes I find no such warning given.

2nd. The deliverance of Synod on this subject in the year 1856, at Kingston is:—That a committee, consisting of, &c., be appointed, that the interest of the Commutation Funds and of all such Funds as may come into their hands, shall, by them, be applied in the following manner:—

"For the payment of £112 10s. per annum to the ministers who commuted.

2. For the payment of £100 a year to the eleven ministers who were on the Synod roll at the time of the secularization of the clergy reserves, but who were not permitted to commute, and—

"3. For the payment to all ministers not so provided for. £100 a-year, if the funds in their hands admit of it: it being understood that such annual subscriptions as may be received for the sustentation of the Church, are to be applied to this last mentioned purpose:

further, that if the sum that can be disposed of for this purpose should at any time be insufficient to give £100 a year, the whole sum be divided among the claimants, but the division shall not be continued after the allowance to each minister has fallen to £50.

Now, Sir, if there is meaning in words, the fund has come to that pass at which it ought to be discontinued. Does not the deliverance to the Synod say:—But the division shall not be continued after the allowance to each minister has fallen to £50. The allowance has fallen to £50 and below it, therefore, according to this deliverance the division ought to be stopped. But no—your Board continues that division, spending year by year all the money upon those who by chance have been long settled, and who, therefore, ought to be the best able to do without it, and depriving those lately settled, who, being young men and generally in poor congregations, can least afford to want it. I would not propose to discontinue the £100 to the privileged eleven, although I cannot conceive what better right they have to such a sum than those settled after them. But I distinctly assert that so long as the remainder of the Fund continues to be divided among the fortunate *twenty-one*, I have a right to my share, and if moral principle or the voice of the Synod do not give it to me, perhaps civil law may do me justice. If you would act according to the deliverances of our highest court, the Synod, the thought of appeal could never enter my mind; but if, for the sake of some, who, from your behaviour, are likely to be friends of your spoliation system, you cut and carve the money, then I shall do all in my power to prevent it.

It is true that at its last meeting the Synod did accept your report, and thereby seemed to sanction the system of continuing the allowances to a few, and cutting of the rest. But here the Synod was constitutionally at fault. If the acceptance of the report be held as sanctioning and giving authority to this plan, it is equivalent to changing what had been, up to that time, a standing rule of our Church. They changed a resolution come to—a law enacted in 1856. Such change they effected at one fell swoop, as, according to the constitution of our Church, can only be effected by submitting the proposed change as an overture to be passed by the Synod as such, and submitted to the several Presbyteries of the Church for their opinions. If any of the “*twenty-seven*” bear to be thus trampled on, the spirit of the fathers must have departed from the sons.

Were the division discontinued, as the Synod in 1856 distinctly declared it should be, the “*forty-eight*” clergymen might all be deprived for a year or two, but at the end of such time all would again become recipients. By your plan those now cut off are never likely again to participate. This, for certain, if the funds are allowed to continue under such management as the present; unless the congregations are foolish enough to invest still more

money in a Fund that has ever been a bone of contention—a Fund that has waddled through such a deal of mismanagement that it is next to a miracle it now exists—a Fund concerning the investment of which the managers have never given an account to those who trusted them—a Fund entirely *per se* in every feature. Great has been the speculation at times in public funds. But I dare assert that never in the management of any public trust were the directors so outrageously confident in their power of casting dust in the eyes of their shareholders, that year after year they should systematically refuse a full report. In no single report since the temporalities fund fell into the present management, has there been a statement of the sums invested, or of the rate of interest. I have tried to make something like an approximation to the rate at which your investments pay, and find that the average is somewhere about five per cent. per annum. If I am wrong, you have yourselves to blame, for the least you could have done was to have told us how you had invested the funds, and at what rate of interest. It seems as if you had forgotten that the fund belongs to us; that ever since the ministers so nobly instituted the Fund, every individual minister has a right, title, and interest in that Fund. Now, it is well known that eight per cent. has been offered to you for the money; equally well is it known that good safe investments can even now be had at eight per cent. Had this money been thus invested, something like \$15,000 more would have been in hand for the past year alone—a sum sufficient to pay three times the number of the poor unfortunates; while, in past years, at this rate, plenty would have accrued to have prevented you the necessity of “advancing.”

3rd. In your letter you speak of “a list of ministers indebted to the Fund with the sums due by them respectively.” If, in reading your letter, and reviewing your proceedings in reference to this Fund for years, I could have retained a shadow of an idea in favor of your business capabilities, that shadow would have been dispelled by this sentence. What? Do you really mean to make us refund the sums thus referred to, or to deduct them from the incomes we may in the future receive, if the fund should ever attain that position (of which I have little hope under its present management?) Was it ever heard of among business men, that one should borrow a sum and give it to his unwitting neighbor as his right, and a few days or years after meet him with the demand, “I borrowed that sum to pay you, I cannot refund it, you must.” Out upon the absurdity. None of the “*twenty-seven*” had a voice in the borrowing, yet you say, we have to refund! Let those who advised you to borrow, if any did, refund. I for one, and I believe many more, had no voice in the borrowing, for the system was begun before my arrival in the country. And I may state that if I had had the least idea of your system of

managing the fund, I never would have placed as I am placed, obligations to it. Meantime last before your board, the Synod, rights to the that, under the glorious British constitution, protects the ecclesiastical as well as civil rights of every subject.

When I have time to meet my congregation, I shall let you know their mind on this matter.

I am, &c.

JAMES MAIR, A. M.

Rev. JOHN COOK. Quebec.

PERHAPS our wisest course would be to leave the above letter, without note or comment, as a sufficient answer to the two preceding communications; but as distinct charges have been brought against us, we trust our readers will bear with us while we enter into a very brief explanation. With regard to the style and spirit of our articles, we have not a word to say; they are before our readers, and they can form their own judgment upon them. At the outset, and to dissipate at once all doubt about this part of the matter, we have to state that the two articles so much complained of were editorial, and we cheerfully assume the responsibility of them, both in our individual and official capacity; and we may state, also, that they were written after full deliberation, and from a sense of duty. We confess that we perused Mr. Mair's letter to Dr. Cook with very painful and indignant feelings, and a conviction that its tone and spirit, manner and place of publication, had brought a reproach upon our Church. We knew the public character of the members of the "Temporalities Board;" that they were men whose integrity was above suspicion—who were known all over Canada for their large experience in business matters, and the zeal they have always manifested for the interests of the Church of Scotland in Canada. We knew, also, that the funds of this Trust were invested in what is generally considered the best and safest of all investments—Bank Stock. We had some knowledge of the subject from the circumstance of having, a series of years, received a printed Report from the Clerk of Synod. Mr. Mair, in his letter to us, asserts that he brought no charges against any individual, and roundly characterizes our statement to that effect as an "untruth." In charity we must conclude that he does not exactly comprehend the meaning of so gross a term, which simply

implies 'deception, wilful mis-statement made with a purpose to deceive. He says he brought no charge against any one. Why, then, do you write at all? Is a public Board an abstraction? But let us see what he does say: *if for the sake of some, who from your behavior are likely to be friends of your spoliation system, you cut and carve the money, then I shall do all in my power to prevent it.* And again: *"Great has been the speculation at times in public funds. But I dare assert that never in the management of any public trust were the directors so outrageously confident in their power of casting dust in the eyes of their shareholders, that year after year they should refuse a full report. (We have three printed Reports now before us.) And, "If I could have retained a shadow of an idea in favour of your business capabilities, that shadow would have been dispelled in this sentence."*

In fact, the whole letter bristles with charges implying culpable negligence, incapacity, if not actual dishonesty—for what else can "favoritism" or "throwing dust," &c., mean? And against whom are these charges brought? The Executive Committee who have the special management of the Fund is not a large one. It consists of Thomas Paton of the Bank of B. N. America, of John Greenshields, merchant, and the Rev. Dr. Matheason of Montreal. Of these, Mr. Paton is the chairman; and does any body suppose that these gentlemen will not consider themselves attacked by Mr. Mair, and that most offensively? Let it be remembered that this Board is composed of the very choice of our ministers, and the most eminent laymen connected with our Church in Canada. And, we would ask, is it seemly that such men should be addressed as Mr. Mair has addressed them? We find that the last Report of the Fund was audited and found correct by James Mitchell, Esq.—lately an extensive merchant in Halifax, now a distinguished merchant in Montreal—than whom a more high-minded, judicious or excellent christian man does not exist. And yet, if Mr. Mair is right, he, too, must be an accomplice in attempting to "cast dust in people's eyes." The very use of such an expression in connection with his own brethren in the ministry, is in the highest degree unbecoming*, and when we read it, we

* The managers of the Fund are: Dr. Matheason, Montreal, Dr. Cook, Quebec, Dr. Barclay, Kingston (lately deceased), Mr. Snodgrass, Montreal, Dr. Uiquhart, Cornwall, John Young, Hamilton, John Greenshields, Montreal, Alex. Morris, M.P.P., John Cameron, H. Allan, John Thomson, and Thomas Paton, Bank of B. N. America,—the latter gentleman being chairman. The revenue of the Fund last year was \$35,945; the amount paid to ministers, \$37,834. The rate of interest paid averages 6½ per cent

confess we felt an involuntary compression of the lips.

With regard to the rate of interest on the investments, Mr. Maclean says that 8 per cent. may be safely got in Canada for the use of money, and Mr. McGregor thinks so too. We express no opinion on this point. But, reasoning from analogy, we would come to a different conclusion. We saw, in a Canadian paper, the other day, the rate per cent. of the annual dividend of seven or eight of the principal Banks in Canada. That rate averaged, we think, about 6½ per cent. The shares of all these Banks were at a premium—that of B. N. America, which pays 6 per cent., was £68 for a £50 share. Now, it strikes us as strange if people can get 8 or 10 per cent. safely, why they are willing to give £68 for the purpose of getting 6 per cent. on £50. But stranger still: we find this Temporalities Board, composed of the first business men in the Province, at their wits' end how to make the two ends meet. They have already advanced several hundred pounds out of their private means to put off the evil day. Something like a fourth of the ministers of the Synod are in danger of being disappointed of one-fourth of their income. Their bank stock could be sold at a large premium,—and if re-invested at 10 per cent., would more than double their income. This process would be so easy that probably it could have been done in a forenoon. Why did they not think of this? It is evident they did not consider such a step an advisable one, or they would have been only too glad to take it.

Both Mr. McGregor and Mr. Mair seem to think that we wished to cast a reflection on the latter gentleman, because he was minister of Barney's River. Our words will bear no such construction, for we believe that Barney's River is just as important and as respectable a charge as Martintown. What we meant to convey, was, that the young clergyman of a country charge put himself in an awkward position when he placed his mere *ipse dixit* in a purely business matter against the qualifications and experience of five or six of the most eminent business men in a great colony.

Surely such a man as Dr. Cook is entitled to be addressed with respect and courtesy. A gentleman well acquainted with Quebec, and Canada generally, tells us that there is scarcely a public institution in that city with which his name is not associated in some way. In judgment and business capacity, he is not supposed to have a superior in Canada; and no man's opinion has greater weight. He was appointed convener of this important Trust by the voice of the Synod, and the confidence in his integrity and judgment must have been great indeed when the late Dr. Morin left him sole executor and trustee of Morin College.

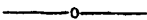
In a private letter to Mr. Mair, we offered him the column of the *Record* to make any

explanation he thought, *Dr. Cook* had committed. We should most gladly have done our best to do him all possible justice. We still think his course a rash and unjustifiable one,—though, from the friendly intercourse we have had with him, we are equally convinced that he believes he is right. We trust, however, that the manner in which the Church generally has responded to Dr. Cook's circular, will put an end to the whole difficulty.

With regard to the article entitled "The Office of the Ministry," we have but a few words to say. The criticism upon it struck us with profound astonishment, for it contains not one personal allusion, and is taken up exclusively with the assertion of a general principle. We thought love of country a virtue, and said so. We believed that the claims of the Church upon the youth of Nova Scotia being trained for the ministry were paramount, and that those who left her in her need were guilty of a dereliction of duty. Every day's experience is deepening that conviction on our mind. But it seems we are guilty of great presumption in intermeddling with such a subject, and that the young men now studying for the Church will be more likely to "despise" than respect the advice we tender. If such is the case, the article in question has missed its aim wofully, and we regret it much.

But we cannot for a moment agree with Mr. McGregor that the liberty of thought and expression of the conductor of a periodical should be circumscribed as he would circumscribe it; nor will any one possessing either spirit or self-respect submit to it. If such a person is worthy of the responsible position he occupies, he will never willingly abuse it. If he is unworthy of confidence, the sooner he ceases to occupy it the better for all parties. In either case, we think that such a letter as Mr. McGregor has written to us for publication is neither very judicious nor very courteous. We have conducted the *Record* for nearly three years and a half, and we can appeal with some confidence to its readers whether there has appeared much in its pages unbecoming the dignity and gravity of a religious and literary journal. We have received letters from every province in British America, as well as from Scotland, in approbation of its management, and of the catholic spirit of the articles. Mr. McGregor, however, tells us that our articles "do not exhibit that wide and generous spirit which is the spirit of a healthy christianity," and asks us to publish the fact in our columns to the world. We have done so; and that same limited world we leave to judge betwixt us. The approbation and assistance of kind and considerate friends, was the one inducement to us to continue a duty beset with many difficulties. We have given to it our best efforts, and much of the work attending it has been

pleasant and not unprofitable, at least to ourselves. We may have given offence by withholding communications we considered unsuitable, and modifying or altering others calculated to produce misunderstanding. We may have erred in allowing passages to appear which had been better suppressed. Such a duty is delicate and difficult, and we were often in great doubt what to do. But for what we have written ourselves we ask no forbearance, but to be judged fairly. To submit, however, to such a letter as Mr McGregor has written us would compromise our position altogether, and, in spite of every care would probably but invite a repetition, perhaps in an aggravated form, in no long time, from some other quarter. Our nature is somewhat proud and sensitive, and we have no intention of again exposing ourselves to such a risk. If the articles, in question, have given pain to "very many," there can be but one remedy. We thought them right; we think them right; and if at the ensuing meeting of the Canada Synod Mr Mair's conduct meet the approbation of a single member of it, lay or clerical, we shall be much surprised. We believe that the fact of several young Nova Scotian clergymen having refused to give their native Province the benefit of their services, has done our church more injury, than all the misfortunes and disappointments she has suffered otherwise. It has been lamented in our Church Courts, and out of them. Their talents and accomplishments might have done much for us, but they in effect said—"We are too good for the country of our birth, we intend to seek a wider sphere." If nationality has neither claims nor obligations then we were wrong; if it has then we humbly submit, we scarcely deserved the rebuke which has been administered.—But we have far exceeded the limits we intended, our anxiety to vindicate our position, must be our excuse, and we hope with all our heart that a wiser and stronger hand will be found to guide the organ of our Church, which shall ever have our warmest wishes, and our best aid, under any circumstances.



Letter from P. E. Island.

WE insert the following communication as containing what Sir Walter Scott would have called the "bones" of a good article. It is evidently the production of a young and not very practiced writer, but we doubt not the information it contains will be acceptable to many of our readers:—

Prince Edward Island during Winter! Indeed it is generally looked upon as a place altogether out of the way. How is this? of course people will say of the surrounding ice. Now, the ice boats, and telegraph wires con-

nect it with the main land three or four months while the rest of the year it is entirely free. But reader this is my purpose,—to give you some little account of the Presbyterian workings here within my knowledge. Accompany me to the capital. You have heard of it, you know it, built on the Hillsborough, commanding the harbour, it well deserves to be the capital of this productive Isle. Excellent buildings stud the city, public and private, shops of every taste and dimension; but above all these the Provincial Building stands pre-eminent. As to churches the town abounds with them, the Episcopalian, Seced-er, Free Church, Wesleyan, Bryanite, Catholic, and Presbyterian. Our own beloved Zion comes last, but certainly the most honorable, by us however. Just at the north-west suburbs there rises the *old* Kirk and Manse. The Manse looks well, but the Kirk rather weather-beaten. In we go. Inside it bears an appearance very antique. The columns slim, and too mean I fancy. The pulpit is neat, pews comfortable, and in short, *the* Kirk that is, *one Island Kirk* is nearly what it ought to be. It is to be hoped that the congregation will make a strenuous effort to build it more Zion like. They are able to do it for the congregation is an affluent one. Who is the Minister? and is he talented? I almost hear from a thousand lips. The Rev. Mr. Duncan is the Pastor, a gentleman very well liked, a very able preacher, and in every way calculated to do much good. His labours are numerous and his field is extensive. A church has been erected and lately completed out at Brackly Point Road. Mr. Duncan preaches there occasionally. The Kirk Sabbath School is very promising. I don't remember the number of teachers and pupils; but they are many. It is quite pleasant upon a sunny Sabbath day to enter the church when the bell has stopped pealing, when the eaders are all assembled, and the singing is just beginning. Mr. Duncan enters with his happy face beaming with a gracious smile, and all the young hearts gather confidence and pleasure from his presence. Prayer is generally offered up by the Superintendent Mr. Kennedy—a man deserving much credit for his patience and perseverance in directing the young idea. I neglected to state that the Kirk and Sabbath School singing are about the best in Charlottetown. The leader is a person of great ability and very successful in making a good choir.

Now I must turn my attention to the second spot of importance in the Island viz. to Georgetown. Georgetown in regard to its ministry has not had fair play all along until of late. The Rev. Mr. Lockhead was the first to revive it. He went to his work in his Master's vineyard with heart and hand. He gathered in many of the stray sheep and made it a promising congregation. He was instrumental in getting the church completed. When he went among them, the church was

merely a shell, before he left it had become comfortable, a spire, gallery, &c. &c., being added, besides making the graveyard look respectable. How was he repaid? indeed like many benefactors, by ungratefulness. But let us proceed; the Rev Mr. Grant is now pastor. Half of his time is employed at St. Peter's Road. His talents are great, his labours are wide, and the fruits a hundred fold. We must not leave Prince Edward's *Eastern Pride* without entering its Kirk—*forbidding* without, it is truly inviting within. We are in: of course in imagination. The pews are low, small and numerous, and exceedingly well filled. We observe the grave elders here and there, a mere sprinkling among the anxious assembly. Mr G. occupies the pulpit—a young man pale and studious. His voice has begun to ring through the building, and lo! with what magical power it sways the heart, and rouses the sea of passion. We are powerless—a master hand has touched a cord, and the effect produced vibrates through our whole being,—true religion subdues the wayward soul. H. H.

Charlottetown, P. E. I., Feb. 1863.

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FOR THE MONTHLY RECORD.

Notes from Church History.

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SCOTLAND.
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WE do not wonder that the Scotchman loves his country dearly and well—that his attachment to "Fatherland" is far too intense to be destroyed, either by lapse of time or distance of place, and that in him love of country often becomes a passion which cools only with the cooling of his life-blood. What a chain of associations link him to that old classic shore, made magnificent and beautiful by the hand of God, and intensely interesting by the struggles and triumphs of man, led by the hand of God, in History! Comes he from the stern Highlands, from the shores of the foam-lashed Hebrides, or out of the more prosperous, but tame South, we can well excuse him for entertaining a lasting and fond affection for the land of his birth, and the home of his Fathers.

We often hear our old Highlanders say that the mountains and valleys around the home of their youth are still as fresh in their recollection, as when they gazed on them for the last time, some sixty or seventy years ago. And, not infrequently, do we find the eye grown dim with age, kindle with enthusiasm, as it glances back upon those old scenes. The memory, too, which long ago began to totter and, is indeed, often at fault among the men, and events of ten or twenty years ago, becomes scrupulously and almost painfully accurate, when it deals with the events of boyhood and the scenes of early youth. And who has, indeed, ever gazed, but for a very short time,

on those scenes of mingled sublimity and beauty, and at the same time convinced himself that a period would arrive in his life-story, when all would be forgotten? Yet, how much greater must have been the impression produced upon those cradled and trained among those very mountains, whose young eyes often rested on mist clouds, rolling over the furrowed brow of the mountain, and caught the glimpses of sunshine, pouring down into the dark corry, and whose ear, through the dark night of winter, caught the roar of the torrent dashing from the hill-side, and the winds sighing wildly down the narrow glen, until distinct and vivid pictures have become photographed on the memory, there to remain for ever.

Yet it is not the natural features of that "land of brown heath and shaggy wood" which make Scotland rank so very high in the estimation of the intelligent Scotchman; it has higher and nobler claims. Its civil and ecclesiastical history forms perhaps one of the noblest, though in some parts the saddest chapters in the history of humanity. Yet for how many ages did that small, and comparatively poor country maintain its nationality against the strong and wealthy country of England! When, at length, that independence was gone for a time, how Scotland fretted in restiveness, until her Bruce and her Wallace arose to restore her to her former position, and hand their names down to posterity, as a Scottish watchword! How, again, after the period of the Reformation, Scotland, notwithstanding her attachment to monarchy, rose against the tyrannous encroachments of her own kings—was greatly instrumental in hurling the house of Stewart from the throne of Britain, and from the justness of her views, with respect to the province of the monarch, and the extent of the royal prerogative was, under God, one of the chief instruments which moulded that noble and happy constitution which we now enjoy.

But if the civil history of Scotland be interesting to a Scotsman, the ecclesiastical history is, at least, no less interesting and instructive. Strange and primitive times, those which witnessed St. Columba and his disciples land in their boat of hides and wicker-work on the Island of Iona. Refreshing it is to see the light gleaming on that lone island of the Western Sea, whilst the whole of Western Europe beside (Ireland excepted), is sunk in darkness, and fairly entered on the long and dismal night of "the dark ages"! Up through 13 centuries of eventful history, up through the gloom of surrounding ignorance and superstition, have come to our hands the most unmistakeable testimony of the learning and the piety of the Culdees. And that beacon, light of heaven's kindling in Iona, threw its cheering light far across the dark ocean. At its sacred flame, the torch of truth was lit, to be carried by zealous hands, far on the main land—to England; across the channel,

to France, Switzerland, and even to Germany. True it is, that another beacon-light might often be seen glowing on the mountain-tops, and painting the Scottish sky, in early history. True also, that the messenger of another cross than that of Culdees, might be seen speeding onwards with his mystic symbol, across the Scottish moorland and fen, at an early period of Scottish history. Yet the horrors of the beacon-light or bonfire, which glared from mountain-top, warning fierce and barbarous clans to assemble for the foray or the fight, were in some measure allayed even then, by the preaching of the Culdees, as they were afterwards doomed to vanish, under the proclamation of the Gospel they taught, and in which they believed. The mystic cross of Yew—scorched in the flames, and dipped in the blood of a goat, terrible omen of bloody deeds of darkness—was also destined to drop from the hand of the grim bearers, to be replaced by that symbol of peace and reconciliation—the cross of Christ—carried by the Culdees from the Island of Iona, to their benighted brethren, on the mainland of Scotland. And interesting and instructive, it certainly is to mark the progress of two grand principles which may be seen at work in the ecclesiastical history of Scotland, between the arrival of the Culdees and the period of the Reformation from Popery. Not, indeed, that those principles are by any means confined to that period of history, for they may, under different forms and manifestations, be traced throughout all history, and constitute its casual essence. Ever since the fall of man, truth and error have been the two combatants, who have ever remained in closest conflict. A record of their deeds, their triumphs and defeats, their struggles and aspirations constitute history. During the portion of history, in question, truth was represented by the Culdee Preachers, and error, first, and in its darkest form, by the Druidical Priests, and afterwards, and in forms sufficiently dark, by the Priests of Rome. Gradually, the light of truth penetrated even the dark groves consecrated to Druidical worship. The light “shone more and more unto the perfect day.” A cloud, however, soon arose, which darkened the ecclesiastical sky. Error assumed another of its Protean forms. Rome supplanted heathenism, and for a time seems to have gained complete victory over the truth. About the 11th century, the primitive form of Christianity in Scotland disappeared, and monks of every order and friars of every description thronged the land. From this period, till the Reformation, dark, indeed, was the state and prospects of the Church. The learning and piety of the Culdees were destined to be succeeded by the ignorance and superstition of Romish ecclesiastics, of the lowest and most beggarly description. Ritualism flooded the land, and extinguished almost every spark of spiritualism in worship, superstition threw its sombre shadow across the national mind, and ignor-

ance prostrated and paralyzed the national energies. Still, we think it would not be difficult to show that the teaching of the Culdees aided very materially in forwarding the Reformation in Scotland, and moulding its specific character. From the days of Patrick Hamilton, back through the night of Romanism, we might be able to trace occasional glowings of that light, which, under God, was kindled in Scotland, by Columba. The might of Romanism was great enough to impress, but not to extinguish it. It might not appear brightly burning, as of old, still it smouldered quietly in many portions of the land, and required but the breath of the Reformers to fan it into a flame. Culdeeism, like a golden thread, might thus be traced along the dark background of Romish History in Scotland, connecting Patrick Hamilton and Wishart with St. Columba and his disciples. At some periods, the thread becomes very clouded and difficult to trace, yet never does it appear to have been actually broken. It has also been thought that Culdeeism contributed towards moulding the particular form which the Church of the Reformation assumed in Scotland. Presbyterians have sometime regarded the Culdees as their forefathers, not only in doctrine, but even in discipline; they have been found anxious to make them not merely Protestants, but Presbyterians. On the contrary, Episcopalians regard them as the Fathers of the Scottish Episcopacy, and even Romanists speak of them advocating the peculiarities of the Romish Church. One thing at least is certain—Romanists they were none. It is equally certain that they corresponded exactly, neither with the Church of England, nor yet with the Church of Scotland. But what of this? they were something greater still, advocates of the truths of God's Word, guides on the way of salvation, champions of learning and of religion. And miserable, indeed, must that spirit of sectarianism be, which cannot rest contented with this, or feel grateful to God, for holy and learned men, whatever might have been their ecclesiastical peculiarities. We care but little about the form of their Church Government, provided it suited the state of society among which they existed, and was successful as means to an end, that end being fitting means for the duties of a present life, and the enjoyments of a future. And if this form was the Episcopal, we think none the less of these old divines and apostles of the truth. They merely adopted that form which was afterwards adopted by one of the fairest daughters of the Reformation, the Established Church of England—a Church which Christendom must ever regard with gratitude and pride, as the fostering mother of such profound learning and such genuine truth and piety, and which has handed down to posterity the ablest and most masterly defences of our common truth. And if the old chroniclers be entitled to our belief, St. Columba and his followers were equalled in their piety, only by

their learning. The land which could afterwards boast of a George Buchanan—during that period when the other portions of Western Europe was steeped in ignorance, and rapidly sinking into barbarism, could boast of a college in the small Island of Iona. Certain it is, that "in the school of the prophets," among the Hebrides, the ancient classics were eagerly studied, and diligently taught, and, were it not for the barbarous destruction of all the Scottish monasteries, and with them Scottish antiquities, it is very probable that the lost books of Livy would still be in our possession.

But it is time that our remarks were drawn to a close. The college of Iona is no more, and many of its former libraries are buried together with not a few of the kings and nobles of Scotland, beneath its venerable ruins. Their memory shall long live, they have helped to make Scotland illustrious, they did much to stem the tide of ignorance and depravity, and now rank among those great ones who entitle a Scotsman to venerate the land of his birth and the home of his fathers.

S. M. G.

The Defence of Christianity.

BY AN OCCASIONAL CORRESPONDENT.

I OBSERVE you have published my last little article, and as I have now half-an-hour's leisure, I would like to throw out an idea or two on this subject, which has had possession of me for some time. There is no cause so good, which will not at some period or another, have assailants and enemies. Christianity has been no exception; for from the earliest times, it has had to contend for the truth, against assaults of every possible description. Long ago, persecution broke against it; power, in high places, tried to crush it out of being, at the stake or in the loathsome prison. It signally failed. Philosophy, the subtleties of the schools, tried their strength against it; and though they too failed, they left enduring marks of the contest, showing how much more dangerous and powerful intellect is, than mere brute force, however strong and uncontrolled. Our pure and glorious faith thus far triumphed throughout many vicissitudes over all its enemies. But why has it triumphed? By the blessing of God through the excellence of its armor. In nearly every age of the Church, and more particularly when she has been most rudely assailed, she has had champions to defend her, armed not only with the breastplate of faith, but with all human knowledge, and gigantic intellect. Where would our common Christianity have been to-day, had there been no Chillingworth, or Taylor, or Watson, or Paley, or Butler, to come to the rescue when assailed by the scoffing school of Voltaire, armed with learning, intellectual

dexterity, and that pointed and formidable weapon, wit. The scoffer came on confidently, but retired before the citadel of truth in confusion, leaving it surrounded with a still loftier blazon of glory.

The present age is witnessing a renewal of this contest, waged however from a different point, though with pretty much the same weapons. Christianity is once more put upon her defence. This time her assailants are not open scoffers, nor professed wits, nor modern Epicureans. They pretend to be grave and earnest men, devotees of truth; certainly, men of high personal character, of considerable accomplishments, and of no mean intellect. Their form of attack is not like that of their predecessors, to laugh or ridicule us out of our belief; but to speak in technical language to proceed by sap and mine, first to destroy the foundation, and thus bring down the whole building. They apply their learning, knowledge and ingenuity in seeking to disprove the truth of certain portions of Holy Scripture, knowing well that if successful in one part, the whole fabric must fall.—They are in no hurry to gain their point.—Indeed their main hope of success consists in making their progress as slow as it is insidious. For this purpose were written the famous Essays and Reviews, as well as Colenso's book on the Pentateuch. It behoves Christianity therefore to be upon its guard, to be not only prepared, but well prepared.

Her assailants are not every day men, and they must be met by men their superiors, if possible in human learning, in human intellect, and grasp of thought. Truth is strong, but if she has no worthy champion, she will be put to shame. Hence in my opinion the grand necessity of insisting upon the highest standard of learning in our candidates for the sacred office. It is not now high enough.—Lower it as some would seek to do, and the respectability and position of Christianity in the world may be seriously endangered. We know that Essays and Reviews have received many answers, but from what quarter. Perhaps the most crushing was the famous article in the Quarterly, the recognised organ of the Church of England. Certainly, the only answers which came up to the mark in point of learning and mental power, were from sons of the Church of England. The poison and the antidote thus emanated from the same source. Now, why is it that from amidst the vast army of dissent, not one answer has come worth looking at? We think the reason is obvious. Amidst the multiplicity of dissent, there is no lack of general cleverness, or of pulpit ability in the form of popular eloquence, but these are not exactly the ingredients required in such a case as this.—There must not only be learning, but a long and careful course of mental training, and that perhaps unfortunately is at present scarcely to be found in Great Britain, beyond the walls of Oxford or Cambridge. And the

cause lies in the essential difference of the two great and antagonistic principles of Church Establishments and Voluntaryism.—A Church which makes no provision for learned leisure, if I may use the expression, will never possess unless by the merest accident a really learned man. The probationer whose future is already laid out for him in a constant round of preaching two or three times a week, incessant visiting, &c., cannot by any possibility lay in those stores of knowledge, or acquire that depth and strength of thought which are the only secrets of intellectual power. As a rule the dissenting minister is employed nearly every hour in the day in ministerial duty of some sort, and returns home physically and mentally jaded. If he should possess popular talents, he is translated to a city with a good income, and is obliged to give all his time to the composition of *flashy sermons*, exercising at the best a talent which seldom requires to delve beneath the surface. How seldom do we find the popular preacher, also the accurate thinker, and the profound philosopher. Hence the advantage of a certain proportion of rich living, entailing very little parochial work. They are sometimes, perhaps often abused; but from these recesses, and almost from them alone, have come all that we have to be proud of in the defence of Christianity. Paley was an Archdeacon—Watson was a Bishop, so were Butler, and Jeremy Taylor—and to this fact, probably we owe their immortal works.

In the Colonial Church there is no such provision, and no prospect, even the most distant of it. The Colonial Minister has to look forward to a drudgery more exhausting still than that of the English Dissenter. He is poorly paid, he is hard wrought, the luxury of study deserving the name, is to him an utter impossibility. The people have a gluttonous appetite for preaching, and five or six sermons a week is no rarity for the poor preacher.

Of course, such sermons are mere word-bags, destitute of thought, strength or coherence, and we fear their power or influence is not very lasting. And the tendency is not upward. Rather, there is a strong inclination to shorten the period of study, and send forth teachers but half equipped. This is striking a deadly blow at the best interests of Christianity, for the educated portion of society will naturally refuse to look up for instruction, or listen with respect or attention to the crude and disjointed harangue, which is by courtesy called a sermon. Should this practice become universal, we would, in course of time, have a clergy without influence, and a merely nominal Christianity. Though the clergy of the Church of Scotland have not, upon the whole, taken the same intellectual position as the sister establishment, still from their superior opportunities, from the better provision made for them, and the consequent absence of anxiety

about things temporal, they have given to the world much noble intellectual fruit.

What, then, shall we say about our Church here? Educate, we say, aim at the highest limit. If the minister must be a drudge, he is at least a right royal and noble one, and a learned and regularly trained one will do as much *real* work for his Master, as many equally zealous, but more ignorant brethren. I beg your pardon, we think we hear a doubting friend whisper:—Look at the crowded meeting of the Rev. Ephraim Cackle, look at his influence; he can actually make his people do anything; they follow him everywhere, they all but worship him. Yes, and here is the misfortune. Mr. Cackle's mind is an unwrought quarry. His manner, his feelings, his speech are all uncultivated; his mind is blank. He can neither instruct nor elevate, for lack of material. He can shout common places in a voice of thunder, or denounce in a spirit the Gospel has nowhere taught. His hearers believe they are receiving instruction, but it is only a delusion. After twenty years, they are as ignorant in every respect as ever. His teaching instead of advancing, has rather obstructed the progress of intelligence among them. Now, had Mr. Cackle's zeal and activity been aided by a thorough course of mental discipline, had intercourse with the world of thought worked into him the feelings and ideas of a scholar and a Christian gentleman, as well as of a Christian minister, then his influence would have been just as great, and at the end of twenty years, he would have left a people, mentally, morally, and socially elevated by the connection. Do you question it? Then you must deny the principles of Causation, but you cannot deny them.

We maintain, then, that an educated clergy is the panoply of the Church, an imperfectly educated clergy its weak and vulnerable part. Educate, educate, ought to be the motto of both minister and people. It will be the strength of both.

Excuse my prolixity, and believe me ever yours,
BETA.

THE CHURCH IN NOVA SCOTIA.

Minutes of Presbytery of Prince Edward Island.

10th Dec., 1863.

Sederunt: Rev. Thomas Duncan, Moderator: Rev. G. M. Grant, Clerk: the Hon. Col. Gray, Allan McDougal, and Isaac Thompson Esqrs., Elders.

Mr. Duncan reported that he had fulfilled the appointment given to him at last meeting of Presbytery. The Clerk reported that Mr. R. Shaw had been shipwrecked on his passage to Scotland, and that having been obliged to return to the Island, he was now again pursuing his studies at the Prince of Wales' Col-

lege. A letter was then read from Rev. Mr. Herdman, Pictou, to the effect that the Rev. Mr McKay had been deputed to proceed to Scotland to confer with the Colonial Committee and licentiates of the Church anent, the spiritual destitution within the bounds of the Pictou Presbytery, more especially Cape Breton. On learning this fact, the Presbytery authorized the Clerk to write to Mr McKay, requesting him to urge upon the Committee the necessity of the Island being supplied with two missionaries next summer.

The Presbytery appointed Mr Duncan to supply Dog River and Bannockburn on some Sabbath in January; and instructed him to endeavour to effect an equitable and harmonious settlement with the Trustees of the Church now in course of erection at Dog River.

The Clerk introduced the question of Presbyterial Visitation; when after some conversation it was agreed to visit the various congregations on the earliest possible occasions. The first Thursday of February was appointed for the examination of St. Columba's, St. Peter's Road; and the first Thursday of March for St. James' Charlottetown.

Colonel Gray intimated that he would bring "the Widows' and Orphans' Scheme" before the notice of the Presbytery at a future meeting. Closed with prayer.

5th February, 1863.

Sederunt in St. Columba's Church; Rev. Thomas Duncan, Moderator: Rev. A. McLean, and G. M. Grant, Ministers: Isaac Thompson Esqr., Elder.

After divine service conducted by the Rev. A. McLean, and the constituting of the Presbytery by prayer from the Moderator, the Clerk intimated to the assembled congregation that the Presbytery had met to examine into the state of the St. Columba's Kirk, and accordingly summoned the Elders and Trustees to come forward. Three out of the four elders, and four out of the five trustees were present, and to these the Moderator addressed the usual formulas of questions bearing upon the spiritual and financial affairs of the congregation. From the answers given by the Kirk Session, it was ascertained that the various agencies of Sabbath School, Bible Class, and Prayer Meetings were in efficient operation. The Trustees reported a small debt on the Church, which they intended to clear off in a few weeks; and with regard to stipend, stated that they had bound themselves to give Mr Grant £75 cy. per annum, for half of his services, payable quarterly in advance, and that they had always implemented their engagement to his entire satisfaction. As to the Schemes of the Church, while all collections enjoined by the Synod were made, no Parochial Association had been instituted to take up the cause of Missions, and to collect systematically; but the minister announced his intention of establishing such an or-

ganization forthwith. After the examination, the Rev. Mr Duncan addressed the Elders, and Mr McLean the Trustees and people, congratulating them on the rapid progress they had made as a congregation, and urging them to increased zeal and steadfastness.—Closed with the benediction.

ST. JAMES SESSION-HOUSE, }
5th March, 1863. }

Sederunt: Rev. Thomas Duncan, Moderator: Rev. A. McLean, and G. M. Grant, Ministers: Allan McDougal, and Isaac Thompson Esqrs., Elders.

The minutes of the previous meetings having been read, the Clerk explained that owing to several circumstances the Presbyterial examination of St. James' Congregation had not taken place at the time appointed. The Presbytery agreed to meet for the examination of St. John's, Belfast, on the last Thursday of April, at 11 o'clock, Rev. Mr Grant to conduct public worship; St. David's Georgetown, on the last Thursday of May; and St. James', Charlottetown, on the first Thursday of June.

Mr Duncan was appointed to supply Dog River and Bannockburn on the 17th of March, and on some Sabbath in April and in May.—A call to the Rev. G. M. Grant to St. Matthew's Church, Halifax, was laid on the table. The Rev. Mr Duncan appeared for the St. Matthew's Congregation; and on his motion the call was sustained as a bona fide and gospel call, and as in substantial accordance with the usages of the Church. On being interrogated, Mr Grant then stated his intention to accept the call, which was signed by all the elders, trustees, and members of St. Matthew's Church. It was moved by Mr. McLean, and unanimously agreed to, that leave be given to Mr Grant to transfer himself to the Presbytery of Halifax, as soon as in all the circumstances of the case it seems advisable; the Presbytery, however, expressing a strong hope that they would not be deprived of Mr Grant's services, before the next meeting of Synod. The Rev. Mr. Duncan was authorized to announce the above facts to the Halifax Presbytery. Closed with prayer.

GEORGE MONRO GRANT, *Pres. Clerk.*

ST. ANDREW'S CHURCH, }
Pictou, March 4, 1863. }

The Presbytery of Pictou in connection with the Church of Scotland met and was constituted. Sederunt—Rev. Simon McGregor, Moderator; Andrew W. Herdman, Allan Pollok, William McMillan, Daniel McCurdy, John Sinclair, Ministers; Messrs. John McKay, D. A. Fraser and Grant, Elders; and Mr. Christie, Clerk.

The minutes of last ordinary meeting were read and sustained. There was received the

sum of \$4 from the Kirk Session of McLennan's Mountain, towards the salary of Presbytery Clerk.

Messrs. Pollok and Herdman stated that the Rev. Mr. McKay had arrived home in due course—that he had received encouragements from the Colonial Committee, and that on the whole, he was hopeful as to the success of his mission.

The Presbytery are glad to learn that the congregations among whom Mr. Goodwill has been labouring during the past summer, have paid, for his services as Catechist, the sum of about \$160.

Messrs. Sinclair and McMillan were instructed to grant Sabbath evening supplies to the congregation of River John, as they may find it convenient, for the next three months. Messrs. Christie and McCurdy were also instructed to give occasional supplies to the Pugwash congregation. Mr. Sinclair was instructed to give one service in Pugwash in the month of April, and Mr. Christie in River John in May, and Mr. Herdman in March.

The following appointments were likewise made for Gairloch and Salt Springs:— The fourth Sabbath in March, Mr. McGregor in Gairloch; the third Sabbath in April, in Salt Springs, Mr. Herdman.

Mr. McGregor was appointed to preach in Lochaber in April, and Mr. Pollok in Barney's River in April, and Mr. McMillan in McLennan's Mountain.

Adjourned to meet in Pictou on the first Wednesday in June.

JAMES CHRISTIE, *Pres. Clerk.*

It will be seen from the report of the last meeting of the P. E. Island Presbytery, that the Rev. Mr. Grant has accepted the Call to St. Matthew's, Halifax. The Call was not only a very harmonious one, but we have been informed that since his acceptance became known, every pew in the Church has been taken up. He will thus enter upon his important and laborious charge under good auspices and we are sure he has the best wishes of the whole Church, that he may be successful to his utmost desire in winning souls to Christ. We trust also that the summer will not pass away, without at least one missionary being found for Prince Edward Island, so that our people there may not be disheartened, and that the work already done may be continued and extended.

MISCELLANEOUS.

We observe that the prelates of the Church of England have taken the extraordinary step of presenting an address to Bishop Colenso, requesting him to resign his office. This address is signed by 35 bishops and 4 archbishops. He has returned a decided refusal, and

it would seem they are perfectly powerless to take proceedings against him. Such a state of things is most extraordinary, and must culminate in a crisis. It is impossible that a man who has pronounced a great portion of Scripture to be a mass of fable, should not only remain a dignitary in a Christian Church, but set the whole power of that Church at defiance to interfere with his position in it. Some remedy must, and doubtless after great delay and trouble will be found.

TROUBLES seem to be looming in the distance for our beloved Church, on a less alarming scale. Petty innovations are creeping in or being forced in, which are disturbing the minds of many, to a greater degree than appears on the surface. There may seem no impropriety in being asked to stand during praise, and kneel at prayer, further than that it is an innovation upon a very long established custom. Were this all, the ground of complaint would be but slight. The great evil is, it is the forerunner of greater and much more questionable changes. Grant the postures, then come the organ and all the paraphernalia of singing men and singing women. The plea is that it favours solemnity of feeling during worship, and we doubt not, it has that effect in Episcopal Churches, from long habit and feelings of association. But though with them, it is at once consistent and proper, its tendency is rather to disturb and shock the feelings of the Scotch Calvinist. But, even the introduction of the organ is not the final step. A liturgy has been advocated, and even used, and the psalms chanted or intoned in reading. Some, at least, of these innovations are also, we see, finding favor in some of the fashionable or popular dissenting Churches. And the spirit for a more sensuous worship seems to be growing in nearly every portion of the Christian Church. To condemn and resist it at all hazards, may not be wise, and probably would not be successful. We must trust largely to the good sense, forbearance and earnestness of the Church itself, to temper and keep within safe limits, what might otherwise be productive of very injurious effects. It is gratifying to know that in these colonies, with scarcely an exception, we are satisfied to walk in the quiet and sober paths in which our fathers walked, and it is to be hoped it will always be so.

We observe from some of the Canadian papers that Mr Hammond the revivalist preacher has been laboring with very marked success in several districts in that colony, and that meetings of a very interesting character, have been held in the Churches of Montreal and other large cities.

The great event of the month in Great Britain has been the marriage of the Prince of Wales. It seems to afford unbounded satisfaction and delight to every class of her Majesty's subjects, and the *eclat* attending it bids fair to outrival anything of the kind ever

known before. The day was celebrated with becoming rejoicings in Canada and New Brunswick:—For some unexplained reason scarcely any notice was taken of it in the capital of Nova Scotia. In Pictou it was almost a general holiday, and the ladies of that little town selected the day to present a set of colours to the Volunteer Company.

No movement of any great importance has been made by the belligerents in the neighboring Republic during the past two months, though the want of success by sea by the powerful Federal Navy is one of the most extraordinary circumstances of this cruel war. We have the burning of the Jacob Bell, with it is said 1500 tons of tea, and the capture by the Confederates of two of their most powerful rams on the Mississippi. While the Federalists can only boast of the occasional capture of an unarmed steamer attempting to run the blockade.

Poland has risen in insurrection against its tyrant, and to the astonishment of the nations, bands of half armed undisciplined men are defeating in repeated encounters, the trained legions of the Czar. This insurrection seems to be extending over the whole country, and is evidently gaining in strength every day.—The conduct of both Russia and Prussia towards this unfortunate and noble people is denounced by nearly every portion of the press both in England and France, and we observe that Lord Palmerston in his place in parliament has spoken out on the subject with the spirit and freedom of an Englishman.

Great preparations are making in the city of Glasgow, to give a suitable reception to Lord Palmerston on the occasion of his being installed Lord Rector of the University. Take him all in all, the present premier is perhaps the most popular of living men with all classes, and the occasion will doubtless be a most interesting one. The office of "Rector" is purely an honorary one, but has been an object of ambition by the most distinguished.—In the bright roll are to be found the names of Burke, Adam Smith, Thomas Campbell, Sir James McIntosh, Lord Jeffrey, Brougham, McAulay, Derby, Sir James Graham, and many others, and the inaugurals of some of them are the finest gems of English eloquence.

DR. BEGG, not satisfied with his speech upon the "Paper lads," has come out upon the subject of sermon-reading particularly, and student-training generally, in a bulky pamphlet.

SUGGESTED TOUR FOR DR. GUTHRIE IN THE HOLY LAND.—A literary journal states that Messrs. Strahan & Co., the enterprising publishers of "Good Words," have placed £5000 at the disposal of Rev. Dr Guthrie, to enable him to make a tour in the Holy Land, with the view of writing a commentary on the Bible, to be published in periodical numbers.

REV. W. ARNOT, of the Free Church, Glasgow, declined the call of the St. George's English Presbyterian Church, Liverpool, with the liberal salary offered of £750. Commissioners from the Lancashire English Presbytery were admitted to the Free Church Presbytery of Edinburgh to press the call. When Mr Arnot announced his decision, Dr Buchanan and Prof. Gibson referred to the fact that Mr A., by this decision, kept himself from being mixed up with the controversy in England on the mode of conducting public worship.

THE Free Church edifice of Kelso (Dr. Bonnar's) has passed into the hands of the Established Church of Scotland. £2000 have been raised by the people towards erecting a new building.

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We beg to acknowledge, through Rev. Mr McKay, a sermon by the Rev. Dr Stevenson, Convener of the Colonial Committee, but which we regret arrived too late for publication in the present No.

"Life Jottings," and "Church Innovations" have also been crowded out.

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 5 dollars. Single copies, 3s. 1 1-2d.

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

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

SCHMES OF THE CHURCH.

1863

SYNOD FUND.

March.—St. A.'s Church Congregation, Pictou,
West Branch East River Congregation,

£2 17 9
3 13 4

£6 10 1

HOME MISSION.

The Collection from R. Hill Congregation, in last Record, for Young Men's Scheme, was for H. M.
Pictou, March 26th, 1863.

£1 7 6

W. GORDON, Treasurer.