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MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

FEBRUARY, 1859.

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PAYABLE IN ADVANCE.

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OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

FEBRUARY, 1859.

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

The following is the first of a series of short and simple discourses by ministers of our church. These are intended to appear from time to time—it is hoped every month. Perhaps the general reader, or he who enjoys the ministrations of some valued pastor every week, would prefer a general article to teaching cast into the mould of a sermon, which is so familiar, that it is divested of a certain interest. But, while general articles will not be wanting to the pages of the *Record*, we believe that such discourses will be acceptable and useful to a great number of our people who are without the regular ministrations of the sanctuary.

Sermon

By the Rev. Allan Pollok, New Glasgow, N. S.

"Speaking the truth in love."—Eph. iv., 15.

The ungodly spirit will not receive and practice the whole truth of God. The conscience will not permit it to resist the truth altogether and declare open and implacable war. It is not yet prepared to say with the great fallen spirit: "To do aught good will never be our work." But while not prepared to advance a length in rebellion, the ungodly man is as yet prepared to advance the needful length of a gracious obedience to the commands of God. The corrupt heart rebels against what the conscience pronounces to be right. Hence the commands of God are but *partially* obeyed.

This is very apparent in the manner in which the above advice of the apostle is followed among men. Many speak the truth, it

is true, but think that this is all that is required; they pride themselves in speaking the truth, no matter how distasteful it may be and how evil may be the consequences; they speak it as often out of season as in season; they take a savage delight in speaking an unkindly word, because it is true and speak ever as if they were invested with a special mission to rebuke the vices of the earth; they fulfil the first, but neglect the second part of the apostle's injunction, so beautifully modifying the sternness of truth. If thus they speak the truth in love, they would choose their time better; they would recommend the precious word by the proprieties of time, place, circumstances and persons; they would remember that medicine does not cure *because* it is nauseous, and that it is all the better of being administered in a pleasant form.

Others again are disposed to *sacrifice* the truth in some measure. With them, pleasure and popularity are everything, and truth next to nothing. They feel so much love, so much mistaken tenderness, so strong a desire to stand well with their fellows, that they tamper with truth, they flatter, they sacrifice truth to false delicacy, or a baser motive. They please their neighbor, but not "for his good, to edification."

A believing and amiable spirit will avoid both extremes. Wisdom will be "justified of all her children." The people of God, while they speak the truth, will speak it as Jesus spake it—"in love."

The phrase in the original is very peculiar. The word translated "speaking the truth" has the widest signification. It refers to truth in doctrine and to truth in heart. It means

believing *what is true, with a true spirit and exhibiting this in a life, true in word and in deed.* And "love" is the condition, the element cementing all and beautifying all.

Let us consider how this rule is sometimes violated; then, how it is obeyed, and lastly, recommend this course.

Remember, then, that the apostle's rule is violated by *bitter disputation.* We do not condemn all disputation. The man who *never* disputes cannot possibly be faithful to the truth. To set forth truth, is necessarily to contend with error. To be faithful to the truth, is to *resist* the devil, "who is a liar from the first." Our Lord disputed with the Scribes and Pharisees, Noah preached righteousness to a doomed world. Much sound truth has been brought out by controversy. Witness the masterly discussion of Dr. Cumming with Mr. French; the best, as we venture to think, of his efforts and that on which his fame shall ultimately rest. Conflict is generally necessary to lasting peace. The storm-blast clears the air for days of sunshine, and days of peace and sweet repose among the works of God. We have no sympathy with the miserable negative, cowardly conduct of the man who agrees with everything, finds fault with nothing and nobody, and never strikes a valiant blow for truth and righteousness. But Paul *condemns bitter disputation.* He would condemn many of our theological discussions in which malice and acrimony ooze from the pen. He would condemn politicians who disgrace legislative halls with abuse, and discuss general questions on personal grounds. He would condemn much of the controversial columns of the press, which often breathes such a malignant spirit against opponents, and deals ugly blows in the dark, such as make the heart bleed fully from a secret wound, carry dejection to the fireside, cliquism into society, and riot into the streets. "In meekness, instructing those that oppose themselves," is a noble clause, distilling the very essence of *Christian controversy.*

The apostle's rule is violated by a *persecuting spirit.* External persecution is now happily impossible, and however much some might like it; none can now call down fire from heaven or earth upon their denominational rivals. In former times, of narrow-mindedness and ignorance, persecution was considered legitimate. Persecution or civil penalties is *still* one of the principles of the Romish church. Some of the office-bearers of that church, swear to persecute heretics. Persecution has never been enrolled among the principles of Protestants. But at rare times, it has been the practice of Protestants in the past, even to resist with external pains and penalties, those who professed an opposite faith. All this is a disgrace to the Christian religion. It is a shame that such should have been done in the name of Christ. External persecution has however passed away, but the spirit remains. That spirit is one that breathes forth bitter expressions and imputes

unchristian motives. It vents its impotent rage in secret threats. It shows its lurid flame in circulating falsehoods about other denominations. It manifests what it would do but for free institutions, in the propagation of slanders. It rejoices not in the truth, but in iniquity. It is a violation of the law and spirit of "*truth in love.*"

The apostle's rule is violated by *profession of love that conceal the truth.* The conduct of the man who declares groundless war with another, is void of the kind and forgiving spirit of the gospel. But it is better than the conduct of him, who conceals his hostility and dresses up the hook of a malicious purpose with the bait of apparent candour and an open countenance. Candour may be violated by Christian men in their dealings, one with another. Members of separate religious bodies may profess an affection which they do not feel. It is easy to get up a cry of "union," but it is not so easy to convey the *spirit* into every home, and to plant the savour of it in every heart. A union at the sacrifice of primary truth, is a fine edifice on a base of sand. The storm will scatter such a castle of folly. The profession of the "union" spirit for selfish purposes, needs no condemnatory comment. The manly sentimentality which is ever admiring the institutions of other churches, and grumbling at those of its own is equally mean. In short, all professions of love and attachment, that are assumed for base purposes or selfish purposes, or sacrifice truth, or which secretly nourish the differences are a violation of the apostle's law of "*truth in love.*"

Consider now, how this rule is *obeyed.* It is obeyed by using the truth to *enlighten and succ.* This truth is light and mercy: it is a beacon of spiritual glory and grace, streaming across the angry waters of human trouble, grief and despair. It points out to the storm-battered bark of humanity, the path to a haven of eternal peace. It is not mathematical truth, to exercise the reasoning faculties of man. It is not intellectual truth to awake the dreams of an intellectual philosophy. It is not physical truth, to help man to make money. It is not moral truth, merely to enable man to spin out a gossamer web of human morality. But it is saving truth. The gospel is not the power of God to educate, or the power of God to civilize, but "the power of God unto salvation." As the professors of this truth, you must not hide it. Hundreds are dying around you. Would you deny bread to the dying? The possessors of a spiritual medicine, of infallible virtue, will you deny to dying men? Have you no pity, O high favored men! Children of the light! let your light so shine before men, that they may glorify not themselves, not you, but "your Father which is in heaven."

Employ the truth to *heal disputes.* The truth is fitted for this noble work. The truth is full of love; it speaks of the love of him "who is light, and in whom is no darkness"

all." It speaks of the love of Jesus, "who loved us." It condemns dispute from the love of quarrel. It commands men to live in friendship and peace. It represents men as lying all under a common woe, and a common curse. It calls to them that they are in danger of eternal ruin. The folly of disputing where all are dying is manifest. All distinctions are lost when men are clinging to the plank and about to plunge into a watery grave. The truth is thus, and in many other ways fitted to heal disputes. Use it in this way then. Use it not to separate men. Do not prostrate it to purposes of schism. Men of themselves are too apt to divide and form separate interests. But if the truth separates men, the fault is in them; not in the truth. It is because they see only one side of it. When men shall see the truth with purified vision in heaven, their hearts will be joined in everlasting love.

To obey the apostle's injunction, is to promote schemes of benevolence. The gospel has shown splendid successes in this way. It finds men in barbarism, hating God and one another, delighting in war and blood, seeking their own, prevailing one upon another, like the beasts that perish, without a single benevolent institution, filthy and polluted, with abominable vices. And what does it for them? It first, through the grace of Christ, turns them to God. Then his new born spirit makes itself known in schemes of benevolence. Love within impels resistably to love without. It has set up institutions of learning. It has built asylums for every form of human misery. It has put up in all Christian lands, houses of refuge for the poor and the homeless. It calls upon the hungry to come and taste the supper of the Great King. In the majesty of love, it has entered the prison, tamed the most brutal of men and improved their condition. To hold the truth, and do nothing for such schemes, is to hold it not in love, but in selfishness. To assist them, is to hold it "in love." It is to be like the kind and merciful Redeemer. It is to be slow-workers with Christ. It is to hasten the day when the wilderness of earthly unhappiness shall blossom as the rose, and the tear shall be wiped from every eye.

Permit me now, briefly to recommend this course.

Remember then, that the truth originated love. The truth is born of God, and God love. God is light, in him is no darkness at all. Had God been indifferent to our condition, he had never framed the gospel-scheme. Had he been resolved to destroy men, "mercy and truth" had never "met together." "As I live, I have no pleasure in the death of the sinner." Love breathes in every page of the sacred record. Love to sinners is the guiding principle of all. Love to sinners is the principle even the awful threatenings of the truth. When the thunders of Sinai, have the light of love in them. To speak the truth in love, is to speak it according to its nature and purpose. Love will recommend the truth. The

salvation of men by wrath or force, is a thing impossible. Even God does not attempt it. You need not command any one to believe a truth. A king by power, may compel a man to do many things; but the soul is beyond his domain. That is a man's secret stronghold. His beliefs are beyond physical control. They are even somewhat beyond a man's own control. He can only believe what he sees to be supported by evidence, which is satisfactory to him; or love what he sees to be lovely. Force or hatred then, will not convince any one, or gain access to the heart. Force would repel. Hatred will raise a mountain of pride against the truth. It will throw up a barrier of human corruption. Then combine love with the truth. Are you making known the truth? Are you reasoning with a brother? Are you trying to convince him of his sins? Are you endeavoring to enlighten him through the gospel? Let love mellow every word, and tremble in every tone. Do it as Jesus Christ did it. Under this treatment alone, will the icy barriers of sin melt away. The truth will appear irresistably lovely in his eyes. He will say "does he take such interest in me, and shall I take none in myself? This must be truth."

I shall only remark again, that the truth was given to establish the universal reign of love. Among the last words of John, were these, "little children, love one another." The gospel is given to teach men to love, and to cease hatred. It is intended to change man's hatred of God into love. It is intended to take away the heart of stone, and give the heart of flesh. It is intended to make man love God with all his strength and soul, and heart and mind. It is intended to make his heart bow in love to him, whom he has rebelled against, sinned against, spoken against. It is intended to make him love Jesus Christ, the God-man. It is intended to make men love all of Adam's race. It is intended to put an end to war and violence. It is intended to bind together, the nations of the earth in one brotherhood—the brotherhood of Jesus and the fatherhood of God. Within the borders of the new earth, destruction or violence shall not be heard or seen. If all this is done, it will be by the truth, held and felt and spoken "in love." Amen.

Peculiarities of the Christian Religion.

(Continued from page second.)

A second peculiarity of the Christian religion is, that the book upon which it is founded is destitute of systematic arrangement. But lest this expression should be misconstrued, we must attend to what is generally implied by the phrase "systematic arrangement." Order is felt, and with truth, to be the grand characteristic of whatever proceeds from mind, and therefore of the works of God. We could never, in fact, arrive at the idea of a God, from his works, unless we perceived order

reigning supreme over all of which we are cognizant, without and within us; and unless we were so constituted as to feel that every instance of disorder, as in the heart of man, is the result not of the Almighty's laws, but of their breach. A grand systematic arrangement, the result of order, presides over the universe. The sentiments of that hymn, beginning,

"The spacious firmament on high," &c.,

may be taken as expressive of the voice of humanity upon this point. Nor need we wait to prove, from a consideration of the solar system, and the heavenly bodies in general, from the succession of seasons, and of day and night, from the character of the three kingdoms of nature—the animal, vegetable and mineral, and from the constitution of man—the lord of creation, with the innumerable branches of science in which he has endeavored to convey his sense of this truth,—that God's works are "well ordered in all things and sure." Therefore, if the Bible is from God, it cannot be a mass of confusion. In fact, it has its grand leading outlines also. It begins with creation; it mournfully touches upon the fall; it announces the scheme of redemption; it describes the destruction of man by the deluge; gives us glimpses of patriarchal religion—in its accounts of which every detail is subordinated to one grand design, which is kept steadily in view throughout the religion of rites and ceremonies, is touched upon in energetic language in the prophecies, and is plainly declared with the psalms of angels "in the fulness of time," as the incarnation of the Son of God. In fact, the Bible, like all true works of art, has its proper beginning, middle and termination,—its account of the creation, ruin, redemption and regeneration of man, and finally winds up with his restoration to a glory surpassing that of his original condition.

But while we cannot refuse to it what philosophers have termed the works of creation and providence, the possession of an order sufficiently indicative in itself of its divine origin, and of its having been written by persons invested with the divine image and inspiration, we still cannot think it is destitute of "systematic arrangement." The following illustration will convey more precisely our meaning in the use of this phrase, than any definition however labored. If we visit the hotter regions of the earth, and commence an examination of the vegetable world, from the equator, we shall discover a profusion of magnificent trees and shrubs and flowers, peculiar to tropical countries. If we travel further towards the north, or south, and visit more temperate climates, the plurality of Providence may still be witnessed in the variety and beauty of the vegetable world. But now many of the tropical plants have disappeared, and their place is supplied by others of a hardier character. As we extend our journey towards the poles, the various species steadily

diminish in number and variety, until we arrive at the cold and sterile north, or south, where none are to be found, save a few mosses on the surface of the snow, hardly to be distinguished by the color, from the bleak and howling waste around. We thus find the nature preserves a regular order in the distribution of plants over the surface of the globe, and the same remark will apply to animals. Yet, if one wished to study botany, he would not adopt this shadowy outline of nature as the basis of his system. He would classify and arrange the objects of his study, upon very different principles; so that specimens from climates hot and cold would fall under the same head, because possessed of common characteristics. There is none of the studied order of a garden in the "forests primeval" of nature. So with the Bible. We nowhere find in Scripture, a system of theology, or arrangement of the doctrines of divinity, that natural and consecutive order adopted in our Shorter Catechism, or the other standards of our church. The nearest approach to anything of the kind is contained in the epistle to the Romans; but this is applicable, at most only to a portion of the doctrines of Christianity, and even in this instance, the order observed does not amount to the systematic arrangement of a creed or other standard. The Bible, in this respect, resembles the bow of nature; the doctrines are no more written down, than the trees of the forest are planted in accordance with a system. Sometimes a doctrine is embodied in a historical document, as others in a biographical narrative; now we have a mystic prophecy, and again a parabolic tale; here the teaching is conveyed in the form of devotional aspirations, and elsewhere it is expressed with the artlessness of an epistle.

The results of this varied method of teaching are many, seemingly, not all beneficial. I say seemingly, for we may confidently take it for granted that the best possible plan has been adopted by divine wisdom, and that where any of his gifts appear to be attended with evil results, it is because they are perverted by the wicked ingenuity of man.

(1). A good result flowing from the absence of doctrinal arrangement in Scripture is, that the Bible is the better adapted to be of universal benefit. The understanding is not the only part of man, nor is truth which appeals solely to his reason, sufficiently powerful to influence him. He is also in possession of will, and of affection; and truth, to be effective, must be calculated to bear upon the one, and to call forth the other. Nothing is so tedious as formality. Conceive a sermon composed of nothing but heads and divisions, and we shall have some idea of a Bible written in the form of a system of divinity. Take the story of Joseph, which has fascinated the young and delighted the aged for so many centuries. All the positive truth embodied in this pleasing narrative might be condensed into two or three sentences, about broths

love, fatherly affection, and the like. But whereas such sentences would be read as a task, the story of Joseph is remembered with perpetual pleasure; and whereas the naked ascription of its lessons would compel us to acquiesce in our duties, the narrative insensibly fills us with admiration, and attracts our every sympathy.

This earth does not consist of the barely indispensable; neither does the Bible. We have the useful and the ornamental,—thoughts adorned in an attractive garb, bold imagery, vivid description of scenery, accounts of human wishes and human feelings. And all this shows that religion is a many-sided thing, intended to act upon us as individuals, to enter into our social intercourse, and to influence the affairs of nations.

The Bible, from its very absence of system, is adapted to every variety of character. Here are treatises and sententious maxims for the matter-of-fact and those addicted to close reasoning; biography and history for the lovers of narrative; the sympathy of kindred spirits for the afflicted; poetry for the imaginative; politics for the lovers of law; plain fare for wayfaring men, and hard matters for those delighting in the mysterious. For the same reason, it is equally suited to every clime and country. The differences between man and man are of little account compared with the many points of resemblance possessed by all in common. The greatest genius differs less from the simplest individual possessed of ordinary sanity, than the latter does from the most sagacious of irrational animals. And the same remark holds true of natures the most highly cultivated as compared with those who occupy the lowest position in the scale of civilization. And the Bible, from its artlessness and simplicity, is equally adapted to all.

(2). But, secondly, a result seemingly evil attends the form in which the Supreme Being has been pleased to reveal his will to mankind. We are left to collect our system of belief from a variety of particulars and sources, instead of having all that is necessary for us known set down in a formal series of dogmas; and since the minds of men differ widely in their modes of apprehending the truth, it follows, that the want of a complete summary doctrine in any one part of Scripture, of which the other portions might serve as illustrations, leaves the door open for innumerable disputes as to what precise views accurately represent the mind of God's Spirit. Thus we find the Christian world agitated by endless wranglings,—now about the forms of religion, and again about the essentials of its creed; so that the church is split up into a vast number of sects, each too frequently hating the others more intensely than all hate their common enemy—sin. Perhaps there are not three doctrines of the Bible, regarding which the laws of all concur; and what is extraordinary, and apparently confirms the view taken, is that all appeal to the same Bible, and not unfortunately to the same passages in support of

their peculiar opinions. Had there been any one authoritative declaration, (1) as to all the doctrines which ought to be held; (2) as to the forms of worship which ought to be practised, and (3) as to the system of church government which ought to be adopted, as there is an authoritative summary of the duties which are to be performed, does it not appear probable that the number of disputes and controversies which are the laughing stock of the infidel, and the disgrace, in great measure, of the Christian world, would be diminished?

But the very fact mentioned, that sects in their wranglings appeal to the same passages in confirmation of their views, shows that the unity of sentiment which we might have expected, beforehand, to accompany a different method of revelation, would not have resulted. This is only the old imagining of the rich man in Hades, who supposed that if he had had the counsel of one sent from the other world, he would have repented. Scripture was not designed to compel assent, but to win men to believe. Revelation was not given to place man, by one mighty elevation, upon "the vantage ground of truth," but painfully to guide him thither. The journey has not been rendered less toilsome, but the path is pointed out with greater precision. Those who attend most carefully to the direction of Scripture, will find the way shorter and more pleasant, than those who, being less observant, strike out a path more rugged and devious. But all who follow its counsels, with the sincerity of humble believers in its divine authority, cannot fail of ultimately arriving at the summit.

It seems, in fact, to be a defect (shall we term it?) inherent in the very nature of language, when taken in connection with the varieties that subsist in the minds of men, that sentences, however precisely formed, are susceptible of a variety of meanings, especially when the general scope of a passage does not receive due attention. Nothing will render this more evident than an illustration from the science of law. The acts of a legislature are framed by men whose whole study it is to state their meaning with an accuracy that shall leave no place for doubt or scruple as to their meaning. But in point of fact, all their painful circumlocution is so far from preventing ambiguity, that no subject can be conceived in a state of greater confusion. And when the wars of the religious world are cavilled at by the infidel, he should point us to some branch of human investigation, whose professors are more at peace.

The grand reason why such endless discussions take place about the meaning of the Scriptures is, not that they speak with an "uncertain sound," but that men come to their pages with their opinions already formed; and ransack the Bible, not to ascertain what it says, so much as to discover some isolated passages which appear to support their views. This evil habit of isolation, of separating texts (as they are termed) from their context, is fostered by the manner in which the Bible is

almost universally printed. The method of printing in verses, convenient as it may be for reference, is so injurious, in many instances, to the sense, that it is no small argument for the truth and divine authority of the Bible, that it has survived the process so long, and is capable, despite this obvious disadvantage, of being understood at all. The manner in which the Bible was at first divided into chapters and verses, was such that we may wonder the confusion is not greater. It is said that Robert Stephens, a printer of the fifteenth century, made the division now current, when riding on horseback on a journey between Italy and France, (not having a work of reference at hand, I quote from memory), and the curious mistakes which he committed may be charitably ascribed to the jolting consequent upon so uneasy a mode of travelling. But what other letters, or histories, as those of the Bible, are broken up into disconnected divisions and sentences, sometimes terminating in a comma, sometimes ending without any stop whatever? The figures denoting chapters and verses, since they have been so long in use, must now be retained, as they enter so largely into the composition of religious works and concordances, whose value would be seriously affected by any alteration; but they might be printed in the margin, and the text of Scripture ought to be arranged and read with reference, not to them, but to the sense. By this means, one great source of perplexity, and therefore of controversy, would be removed, and the meaning of Scripture more easily ascertained.

Returning to the subject more immediately under consideration, we may remark, on the whole, that, notwithstanding the endless controversies connected with the Scriptures in the form which they possess, but which would not be awaiting under any form, the honest searcher after truth need be at no loss as to their general teaching, nor under any difficulty as to the meaning of the greater portion. This suitability to human nature in its freshest condition, is too obvious to require comment, and their very difficulties will be found profitable, if humbly regarded as matter of faith. The absence of systematic arrangement is amply compensated for by the greater interest which, through that very want, they possess, and by the more numerous sympathies to which they appeal. Truth is not presented in the Bible in a form naked and unattractive, but adorned with every variety that language and circumstance can supply. Its origin is ever asserted to have been from God: its illustrations are derived from a consideration of his works and ways, and its effects are demonstrated in its influence over individual and social character, and even in determining the affair of nations; and thus the Bible supplies us with philosophy teaching, not only by precept, but by the most varied and valuable example.

NOTE.—It is hoped that our space will enable us to publish a second installment of "Kane's search for Franklin," which appeared in the last number.

THE CHURCH IN NOVA SCOTIA AND ADJOINING PROVINCES.

Gleanings from the Early Records of the Church of Scotland in Nova Scotia.

NUMBER TWO.

The meeting of the Presbytery of Halifax mentioned in last article as having commenced on the 5th day of February, 1824, continuing in session for three days. On the second day we find that a resolution was unanimously passed, that in cases of disagreement between a minister and his congregation, appeal is to be made to the Presbytery, whose decision is to be final. It were well that all congregations would attend at least to the moral contained in this resolution, and mark that more than thirty years ago experience taught the ministers of the Church that peace and regularity could be maintained only by congregations submitting themselves to the power which are ordained of God. For even at the date, while Presbyteries exert themselves to the utmost for the glory of God, in the advancement, and for the good, of the several congregations under their charge, it is too often their lot to meet with blame, instead of praise—with resistance, instead of encouragement. Truly it seems as if Nova Scotia wanted yet another lesson in reference to their religion and religious policy, and as if the Lord of the vineyard were making bare his arm to teach the lesson. May He, in his mercy, teach us all to love our Saviour more, and then charity and forgiving love, we will be able to embrace, and to advance together, strong in united power, to the battle of the Lord against the mighty. Then will the threatening of His power dissolve in the outpourings of love.

At this meeting, the memorial to the General Assembly, referred to in the fifth resolution of the previous meeting, was drawn up and ordered to be transmitted. As this memorial may recall to many days gone by, and contains some interesting remarks connected with the Church, I shall give it in full:

"Unto the very Reverend the Moderator and Members of the General Assembly of the Church of Scotland.

"The Memorial of Donald Allan Fraser, H. McLeod, John Martin, John McLennan, Kenneth John McKenzie,

"Humbly sheweth:

"That your Memorialists are ministers who have been licensed and ordained by Presbyteries of your venerable Church:—that they have, at different periods, emigrated to the Province of Nova Scotia:—that they have

ceived and accepted regular calls from the congregations amongst whom they now officiate:—that they respectively hold bonds for their permanent support, securing to them, in the lowest instance, a stipend of £150 cy. per annum, which bonds are declared valid by an act of the Provincial Legislature; and that during their residence in this country they have never swerved from their fidelity and attachment to their mother Church by an union with any other denomination of professing Christians.

“That notwithstanding the comfort and satisfaction which your Memorialists enjoy amongst their own congregations, they feel the want of a more immediate connection with, and formal acknowledgement by their parent Church than they have yet attained—and that, as they are at present situated, they can only be considered on the same footing with dissenting bodies.

“That much the greater part of the population of Nova Scotia is Presbyterian, originally from Scotland and the north of Ireland, in communion with, or attached to the Church of Scotland, many of whom were obliged to join themselves to dissenters of various denominations, in consequence of having no ministers of that Church then in the Province. That necessarily your Memorialists had to contend with many difficulties, and surmount many obstacles, in the formation of their congregations, which it is not the object of this memorial to enumerate.

“That these difficulties, which in some measure limited the usefulness of your Memorialists, and injuriously affected the prosperity of your Church in this Colony, are now happily disappearing.

“That your Memorialists are strengthened and encouraged by the annual arrival of fellow-laborers from the Mother Church, properly qualified for the sacred office of the ministry: that every day more unequivocally evinces the continued attachment of their countrymen around them to that Church: that the increasing demands for their labors among new congregations formed under their superintendance, and the respect and attention manifested to your Memorialists by persons of the first rank and influence, afford satisfactory proofs of the general prepossession in favor of the Church to which they belong.

“Thus, increasing in numbers, and rising in general estimation, your Memorialists would most respectfully and dutifully submit to the consideration of your venerable Court, that in order to establish and perfect a commencement so auspicious, it is requisite and desirable that Memorialists should be invested by the General Assembly with powers which would enable them to exercise that authority over one another, and over their flocks, that are indispensably necessary for preserving the purity of the ministry, and ensuring the proper, faithful, and regular dispensation of Gospel ordinances, as well as due obedience to the laws of the Church.

“Your venerable Assembly will be more

fully satisfied of the propriety of such a measure, when informed that your Memorialists are the only denomination destitute of such a recognition by their parent Church.

“The Church of England has a regular establishment, consisting of a Bishop, Ecclesiastical Commissary, and above twenty Missionaries. The Secession Church has a Synod consisting of three Presbyteries, and upwards of about twenty ministers. The Methodists have their Conference of about eighteen Missionaries; and the Baptists their Association, containing a great many preachers: Your Memorialists alone are unconnected with each other by any legal tie; and are known to their Mother Church only as individuals thereof. They could not unite themselves together and assume the name and authority of a Presbytery, for the regulation of the affairs of your Church in this Province, without, in their own opinion, acting irregularly and unconstitutionally: and they know that their flocks would not willingly submit to an assumed authority from which there could be no appeal—whilst they are well assured of the cordial concurrence of their respective congregations with every measure which your Memorialists adopt to obtain a legal sanction.

“Deeply impressed with a conviction of the numerous advantages which would result both to themselves and to the interests of the Church in this Province from your Memorialists being acknowledged and constituted a Presbytery by the General Assembly, and earnestly desirous to draw closer the bands of duty and affection which unite them to their parent Church, your Memorialists have come to the resolution of respectfully soliciting your countenance, and your recognition of them as a Presbytery—this your Memorialists are encouraged to do with confident hopes of success, knowing the deep and lively interest which your venerable Assembly has ever taken in the prosperity of your national Church, even in the most remote quarters of the world. Your Memorialists feel assured that you are anxious to extend your protection to such ministers of your Church as have expatriated themselves for the purpose of disseminating those principles of piety and loyalty, which have often proved the bulwarks of the civil and religious liberties of their native land.

“Your Memorialists are further induced to make this application by reason of the favorable disposition to their views evinced by His Excellency Sir James Kempt, Lieut. Governor of this Province, and by several members of His Majesty's Council.

“Your Memorialists have also high authority to state, that if they are acknowledged as an Ecclesiastical Court in connection with the Parent Church, they may hope to receive the support of His Majesty's Government at home and of the local authorities of this Province.

“May it therefore please your Venerable Assembly to invest your Memorialists with such powers as may, in your wisdom, seem necessary, for the respectability, permanence

and usefulness of a regularly constituted Presbytery, by the name and style of the "SCOTCH PRESBYTERY OF HALIFAX," or by any other name your venerable Assembly may judge proper.

"And your Memorialists, as in duty bound, shall ever pray, &c."

(Signed by the ministers mentioned at commencement.)

As we believe this document will amply repay perusal, we offer no apology for taking up so much space by its insertion. It may occur to many readers of this, unacquainted with the particular laws of our Church, to ask what need of mentioning such trifling matters as the amount of stipend, and the validity of the bond, in a memorial of such importance to the highest Court of our Church. The Church of Scotland, with becoming zeal for its respectability, takes cognizance of the position of every clergyman under her jurisdiction; by an act of her General Assembly no preacher in her connection, except for foreign parts, is ordained as minister until the Church has sufficient guarantee that a salary is provided which shall enable him ever to maintain respectably that high position he holds, as one of her ministers. As these ministers were praying for recognition by the Church of Scotland, it was necessary they should show that they held positions worthy of her.

The above Memorial was transmitted to the late Dr. Mearns, of King's College, Aberdeen, to be by him laid before the first meeting of the General Assembly. And the Presbytery, after resolving to meet at Pictou on the second day of June next, adjourned. At which date there occurred an event, too often inevitable at the present time. Only two members appeared at the meeting, and the Presbytery could not be constituted, and became defunct. In such circumstances it was rather an advantage than otherwise, that no higher Court had given them a constitution as a Presbytery; had it been so, another application was needed, and a renewal of the power to constitute again their Presbytery must be had. But having, of themselves, assumed the name and powers of a Presbytery, by the same power they could, at any future period, resuscitate the decayed body. Accordingly we find, that after being without a Presbytery for five months, this Court again sprung into life in Pictou on the 10th day of November, 1824. RUTH.

(For the "Monthly Record.")
Presbytery of Pictou.

At St. Andrew's Church, Pictou, the 11th day of January, 1859; which day the Presbytery met, in hunc effectum, at the call of the Moderator, as resolved last meeting, and was constituted. Sederunt, &c.

A deputation appeared from Gairloch and Salt Springs, and stated that they had written

Rev. Mr. McKay, of Belfast, according to the decision of Presbytery, on the 7th December, and that Mr. McKay had in reply, in a private letter, promised to accept of their call.

After remarks from members, the Presbytery, seeing the trouble the congregation had already been put to, and the ignorance of many in reference to the law of our church on this point, agreed to accept this letter as equivalent to an acceptance of presentation. At the same time, they express their decided opinion that until the laws of our church are strictly adhered to, troubles will continue to exist. They, therefore, appoint the Rev. A. Pollok to draw up a statement of the laws and forms of the Church of Scotland on this matter as practicable in this country, and publish it in the *Monthly Record*, for the instruction of the various congregations.

The Presbytery, in accordance with the foregoing resolution, appoint the Rev. A. W. Herdman to preach at Salt Springs on the 24th January, and moderate in a call in favor of Mr. McKay, and the Rev. James Mair to preach at Gairloch on the 2d day of February, for the same purpose.

Closed with prayer.

JAMES MAIR,
Presby's Clerk.

In reference to the above, we may remark, that the part of the Church laws, referring to the settlement of ministers, occupies *fourteen* pages of "Hill's Practice in the Church Courts," and it is questionable, whether it would be desirable or useful to publish such a lengthy document, pure and simple, in the *Monthly Record*. Besides, the editor of a church periodical would not relish the responsibility of making adaptations to the circumstances of our church here in so important a matter as its laws. When such adaptations come to be discussed, there will necessarily be a great diversity of opinion. It would be well if the Presbytery, and perhaps better, if the Synod, would appoint a committee to revise our laws, upon the simple principle of changing nothing but what is rendered absolutely necessary by our altered circumstances as a church, supported by the voluntary contributions of the people, and taking root in a country thousands of miles away from the dear old fatherland, of the spirit, history and institutions of which our church inevitably partakes.

We understand that the Church in Canada, as well as we, has met with difficulties in this important part of its action, and propose grappling with them by drawing up a scheme of procedure, as much, we presume, in accordance with the ancient laws of the Church of Scotland as possible. For, though, like ourselves,

they are an independent church, and have showed their jealousy for the preservation of this feature in their character and history by their "Act of Independence"—a fact which made the Free Church secession in Canada so needless and unjustifiable, and lent such dignity and consistency to those who adhered to the church, whose spiritual independence could not be infringed by any movements in the parent church,—we are confident that they shall not be disposed to show us an evil example of making unnecessary alterations in the laws and constitutions of our venerated church. If such a work should be undertaken by them, it would be well for us to wait, until we—a small Synod and far from possessing their colonial experience—can profit by their labors. This course may be the more proper, as most of us cherish the hope of union with them and New Brunswick, through representation in a General Assembly,—a glorious dream, to which, we trust, a few years shall impart the freshness and felicity of reality. Meantime, it is right for us to have a more definite understanding with the people on the subject referred to; and if the Presbytery shall appoint a committee to instruct their people on the subject, we need not say that it will afford the managers of the *Record* much pleasure to publish the document.—[ED. MONTHLY RECORD.]

WEST BRANCH EAST RIVER CONGREGATION.—This congregation is in a progressive and prosperous state, notwithstanding the serious loss it has sustained in the departure of Mr. McRae to Newfoundland—a departure marked by mutual good feeling and respect on the part of minister and people, as testified by the feeling address presented to Mr. McRae, on his removal to a most important, though, as regards us, secluded sphere of labor, where, we understand, his services give much satisfaction, and, we hope, are productive of real good. Having had occasion to visit the West Branch lately, we found the congregation worshipping, it is true, in the same old and tottering church that has been the scene of so many refreshing services and resounded with so many excellent sermons from the great and good men of the deputations of the Church of Scotland and the Messrs. McRae, father and son, that it might be allowed now to rest its old, weary and rotten bones in peace—we found also, it is true, the same unique, cracked, old stove, that has rusted there for the best part of a century, and sends forth wood-smoke through innumerable fissures, to make the preacher

weep, the people blind, and both parties invisible to each other; but we found also a beautiful new church of large dimensions rising not far off. The outside of the new church is admirably finished, and secured from the effects of the weather. The inside is in progress, and does much credit to the spirit of the congregation and the skill of the workmen. We found, also, in the old church, bad as it is, the same stout, old, staunch Presbyterians, that we used to find there, who entered with heart and soul into the business of the lay association, and organised a scheme for the circulation of the *Record* amongst themselves. In both these respects, we hope that theirs will be a fruitful example to other congregations. We believe that they were much refreshed lately by the visit of an old friend of theirs, who is a native of their district, and who ministered laboriously among them for the space of four years, in the shape of the Rev. Alexander McLean. When he preached, the old house was crowded to excess, and the visit was cheering to many people, who have not heard the "word" in their own cherished tongue for a considerable time. It is indeed sad to behold such a large field without a pastor, but it is surprising, as well as consoling, to find them so prosperous and hopeful.—*Com.*

New Churches.

There seems to be quite a movement at present among the adherents of our church in the direction of church-building. We can now point with pleasure to some of the largest and finest edifices in the Province. We can refer with satisfaction to such churches as have been built within a few years at New Glasgow, Pugwash, Wallace, Cape John, Salt Springs, and East Branch, East River. The church at Gairloch has been pronounced by the Rev. John Sprott, who preached in it lately, to be the finest in this country. All who know Mr. Sprott, his shrewdness, his habits of observation, and his almost unparalleled experience of this Province, will acknowledge his competency to form a just opinion. Indeed, if some of these churches have any fault, they are too grand. At all events, they are so large that we, from sad experience, would recommend that, after the future incumbents have been examined by the Presbytery, according to the laws made and provided in such cases, they should, before settlement, be handed over by the faculty of Divines to the faculty of physicians for examination into the capacity of their throats and chests. They are Gothic, and not sonorous bodies, constructed in violation of all the laws of sound, and he will be a man of good lungs and iron muscle, who shall preach in some of them long, without racking his frame. However, if attended to, and provided with a good beadle, they will be comfortable; and any man, who undervalues comfort in the house of God in these days, does not rate the worship of God too highly.

We have comfort in our houses, and the luxuries and conveniences of life are increasing fast. Every advance in science is brought down to us not only in comprehension, but in enjoyment. For the ordinary avocations of life, for business, for travel, even at the rate of thirty miles an hour, and for voyaging across the great sea, we can have warm rooms, comfortable fires, rich carpets, bodily ease and outward splendor. And are these engagements of more importance than the worship of God? If people were not in the enjoyment of so much comfort without the Church, they might, indeed, do as their fathers did, and dispense with it within the Church. But modern experience shows that their inferior comforts are no criterion for us. If a church is not comfortable, people will not come to it. As they are accustomed to comforts, they will stay at home, or leave their own church and go to some other, or else neglect the public worship of God altogether. We are, therefore, glad to see our people becoming alive to the importance of these things.

The finest Church in this Province, is now building in connection with St. Matthew's congregation, Halifax. All honor to them for their enterprise, and for the remarkable liberality displayed by some of their members! They are just the people to do what they are doing; for they are, as we can testify, from our own experience, not only able, but also liberal.

Their poorer brethren in the country, are trying not to be behind them, in meeting their responsibilities according to their ability. We understand that the congregation of McLennan's Mountain, have resolved to commence the erection of a new church immediately. The present church, situated upon so commanding a position, and looking down in calm dignity and repose, upon lower and more grovelling institutions, is the oldest in the county, whither the tribes of our Israel went up for many a day to listen to the eloquent and impressive address of the Rev. Donald A. Fraser, the first minister of the church in this quarter. We cannot enter that old church without thinking of the early labors, impassioned struggles, the heroic might and intellectual strength of that servant of the Lord, who has, after an eventful life, dropt into the peaceful rest of the believers' grave. The old church, however, like all other earthly things, however venerable in age, or precious as relics of former times and earlier scenes, is no longer suited to the wants of the large congregation that enjoys the ministry of the venerable father of our presbytery, the Rev. A. McGillivray. We pray that the Lord may lend his favor to their undertaking, and enable the congregation to carry it forward to a happy completion.

The good work is not to stop here. For we learn from Barney's River, that our congregation there, have also resolved to prepare for the ark of God a house.

At present, they worship in two churches,

which are far separate. The building at Lower Barney's River is so miserable and ragged, that it would be a shame to use it as a schoolhouse. We were heartily ashamed to be obliged to tell a stranger last summer, that it was one of our churches. On the other hand, the church at Upper Barney's River, is a very peculiar edifice. We cannot imagine where the plan was got, or in what fertile brain it was first conceived. It is enough to render the schemer immortal—in what sense we shall not specify. It is not distinguished by a gallery in the ordinary sense of the word, but only the frame of one, to which adventurous aspirants betake themselves, by means of an upright ladder. This is one of the trials and tests to which youthful Christians are subjected in the old church in Upper Barney's River. We may mention also, that it has the good fortune to be on the mail route to the eastward, so as to be the admired of all admirers of ecclesiastical architecture. It is indeed high time and more than time, that this building were out of the way. It is creditable to the energetic and zealous minister and to the congregation, that they are about to enter upon this good work. Let them feel assured that they have the sympathy and good wishes of the church at large. Though not so strong as other congregations, they have been remarkable for doing their part in past times, and we feel assured that they will not be found wanting on the present occasion.

OBSERVER.

Our Prospects.

Looking at the present state of our church, one of the most painful and pressing questions is—what comfort can we discover for ourselves in the future. We are indeed commanded to expel the thought of to-morrow, in so far as such thought may mar the performance of duty in the present hour, or render us discontented in the enjoyment of the present mercies, which a kind Lord showers upon us; but not as regards a wise and prudent provision for future wants or probable dangers and calamities. If even the most prosperous live in the hope of better things, how much more shall those who are oppressed with difficulties or encompassed with serious wants—and these respecting the highest requirements of sinful and dying men. By hope we are saved from ruin, and by despair, ruin is accelerated.

Taking this view, we must confess that our present condition as a church, has much in it of the sad and the sorrowful. We can say in all sincerity, that we seldom enter the precincts of the house of prayer, in which we are wont to call upon the name of the Lord, but we

think of the cheerless condition of our brethren throughout the country, who are not summoned into the tabernacle of God, and of these families who have no opportunity of ministering in "the beautiful house" in which our "fathers worshipped" and where are our "pleasant things." Across this county in particular, there runs a dark line of spiritual destitution. From Earltown, that place of primitive piety and godly simplicity, to the head of the East River of Pictou, are *eight large congregations* without the regular ordinances of a cherished faith. These, be it remembered, are not an indiscriminate mass, without elders and churches—forming a missionary field merely, to be gained over to the Christian religion, or to the communion of a particular church, by the labors of an earnest evangelism. They are regular congregations, that have had pastors, and among them there is an enlightened understanding of the doctrines, and a sincere appreciation of the privileges of Christian worship. These *eight congregations* have churches, and some of them the finest in the land, and many of them have manse and glebes for future incumbents. They are Christian churches in every sense but one, and that is the superintendance of those who may break into them the precious bread of life. The longer this state of things continues, the more urgent is the call. Since some of these congregations have enjoyed the ordinary ministrations of the word, a generation has risen up, to whom the public institutions of the gospel are strange and almost unknown. From the two points we have specified, is a distance of *forty or fifty miles, thickly settled* with people, the majority of whom are our adherents. Think of that, ye more favored brethren!

These people may be expected to feel this state of things all the more, that the time was, when it was otherwise with them. Many of them, who are advanced in life, can yet call to mind the simple services in the parish church, in their father-land. They can remember the long walk to church along the deep vallies and among the massy mountains, careering around their Highland homes, and the delightful converse of friend with friend by the way. They remember the regularity of these services and their power and pathos in their native tongue. Others reflect, that even in this distant land, to which the Providence of God has led them, they have enjoyed the ministrations of the sanctuary. They can reflect with satisfaction, that they have enjoyed the ministrations of men of no ordinary talent, and no ordinary activity. These are now gone to swell the ranks of the mother-church and, while regretting their departure, a departure not without excuse and certainly not deserving

the censure of those who can have no idea of the hardships of the Christian ministry in these days, they cannot forget these solemn seasons, or the impressive lessons and earnest attentions of these early laborers.

In our present and past sufferings, however, ground of hope and encouragement is to be found. The journey of life in any department, seldom consists of one long valley of humiliation and despair. A day of captivity prepares for a day of deliverance, and the fulfilment of the people's joy. The captive, who hangs his harp upon the willow, and does not forget Jerusalem, shall not be left by the merciful God, to weep piteously and helplessly for ever. The day of darkness prepares for the bright and the beautiful day of light and peace. We have good reason to hope that our present darkness is that which precedes the dawn. "Turn again our captivity, O Lord, as the streams in the south. They, that sow in tears, shall reap in joy. He, that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

But what *are* our prospects? Let us calmly consider the case. We would remind our people, then, that *ten* students from our Church here are prosecuting the studies preparatory to the gospel ministry in Canada. Can it be that they will not return to their native land? Can it be that they will leave their brethren famishing, and feed strangers? Will they thus deny the faith, by not feeding their own? If it were to be so, we should have a remarkably low opinion of them, and remarkably small sympathy with the families to which they belong, if the latter had aught to do with such an arrangement. We should say to the latter: "Your conduct is most inconsistent. You will not devote the members of your own family to *that* field, for which you implore the labors of the stranger and the poor alien, who has dealt rudely with the ties of home, and cast in his lot with you." But away with such a thought! We are assured, that most, if not all of them, will return and help to build up our Zion, and repair the walls of our Jerusalem.

It affords us, also, heartfelt delight to reflect, in connection with this subject that, if God spare them, we have four more of our own people and our own kindred, devoted to this mission field. These have now been for six years using their earnest endeavors to fit themselves for the arduous work of saving souls. (For he that winneth souls is wise.) Of their character and accomplishments, it is needless for us to speak. From personal knowledge, and from the testimony of impartial judges on the other side of the water, they are a credit to us all. They are a credit to the Presbytery that selected them, to the people of whom they are sprung, and to the church that is to enjoy the benefits of their services. Some of them have distinguished themselves above all their fellows. May the Lord bless them, and after a brief period, conduct them to our shores, and

make them skillful workmen to help to "build the temple of the Lord."

It is a satisfaction to make known to the readers of the Record, that a correspondence has been opened up with Messrs. Ross and Livingston in Canada, who are near the completion of their studies, and are to be licensed in April first. We perceive by a report of a meeting of the Presbytery of Glengary, in Canada, that Mr. Livingston's labors have been much appreciated by the people of a missionary district in that Presbytery, and have received high commendation from that church court. The people there, have it in view to secure his services, as their future pastor, but of course no arrangement has been entered into to this effect. Of Mr. Ross, we know from personal intercourse, that he would be a great acquisition to us here. During a short visit of his, made more than twelve months since, we believe that our people were highly gratified with his services in the Gaelic tongue, in which he exhibits great fluency and proficiency. The Presbytery of Pictou, have entered into a correspondence with these gentlemen, and a reply has been received from them, in which they do not promise to come here in the spring, but do not wholly reject the appeal. With a promptitude, that does all concerned much credit, arrangements have been made for guaranteeing a salary of £200, to both of these gentlemen for a year. The Lay-Association and the Presbytery, looking to the people for the required support, have jointly come under the obligations to which we have referred. This shall afford at least a temporary supply, and we can venture to hope that they may permanently reside among us. If these gentlemen should come, we are to some extent supplied for a year. Thus the dark gulf of absolute spiritual famine is bridged over till the arrival of the students from Scotland. Then we hope to receive a stream of accessions from the spirited band of Nova Scotians now in Queen's College, Canada, an institution, which is worthy of the support and confidence of all our people, and growing up to be a noble "school of the prophets."

We have put our readers in possession of these facts. They may come to a different conclusion from ourselves. Still, we are confident, that we have rather *under-rated* our prospects for the future. Only let our ministers and people be firm to their duty. Parents lie under a heavy responsibility. They ought to consecrate members of their family immediately to the Lord's work. If they consider *money the one thing needful*, then, we have nothing to say to them, except that they are taking the best way to make themselves ultimately poor in every sense of the word. But if, through grace, they think that the service of Christ, the cause of Christ, the salvation of souls and the welfare of the church of our beloved Redeemer, are the highest interest of individuals, families, communities, nations and the world, they will be proud to devote even the very choicest of their little flock to the

spiritual office. Let them also remember, that they have many reforms to effect, before they can be called an *organised* and *working* Church of Christ. They must be more zealous in their *personal* efforts. They must look for work not only in the pulpit, but also in the pew. They must support the schemes of the church more liberally. This, and more they must do; lest gospel ordinances again perish out of their midst, and there be again a famine of the bread of life, and a hopeless thirst for the waters of life.

THE CHURCH IN CANADA.

ST. PAUL'S CHURCH, MONTREAL.

From the last yearly report of the Trustees of this Church, which was read at the annual meeting of the congregation, held on the 6th day of September last, and which has since been printed and distributed among the members and sitters, we extract the following statements:—

"The Trustees are happy to be able to notice the continued satisfactory condition of the temporalities of the Church, considering the late unfortunate commercial difficulties, which always affect, to a greater or less extent, religious institutions voluntarily maintained, and for proof of this they beg to refer to the accounts of the Treasurer.

The Trustees have much pleasure in stating that there exists an increased demand for sittings and pews.

The revenue has again been handsomely supplemented by the valuable and untiring efforts of the ladies of the Dorcas Society, in connection with the Church, to reduce the debt; and the Trustees hope that in so laudable a work they will, in future, have their hands strengthened and hearts encouraged by the countenance and aid of the congregation generally. To the ladies of the Dorcas Society, for their valuable addition to the funds of the Church, the Trustees desire on behalf of themselves and congregation, to return their grateful thanks.

The repairs of the Church, which the Trustees had in contemplation at last annual meeting, have been completed, and the result, the Trustees venture to say, is satisfactory, both as regards appearance and comfort; and particularly in the heating of the Church. The cost exceeded the first estimate, but this was owing to a much larger extent of work having been found necessary, as the improvements originally contemplated, progressed. The amount collected being insufficient to meet the expense of repairs, the sum presented the past year by the ladies of the Dorcas Society, which had usually been applied to the liquidation of the original debt on the Church, was by them generously handed to the Trustees to cover the deficiency. The cost of repairs and improvements amounted in all to about £450—£93 7s. of which was contributed by the

dies, £24 14s. 4d. was received at a special Sabbath collection, and the balance of £331 was subscribed by the congregation generally, who responded to the call made upon them in every liberal manner."

The Treasurer's statement, which is appended to the Report of the Trustees, shows a gross revenue of £1385 7s. 10d. for the year ending 6th September last. Of this sum 465 3s. 9d. have been received for pew rents, and £252 15s. 1d. in Sabbath ordinary collections. The following special collections were made:—

For India Relief Fund.	£28	5	9
" Ladies' Benevolent Institution, Montreal.	23	2	6
" The Presbytery's Home Mission Fund.	22	3	0
" The Ministers' Widows' & Orphans' Fund.	44	3	6
In all.	£117	14	8

The total revenue includes the cost of repairs and improvements in the church, mentioned in the Report as amounting to £450, and also £79 14s. 4d. collected for Sabbath school purposes—of which £23 14s. 4d. were contributed by scholars. The year's expenditure, we are glad to see, leaves a balance in the hands of the Treasurer.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

Beneath we insert a list of the office-bearers of the Queen's College Missionary Association. LIST OF OFFICE-BEARERS FOR 1858-59.—David Camelon, *President*; James Carmichael, *Vice-President*; John Livingstone, *Cor. Sec.*; James Macdonnell, *Rec. Sec.*; Hugh Camelon, *Treasurer*; George Porteous, *Librarian*. *Committee of Management*:—A. Currie and J. Mullan, from Divinity Hall; A. Dawson and J. Barr, from Faculty of Arts; Rev. Eph. Epstein and J. Anderson, from Faculty of Medicine.

At the meeting, at which the foregoing officers were elected, the President delivered an annual address, and two catechists, who had been employed by the Association during the summer, submitted their reports.

We have been favored with a perusal of the address delivered by the President. It is too long for insertion, but we gladly bear testimony to the evidence which it furnishes of the interest taken in the spiritual welfare of the students by the members of the Association, and of the excellent spirit which pervades and animates the President's remarks.

SONGS OF PRAISE FOR SABBATH SCHOOLS AND FAMILIES.

This is a selection of Hymns made and edited by the Montreal Sabbath-School Association of the Presbyterian Church of Canada

in connection with the Church of Scotland. The compilation shows great care, taste and judgment. It consists of forty-nine hymns, admirably suited by their character and variety for the important purpose for which they are intended. To this number four others are added, under the head of sacred poetry. Each hymn is introduced with an appropriate title, and a few words of Scripture. We have been particularly struck with the happy choice which is almost always made of these Scripture passages. The origin and object of the selection are stated in the preface, which is as follows:—

"This Selection of Hymns was made for the use of the children attending the Schools of the Association by whom it is issued.

"The belief that the want of a Hymn-Book suitable for the young, published at a cheap rate, has been generally experienced throughout the Province, induces the compilers to offer this little work to parents and teachers, who, like themselves, are striving to 'feed the lambs.'

"It is their humble hope, that, by its instrumentality, an increased interest in the service of Praise may be awakened among our children, and that youthful voices from many a hearth may unite their joyful strains in praise of Him who loves such tribute, and who, while on earth, thus graciously declared Himself the Friend of Youth: 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'"

The hymn book has been very neatly printed by Mr. Lovell. It is for sale at the book-stores, and the price is *three cents* or *two pence* a copy. We confidently recommend it to all Sabbath-school teachers and parents as a book in every way fitted for children, and, once introduced, we are mistaken if it do not continue to be a favorite.

PROVINCE OF NEW BRUNSWICK.

Rev. Mr. Furlong, a minister of the Free Church of Scotland, who recently arrived in Nova Scotia, is on a visit to this Province. Although the season is not favorable for traveling, we trust that Mr. Furlong will feel able to take a look at our vast missionary field. Rev. Andrew Donald expects to be able to enter his new manse in a week or two. Rev. Thomas Nicholson lately delivered a lecture at Harvey, the proceeds of which, with his usual liberality, he appropriated to the fund for paying off the small amount of debt still remaining on the manse of the Rev. Alexander Smith. We have formed a high opinion of the value of Mr. Nicholson's astronomical predilections. Rev. Wm. Murray, formerly of Monckton, is now preaching in Restigouche. We hear with regret and surprise of some unpleasant and costly litigation arising out of the temporary use of the Presbyterian church in Black River, by persons who are not deemed the legal owners. Such use is very common

in other parts of the Province as respects Protestants of different denominations.—*Colonial Presbyterian.*

THE CHURCH AT HOME.

FOREIGN MISSIONS.

The Committee have recently received a copy of "Statement and Appeal from the General Conference of Missionaries convened at Ootacamund," representing nearly all the Protestant Evangelical societies, laboring in Southern India and North Ceylon, to the parent societies and churches in Europe and America.

This statement is dated Ootacamund, Neilgherries, May 1856.

It appears that these missionaries engaged for fourteen days in earnest consultation on the great work to which their lives are devoted. No detailed account of the proceedings is given in this document, but a report is promised. Reference is made to the general unanimity of their views, and the perfect harmony of Christian love which prevailed among them, together with the spiritual profit and encouragement mutually gained. After referring to the time at which the conference took place, and the recent rebellions, the missionaries give a rapid sketch of the success which, through the blessing of God, has crowned missionary labor in the South Indian field. They attest that, in the Travancore, Tanjore, and Madura provinces, there are "numerous congregations of men and women who have renounced idolatry and demonolatry, sitting at the feet of the Christian missionaries to learn of Jesus and His salvation." They go on to say:—

"Let us turn now to the missions of the German brethren on the western coast, where we see many proofs that the hand of the Lord has been with His servants, and that many have believed their report. Here, in addition to congregations and churches and schools similar to those we have already described, though on a smaller scale, we see the Gospel in its benevolent aspect towards the industrious laboring poor—the brethren having taught many of them how to improve their temporal condition, while they are also teaching them to seek first the kingdom of God.

"Leaving this field, which is already become a fruitful one, and where more than fifty devoted brethren are laboring in the Gospel, and already rejoicing over the tokens of God's gracious approval of their toil, we may visit in succession the many stations of various societies of Britain and America, scattered over the land. At each we may look upon an infant church and congregation; at most on boarding and day-schools, both in the vernacular and in English—in a staff of native teachers, with here and there a seminary for their efficient training—on printing presses, with stores of books and tracts, and transla-

tions of the Holy Scriptures, in the various languages—on churches and chapels and school-houses and mission-dwellings; and thus to hold a complete system of appliances for carrying on the work of the Lord. And if we stop at each station, and inquire what has been done to bring the Gospel to bear upon the surrounding masses, we shall be everywhere furnished with ample proof, that the truth has fully enlightened the understandings, and gained the approval of many, and is powerfully leavening the community at large.

"By means of scriptural education many youth has lost his faith in Hindooism, and learned that Christianity is both true and Divine; and by means of preaching, conversation, and perusal of tracts and portions of the Scriptures, many an adult has done the same, being no longer Hindoo in connection, though yet Christian in profession."

At Madras, in addition to the usual method of bringing the Gospel into contact with the native mind, there is a large and powerful system of Anglo-vernacular education, based upon the Bible, and entirely pervaded by soul-transpiring truths, steadily at work, moving the minds of several thousands of youth of the middle and upper classes. Not the least valuable contribution to missionary intelligence is contained in the following extract from the "Statement and Appeal":—

"But let us now collect our statistics, and state what at present is the result of missionary operations; not for our own praise, but for the glory of Him without whose blessing all our works would end in vanity and confusion.

"We have, then, as the fruits of missionary labor in Southern India, and the entire island of Ceylon.

"1. More than ONE HUNDRED THOUSAND persons who have abandoned idolatry, and gathered into congregations receiving Christian instruction.

"2. More than SIXTY-FIVE THOUSAND have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

"3. More than FIFTEEN THOUSAND have been received as communicants, in belief that they are the sincere and faithful disciples of Christ.

"4. More than FIVE HUNDRED natives exclusive of schoolmasters, who are employed as Christian teachers of their countrymen, who are generally devoted and successful in their works.

"5. More than FORTY-ONE THOUSAND in the mission schools, learning to read and understand the Holy Scriptures, which is able to make them wise unto salvation.

"6. More than ELEVEN THOUSAND rescued from that gross ignorance and degradation to which so many millions of the sex in India seem to be hopelessly condemned.

"Looking at these leading results, may we not exclaim, "What hath God wrought! Surely, "this is the finger of God!"

the palpable evidences of the Divine power the Gospel—evidences which are yet despised to constrain many a heathen to abandon his idols, and turn to the now despised and trad name of Jesus."

Having stated these results, the missionaries next proceed to notice the extensive ground which is yet unoccupied, and declare that any of the present stations are weak and languishing for want of a sufficient staff of laborers. It appears that, in the territories of the Nizam of Hyderabad, and in the Nagpur territories, with a population of thirteen millions, there is only one mission station with two laborers. There is also great want of missionary agency in the northern sircars on the east, and in the ceded districts of Bellary and Cuddaph on the south of the Nizam's dominions. The same may be said of the Mysore territory, the kingdom of Coorg, the collectorates of Coimbatore and Salem, in South Arcot, and other large districts of the Carnatic. The whole of Southern India, including Hyderabad and Nagpur, we have a population of forty millions of people; and were the present missionaries equally distributed over the whole, they would not exceed *four to the million*.

An earnest appeal is made to friends in Europe and America, urging them to redouble their efforts; and attention is directed to the different methods that may be successfully employed—viz., *itinerant preaching* and *education*. It is affirmed that much general knowledge of the elements of Christian truth had been widely diffused, and that the time is favorable for directing the attention of the natives; by means of preaching, to the religion those whose power has been shewn by the failure of the late rebellion. "Let, then," it is added, "men specially qualified be sent forth in connection with every mission, to carry on steadily and systematically the work of itinerant preaching, and we believe the blessing of God will soon be granted in an abundant measure." We quote at length the passage bearing on *Education*:—

2. Education.—The rebellion has shewn lamentable is the ignorance of many even the better classes. Had they possessed even a tolerable correct knowledge of the power and resources of the British people, they could never have entertained the slightest hope of success, and would consequently never have plotted such an enterprise. We see this union exemplified in the conduct of the most enlightened native princes, or their influential advisers. Or, if they had known, even theoretically, the nature of the Christian religion, they would not have suspected the most tolerant of Christian nations of a design to make them Christians by either force or fraud. Let, then, vernacular schools be spread all over the land, training the masses to read for themselves the lively oracles of God, and teaching, along with the doctrines of salvation, the elements of geography and history, and, most surely, Hindooism must fall before them.

Its foundation is falsehood, and this, truth will destroy. The almost universal readiness to come and receive instruction in mission schools, affords great facilities for carrying on this department of labor. Let not this opportunity be lost.

In order to the carrying out of any widely extended system of Christian vernacular education, the primary object must be the training of a large body of efficient vernacular school teachers. Without this, nothing can be done, as there is no existing instrumentality available for this purpose. Even your missionaries, in some districts, are still frequently obliged to employ comparatively inefficient men, and even heathens, in conducting their schools. Hence it is obvious that a great work has to be done in raising up and preparing a large body of Christian vernacular teachers well qualified for the department of school instruction. We rejoice in the formation of the "Christian Vernacular Education Society for India," and most fervently hope it will meet with truly liberal support, and be made a great blessing to this dark land.

But there is also a most inviting field open to the Anglo-vernacular system of a higher education for the middle and upper classes. In all our cities and large towns, there are great numbers, either learning English, or desiring to do so. That a knowledge of the English language is the one thing which, above all others, will enable a young man to get on in the world, is now a rooted conviction in the minds of many thousands. This is so marked, as to lead to the conclusion, that it is a part of God's all-comprehending plan for bringing these youths under the teaching of the Gospel.

Without such a system of superior Anglo-vernacular education, based on the Bible, these intelligent youths of the middle and upper classes will be long before they are effectively reached by the Gospel. It is a mistake to suppose the Government scheme of education will do it, and also a mistake for the Church to congratulate itself that the Government are taking the work of *secular education* out of its hands, so long as they do nothing else. While the Bible is excluded from these schools, and even so long as Christianity is not thoroughly taught, the Church must supplement the deficiency.

The means for bringing such a system into extensive operation are more easily available than those essential to the efficient working of a purely vernacular system. Europeans may come out and commence their labors at once, without waiting for two or three years until they have learned an original tongue; and with sufficient funds at their disposal they may obtain a staff of suitable assistants in their work. Money then would seem to be here the chief want. But this is just the very thing which, above all others, God has given to the Christians of Europe and America the power to supply. We would here refer our friends back to the middle ages, and ask them to re-

member how property, in almost incredible amounts, was dedicated to the Church. Nay, more; we may point to the shrines of heathen idolatry, and ask them to calculate the value of the gifts and offerings presented there, and the vast numbers of the priesthood thus sustained for the glory of abominable idols. Shall Christians, who hold the pure truth of God in their hands, and possess the genuine love of Christ in their hearts, come behind the votaries of superstition and falsehood? Shall devotion to systems of delusion and lies, do more than consecration to Christ? God forbid! Let the coffers of the Church be filled! Let the treasury of the Lord overflow!

3. The *machinery of missions* requires to be more steadily and efficiently sustained.

(1.) Boarding-schools have proved in an eminent degree the nurseries of our Churches, as well as the feeders of our theological classes and seminaries, whence have gone forth many of our best native teachers and preachers, as well as most efficient schoolmasters. But these institutions are among the most costly of our instrumentalities, and require a large amount of time and strength of the missionary. Shall they then be permitted to languish, now that such helpers as they provide are more urgently needed than ever?

(2.) The printing-press is evidently destined to be as powerful a lever in moving the masses in India as it has been in other lands, and indeed has already accomplished great results. But its productions cannot yet be sold for more than a tithe of their cost, so that to supply the millions of Scriptures, books, and tracts that are needed for the people of India, money must be freely given. But we also need, in addition to the staff of missionaries strictly so called, a body of men largely devoted to the work of translation and authorship, and they must be sustained either as missionaries, or specially by the Bible, Tract and School-book Societies for this purpose.

(3.) There is the most urgent need for a larger number of superior native teachers, well instructed and trained for their work. Men whom God has evidently called to this work must be specially prepared for the discharge of its duties at whatever cost of labor and money, so that the highest possible measure of efficiency may be secured. And it is obvious that they must be suitably remunerated. We do not mean that European salaries should be paid to native agents, but that a well-trained and faithful native ministry should be paid in that relative proportion to the people and circumstances of the country in which it is employed, which is generally considered necessary in Christian lands. Nor do we for a moment wish to call in question the usefulness of the class hitherto largely employed as unordained agents, called catechists and readers, nor to propose any important increase in the scale of payment according to which their allowances have been hitherto regulated. Our object is, to point out the urgent necessity of the most strenuous, well-directed, and prayer-

ful efforts being steadily maintained with view to the raising up of a well qualified and regularly ordained native ministry. In the carrying out of this object, we believe that some of the missions increased expenditure will be found absolutely necessary; and ought to be a cause of sincere rejoicing whenever there is a real demand created for such an expenditure. Besides we cannot, for some time yet, look for more than a partial support of their pastors and teachers from the infant native Churches, on account of the general poverty. The Churches of Europe and America must for the present undertake this responsibility also.

(4.) There is yet one more channel in which we desire to direct the efforts of the friends of missions. The duty of using the means in their power for rightly influencing the Government of this country, rests chiefly upon the Churches in Britain, though an expression of opinion from the Churches in America and the continent of Europe would not be without the weight of a great moral influence.

We do not desire the Government to use any coercion, either direct or indirect. All we require is simple consistency in all the proceedings which have a bearing on religion; the introduction of the Bible into Government schools, to be read daily by those of the pupils who do not object to it; and especially, the entire cessation of all patronage and countenance of idolatry and caste. Looking back to the past history of the British Government in India, it is notorious that this unwise and sinful course we now deprecate has been followed to a most lamentable extent, and although the more offensive manifestations of the Government patronage of idolatry may have been removed, the great fact of the patronage remains just where it was; and the native opinion respecting it is unaltered. According to the memorial of the Bombay Missionary Conference recently addressed to the House of Commons of Great Britain and Ireland, it appears that more than fifteen lacs rupees (£150,000) are annually expended by the Government for the support of Hindoo temples and Mohammedan mosques in the presidencies of Bombay and Madras alone. We say nothing of Bengal. Now we must believe that this is one great cause of the heavy calamity God has permitted to come upon the Government of British India. May the lesson now so painfully taught, be truly learned. Whether it be so or not, the duty of all who profess to take the Bible as their rule is plain. They are bound to testify against the wickedness of such conduct, and to declare that the admiral's of no defence whatever, unless we choose to ignore our Divine Christianity, or refuse to obey its precepts.

We repeat it, we plead not for any kind of degree of coercion, but simply for honest Christian consistency. We would interfere in no way with any man's conscience, so long as he does not make it a reason for doing the

which interferes with the natural and social rights of his neighbor. Within this limit we would have the conscience of every man left free, and would neither persecute nor allow persecution, but would maintain comple toleration for all. The system hitherto has been, *deference to idolary and indifference to Christianity*. We plead for the reversal of this system, and we call upon all the friends of Christ and His cause in India, to support us in our just demand. Let all Christians persevere in this truly righteous course, until every vestige of this unholy and God-dishonoring alliance between a Government professedly Christian, and heathen idolatry and caste, is entirely removed. We are deeply convinced of the very great importance of this, as connected with the evangelization of India."

This document, the whole of which deserves careful perusal even by those who may hesitate in adopting every view which it contains, concludes with a stirring appeal to the Churches of Europe and America, and enforces the earnest entreaty, "THAT THE PRESENT NUMBER OF MISSIONARIES IN INDIA MAY BE DOUBLED DURING THE NEXT FIVE YEARS." It closes with these words, to which the special attention of our students and preachers is directed:—

We appeal, then, to all young men whose hearts the Lord has touched with compassion for the perishing millions in India, and we call upon them to give this work their most earnest and prayerful consideration. We ask them to look at it in the light of eternity, and in its relation to the great plan of human redemption, and to make their decision at the foot of that cross on which the Son of God poured out His life for the salvation of a lost world.

On behalf of the Conference.

M. WINSLOW,	} <i>Editorial Committee.</i>
J. SEWALL,	
A. B. CAMPBELL,	
P. S. ROYSTON,	

PROSPECT OF ADDITIONAL MISSIONARIES.

Let it be the fervent desire of the ministers and members of the Church of Scotland, that we may contribute our share to this great work of increasing the number of missionaries to India. In the midst of some circumstances producing no small measure of discouragement and anxiety, it is very gratifying to be able to communicate the cheering intelligence contained in the following extract from a minute of the Acting Committee, of date Nov. 30, 1858:

The Convener introduced to the Committee five students of divinity, at the University of Glasgow, . . . all of them, with the exception of one who is a student of the second year, at present in the third year of their course, so that, according to the usual practice, they require only to attend a partial session after this, before obtaining licence. The Convener mentioned that these students, of whose

character and attainments he had received most favorable accounts, had expressed to him their desire to be employed as missionaries in India, in connection with the Church of Scotland. The Committee were highly gratified at this intelligence, Dr. McLeod, of the Barony, having, from personal knowledge, spoken strongly in commendation of these students; the Committee agreed, at his suggestion, to offer up their humble thankfulness to Almighty God for the token of His favor bestowed on the mission, in having put into the hearts of these young men to form the resolution of devoting themselves to missionary labor in connection with the Church of Scotland; and, at the request of the Committee, the Rev. Dr. Hill offered up an impressive prayer. The Convener was requested to communicate to the Church, through the *Missionary Record*, the resolution intimated by these five students: and it was also resolved that an extract from the minute should be sent to the other Universities of Scotland, along with a letter from the Convener, in the expectation that among the more advanced students some would be found also ready to place their services as missionaries at the disposal of the Committee.

May not the hope be entertained that a similar spirit of devotedness to missionary enterprise will glow within other hearts, and that, from the sister Universities, students of equal promise may speedily form the resolution of devoting their lives to the glorious work, for the accomplishment of which the Church of Scotland now asks their services!

MADRAS.

It was recently intimated in the *Record*, that one of the chaplaincies at Madras, had become vacant by the resignation of the Rev. R. K. Hamilton. Mr. Hamilton is succeeded as senior chaplain by the Rev. J. R. McFarlane; and the Rev. Stewart Wright of St. George's-in-the-Fields, Glasgow, has, we learn, been appointed Mr. McFarlane's successor. Mr. Wright has officiated for several years, with much acceptance, in the Chapel of St. George's-in-the-Fields, and labored assiduously in the district. He has won cordial respect and regard from a wide circle of friends to whom he is intimately known, and leaves a large and flourishing congregation. It may be anticipated from his ability, energy, and missionary zeal, that he will take a deep interest in the mission at Madras, and contribute, along with others, at least indirectly, to its continued efficiency.

PRESBYTERY OF CUPAR.

A meeting of this reverend Court was held in the vestry of the Parish Church on Thursday last—the Rev. Mr. Campbell, moderator. The Clerk read letter and also minutes from Mr. Snodgrass, Presbytery Clerk of the Church of Scotland, Montreal, with reference to application made to that Presbytery by the Rev.

Mr. McIntyre, late of Strathmiglo, for admission into the Church as a preacher, asking the advice of the Presbytery in the matter, and wishing to ascertain what were the restrictions made when his resignation was accepted; and, in the event of a satisfactory testimony of his character being produced, they would themselves remove the restriction, as if Mr. McIntyre were in Scotland.

Mr. Cochrane said most members of the Court were quite aware of the circumstances in which the resignation of the charge took place, and he was sure he stated the opinion of all those acquainted with these circumstances that his resignation was in the highest degree honorable to that gentleman. He was sure every one of them felt such was the case, when the resignation was tabled. Mr. McIntyre was settled in Strathmiglo with the universal approbation of the parish, and for several years performed his duties most faithfully as a minister of the gospel; and up to the hour of his resignation, he had the support and sympathy of a large proportion of his parishioners. He was a man of talent and zeal; but, unhappily, rumors of an unpleasant character got into society about him, and, considering the interests of the parish and the church, and the relation in which he stood towards his brethren, he felt it incumbent upon him to resign his charge. The minutes did not contain a single sentence to the discredit of Mr. McIntyre—they only contain a reference to the fact that he tendered his resignation; and the committee appointed to inquire into manner in which he resigned his position in Strathmiglo, gave a unanimous recommendation that, under the circumstances, the resignation should be accepted. He therefore moved to the effect "That the Presbytery recommend to the Presbytery of Montreal to entertain favorably Mr. McIntyre's application as a minister, and withdraw the temporary restriction under which he demitted his charge in 1853." Mr. Cochrane said, when the Presbytery imposed upon him the restriction, they had no idea or wish that he should be permanently prevented from preaching as a minister of the Church of Scotland—they only intended that for a certain time he should not exercise the functions of a minister; and as his conduct in Canada had been irreproachable, the Presbytery need have no hesitation in agreeing to this motion. He was prepared to withdraw the restriction in the fullest sense of the term, which he trusted would receive the unanimous approval of the members of the court.

Mr. Gilchrist seconded the motion; and, as convener of the committee to which Mr. Cochrane referred, said it was only intended that the restriction should be for a short time. He also spoke highly of Mr. McIntyre's conduct and success in Canada.

The motion was supported by Messrs. Reid, Leitch, and McNair, and unanimously approved of.

PRESBYTERY OF FORFAR.

At the meeting of this Presbytery, the Rev. Mr. Stevenson, Forfar, brought under consideration the scheme for giving a thorough education, on the lowest terms, to the daughters of ministers and professors, as propounded in a circular by the Rev. D. Esdaile. Having expressed his approbation of this scheme, and pointed out its great importance, the reverend gentleman expressed a desire that Mr. Esdaile should address the Presbytery.

At the request of the moderator, Mr. Esdaile explained the object of the scheme, and the means by which it could be carried into effect. He dwelt upon the power of combination, by means of which a first-class educational institution could easily be maintained, and, in illustration, referred to St. Mary's Hall, Brighton, which affords the highest kind of education to 100 daughters of clergymen of the Church of England, at an average of £30 a-year. The benevolent founder of this institution, the Rev. H. E. Elliott, had expressed his interest in the proposed Scottish institution, and his desire to be permitted to contribute "a brick" when it came to be built. Mr. Esdaile stated that he had assurances of interest and support from eleven donors and 112 annual subscribers in all parts of Scotland, and comprising names of well-known professors and ministers, among whom were Principals Lee, Dewar, Campbell, Tulloch; Professors Robertson, R. Lee, Mitchell, Day; Rev. Drs. Fowler, Grant, McFarlane, Crawford, Stevenson, S. Leith, Cook, Haddington, etc.; so that, notwithstanding the apathy of many of the clergy, the scheme had been well received, and was acknowledged to be the most needful. In illustration of the need for such an institution, Mr. Esdaile read letters from clergymen in Shetland, and in various parts of Scotland, warmly approving of the scheme, and urging him to persevere. He intended to use every effort previous to the General Assembly, when the subject will be brought publicly forward, and arrangements made for future proceedings. In the meantime, he hoped for the cordial assistance of his brethren throughout the Church, and expressed his conviction that this would not be withheld, especially when they reflected that, by means of so small a sum as £1 a-year, they might have the assurance that, in the event of their death, their daughters should receive a first-rate education. It was proposed to effect this by means of an orphan fund in connexion with the institution, to be raised from the subscriptions of bachelors and the childless, in analogy with the provisions of the Widows' Fund. And so, should a subscriber die before the completion of his daughter's education, it should be completed gratis, or on the lowest possible terms.

PRESENTATION—ST. ENOCH'S, GLASGOW.
—The ladies of St. Enoch's congregation, desirous to express their esteem for the Rev. R.

Stephen, of Renfrew, late assistant to the Rev. Dr. Barr, for his zealous labors as a minister, and many amiable qualities as a friend, met in the parish schoolhouse, Ropework Lane, on Friday evening last, and presented him with a handsome service of silver plate, comprising tea and coffee service, kettle and salver, the latter bearing the following inscription:—
 “Presented to the Rev. Robert Stephen, of Renfrew, by the ladies of St. Enoch’s Parish Church, Glasgow, as a mark of personal esteem and appreciation of his ability and zeal while assistant to the Rev. Dr. Barr.—18th December, 1858.”

PRESBYTERY OF DUNDEE.—At the meeting of this Presbytery on Wednesday, Mr. Honey gave notice that at next meeting he would move the Presbytery to overture the ensuing meeting of the General Assembly, to petition the Legislature for the abolition of lay patronage. Mr. Young gave notice that he would move the Presbytery, at their meeting in February, to overture the General Assembly to take into their consideration the existing regulations for the working of Lord Aberdeen’s Act, with the view of altering or amending these in such a manner as to give the greatest possible effect to the provisions of the said act.

PRESBYTERY OF BRECHIN.—*Melville Church, Montrose—Induction Services.*—This Presbytery held a meeting on Thursday for the induction of the Rev. David S. Maxwell, late of Milngavie Chapel of Ease, parish of New Kilpatrick and Presbytery of Dumbarton, to the pastoral charge of Melville Church and parish, Montrose. The Rev. Charles Stuart McLean, of Dun, moderator of the Presbytery, officiated on the occasion, and delivered an excellent and very appropriate discourse from the text: “Preach the Word,” contained in 2 Timotny, iv. 2. At the conclusion of the sermon, the usual form of procedure was observed, and Mr. Maxwell was formally appointed as pastor of the congregation, and received the right hand of fellowship from the several members of the Presbytery. Suitable and impressive addresses were afterwards delivered to the pastor and to the members of the congregation, of whom a considerable number were present. Mr. Maxwell received a very hearty welcome from the members of his new charge, and the selection of him as their pastor, it is pleasing to observe, has every prospect of affording the greatest satisfaction.

We have great pleasure in learning that Mr. Dyce Nicol of Billogie, has given a second liberal donation for the encouraging of learning in Marischal College—viz., a bursary of fifty pounds a year, for two years, to such stu-

dent as shall have completed the usual curriculum, and shall pass the best competitive examination at the end of the present session. The bursary is to be given under such regulations as shall secure continued diligence in the prosecution of study. The want of such endowments has been a great defect in the Scottish Universities. Many of our ablest and most ardent students are obliged, on completing their curriculum in arts, to spend most of their time in exertions for their own support; whereas bursaries, such as Mr. Nicol’s, would enable the successful candidates for them to pursue their studies for some time longer with unabated steadiness and energy.—*Aberdeen Herald.*

NEW CHURCH AT ALLOWAY.—At a meeting on Thursday of the subscribers, seat-holders, and communicants of this church, it was unanimously agreed to elect the Rev. John Lochead, at present laboring at the Bridge of Allan, to be their pastor. Six candidates had been heard. Mr. Lochead will be ordained with all convenient speed. Mr. Baird of Cambusdoon occupied the chair at the election, and a cordial vote of thanks was accorded to him for the great interest he had taken in all matters connected with the new church.

THE PARISH OF BOLESKINE.—On the 2d of December, the Presbytery met at Boleskine to moderate in the call to the Rev. Mr. McIntyre of Tobermory, which was subscribed by a considerable number, including all the elders of the parish. No objections, when called for having been offered, the call was unanimously sustained; and having been left for a few days in charge of the session-clerk previous to its transmission to the Presbytery of Mull, the number subscribing it was found to be 225 Commissioners to prosecute the translation of the presentee before the Presbytery of Mull were, as usual, appointed.

MANSE FOR LADHOPE.—We have much pleasure in stating, that since this church has become endowed, there is now also a prospect of a permanent manse being erected for the minister. With a liberality which does a once credit to his heart, head, and purse, Major Scott has signified to the office-bearers of the church, his willingness to grant a free site for the manse, and offering besides, £25 as a contribution towards defraying the expense of such a building. In his letter, Major Scott thus expresses himself:—“It appears to me very essential thing, that a parish clergyman should be provided with a manse. Indeed, I can hardly understand a parish properly worked without it. Considering the wealth comprised within the Church of Scotland in the town, I should imagine that there will be lit-

difficulty in raising the money. I accordingly offer a free site, with a subscription of £25, provided it be proceeded with, within six months from the date of this epistle."

PRESBYTERY OF DALKEITH.—At a meeting of this reverend Presbytery, held on the 21st current, Mr. Adamson was chosen Moderator for the current half-year, and before taking the chair, as convener of the Committee on Overtures, &c., he gave in the following report on the regulations for the induction of ministers, viz:—

"Your committee, having taken into its careful consideration the amended regulations for the induction of ministers under the Scotch Benefices Act, sent down by last General Assembly for the consideration of Presbyteries, are unanimously of opinion that neither these amended regulations, nor any others that can be drawn up for the purpose of carrying out the said Act, are likely to have the effect either of remedying those evils which that Act was intended to obviate, or of preventing for the future, those which have resulted under its operation; and your committee farther, in compliance with the request of the General Assembly to the Presbyteries, that they should transmit their views and suggestions to the convener of the committee on the working of the Benefices Act, have to state that, in their opinion, it has become advisable that the Church should apply for an Act of Parliament, modifying the law of patronage."

OBITUARY NOTICES.

THE LATE REV. DR. STEVENSON.

The *Bombay Guardian* has the following notice of the late Dr. Stevenson, who died some months ago at Ladykirk, and who was well known in connexion with the missionary work in India:—

"Dr. Stevenson arrived in Bombay in February 1824, as a missionary of the Scottish Missionary Society; labored in the Southern Canon till 1830, and in Poona till 1835, when he accepted one of the chaplainships of the Scotch church in Bombay, the connexion with which he maintained till he finally left India in 1854. He was much esteemed in Bombay as a member of society, as a Christian pastor, and as a preacher. His forte consisted in considerable readiness of extemporary address, evincing much liveliness and ingenuity, by which the attention of his hearers was easily obtained.

He contributed several valuable tracts to the Bombay Tract and Book Society, of which he was a cordial and painstaking supporter from the time of its origination till his departure from this country. The very first report that Society acknowledges the receipt of a Marathi tract prepared by him. A valuable

tract from his pen, bearing the title of 'Discussions in Poona,' has been often reprinted. Another by him entitled 'On knowing God.' He was the author of a Gospel Catechism and of a work on Speculative Philosophy. All these were in Marathi. For twenty years he continued on the committee for the examination of tracts, and it would be difficult to overestimate the value of his labors in connection with this Society, and also with the Bombay Auxiliary Bible Society. He is better known to the general public, perhaps, by his labors as an Orientalist. We may be excused for attaching a good deal of importance to his efforts in connection with the above-mentioned societies, bearing, as they more directly do, on the spiritual interests of the masses of Western India.

"Dr. Stevenson prepared a Marathi Grammar, and also an English Grammar in Marathi. He edited a portion of the Rig Veda, and contributed a great many articles on various Oriental topics to the Bombay Branch of the Royal Asiatic Society.

"Dr. Stevenson was one of the originators of the *Bombay Guardian*, and during the first three years of its existence took a constant and prominent part in the editorship.

"The memory of Dr. Stevenson will ever be cherished by those who knew him, especially on account of the genial and catholic spirit that he unfailingly manifested.—*News of the Church.*

DEATH OF THE REV. MR. MACKICHAN.

In our obituary, lately appeared the name of the Rev. Dugald Mackichan, minister of Daviot. Mr. Mackichan was a native of Ardgattan, Argyllshire, where he was born in March, 1795. In 1815, he entered the University of Glasgow, and during his curriculum distinguished himself as the most able and expert student attending the classes of practical mathematics and natural philosophy. In March, 1829, he was ordained by the Presbytery of Lorn, and soon thereafter sailed for America. After a few years residence in Nova Scotia, he removed to Cape Breton, and was the first ordained minister of the Scotch Church, who settled in that populous island. The duties here were of the most trying and laborious nature. Missionary tours were chiefly made during winter, when snow lay to the depth of several feet, and was crusted firmly enough to support the weight of the riding-sleigh. In this manner, Mr. Mackichan went through the country, travelling thirty or forty miles a day, preaching twelve or fourteen times in the week, besides catechising and baptizing every night. The necessity of this labor may be inferred from the fact, that it was no unusual thing to baptize at once twelve or fifteen children, ranging from infants to boys and girls of nearly twelve years of age. In November 1844, Mr. Mackichan left America for Scotland, and a few weeks after his arrival in Inverness, was presented by the

bytery of Inverness to the parish of
 riot. The facilities which his new charge
 rded for that constant reading, on which
 mind was bent, tended to impair a frame
 ch, though proverbially strong, had already
 ded to too great exposure. The conse-
 quence was that, in November 1849, he awoke
 morning to find himself almost blind. All
 t medical skill could do hardly enabled him
 read the largest print, and that only for a
 years; for by December 1852, he found
 himself stone blind, though the eye continued
 ar and bright to the last. He still officiated
 ularly, and occasionally preached for all
 e different members of Presbytery. To as-
 t him in studying, while travelling in Ame-
 ca, Mr. Mackichan had committed to memory
 most the entire canon of the New Testament,
 d from this he had derived the greatest ad-
 vantage.—*Inverness Courier*.

THE LATE REV. JAMES HAMILTON, MINIS-
 TER OF NEWABBEY.—In our obituary is re-
 corded the death of one of the respected
 bers of the Church of Scotland—the Rev.
 James Hamilton of Newabbey. His punctual
 endance at his post of duty in our church
 erts, his accurate knowledge of ecclesiastical
 ys and forms, and his uncompromising re-
 ard for simple purity of administration, made
 n one of the most valuable members of our
 amfries Presbytery. In his pastoral duties,
 d in all the relations of life, his leading
 aracteristic was still conscientious faithful-
 ss. A braver and better man never did his
 eat Master's work.—*Dumfries Herald*.

The Rev. Dr. Keir having been summoned
 the immediate enjoyment in heaven, of that
 ater whom he so long and so faithfully
 ved in the church below, the following
 ord was ordered to be inserted in the min-
 is of Presbytery, viz:—"As it pleased Al-
 ighty God, in his wise and inscrutable provi-
 dence, to remove by death our venerable
 er, the Rev. John Keir, B. D., S. T. P.,
 Presbytery would record their high sense
 his worth and usefulness, as a man—as a
 istian—as a minister of Christ—as a pro-
 or of theology—as president of the Board
 Foreign Missions, and in all the various
 tions of life. Having come to this island
 hat early period when it was a literal as
 d as a moral wilderness, he cheerfully sub-
 ted to the privations and hardships incident
 a new country, for the sake of promoting
 cause of his Great Master. In many lo-
 ties where there are now respectable con-
 gations, he was instrumental in first sowing
 eed of divine truth, from which he lived
 ee a rich harvest. He was eminently of
 eek, quiet, and unassuming temper. He
 distinguished for his adherence to the
 rines of sovereign and free grace, for his

disinterested benevolence, his cheerful self-
 denial, and his untiring assiduity in his Mas-
 ter's service. He was a warm friend of our
 Foreign Mission—one of its first projectors
 and most efficient promoters. Young men
 looking forward to the ministry ever found in
 him a sincere friend and ready assistance in
 their studies. He has gone down to his grave
 in the 79th year of his age, and after a minis-
 try of 50 years, having sustained an unblem-
 ished reputation, and been the object of the
 affectionate respect of the whole church to
 which he was so long a blessing."

DEATH OF THE REV. DR. DILL.—Dr. Dill,
 a distinguished minister of the Presbyterian
 Church in Ireland, died recently in Dublin.

DEATH OF MR. CAMERON, OF LOCHIEL.—
 The death of Donald Cameron, Esq., of Loch-
 iel, took place at Hampden House, Missenden,
 Buckinghamshire, on the 4th inst. Mr. Came-
 ron succeeded his father in September, 1832:
 entered the Grenadier Guards in 1814, and
 was present at the battle of Waterloo. He
 retired from the army in 1832. For many
 years the deceased labored under ill-health,
 and was unable to reside on his patrimonial
 estate in the Highlands. He was born in
 1796, and in 1832 was married to Lady Vere
 Hobart, sister of the Earl of Buckingham, by
 whom he had issue two sons and four daugh-
 ters. The eldest son, who also bears the name
 of Donald, was born in 1835. Lady Cameron
 survives to lament her irreparable loss.—*In-
 verness Courier*.

RELIGIOUS MISCELLANY.

MONTHLY REVIEW OF RELIGIOUS INTELLIGENCE.

The home religious intelligence of the pas-
 month has been unusually barren in features
 of general interest. The special Church of
 England services in London have extended to
 the opening of St. Paul's. Vestry meetings
 continue to be held to agitate the confessional
 question. The question of Church-rates is
 under agitation among many of the Dissenters,
 and it is considered by the supporters of abo-
 lition that there is good prospect of success in
 the approaching session. The sentence of
 suspension against Mr. Cheyne, by Bishop
 Suther of Aberdeen, has been sustained by
 the College of Bishops of the Scottish Episc-
 opal Church. The sentence is scarcely recon-
 cilable with the formerly expressed opinions
 on the Sacramental question of some of the
 Church dignitaries who passed it. Dr. Pusey
 and the Tractarians generally are much disap-
 pointed with the result. The Sustentation
 Fund of the Free Church, which had fallen

behind, probably through commercial distress, between March and September, has again almost entirely recovered itself during the past month. The Irish Presbyterian Church has lost two of its leading members, the Rev. Richard Dill of Dublin, and the Rev. Dr. Goudy of Strabane, within a few days of each other. The professors of Romish colleges, affiliated with the London University, protest against the including of mental philosophy in the examination for degrees, since they say it is a branch of theology, the foundation principles of which must be established and recognised by ecclesiastical authority. The Crystal Palace Company have again had a division as to the opening of the Palace and grounds to shareholders on Sabbath. It was resolved, by a small majority, to continue this practice; but a scrutiny was demanded, and the result is, on good grounds, expected to be favorable to Sabbath observance. Lord Stanley stated to a deputation, which presented recently a memorial for the entire discontinuance of the opium trade, that his own views were, that the growth of opium in India should not be prohibited, but that Government should cease to have any connexion with the growth, manufacture, or sale, and should levy a reasonably heavy duty on it as on spirits at home.—*News of the Churches.*

SCOTLAND.—It is stated in the Edinburgh papers that the late Mrs. Mary Barclay, of Carlton terrace, has bequeathed her entire property, amounting to about £30,000, it is estimated, to the Free Church. Of this, the trustees are to apply 10,000 for the purpose of building a Free Church in the New Town; but the will gives them power to allow that sum to lie in abeyance till it accumulate to £20,000, when the erection of the church may be proceeded with. The other £20,000 or thereby, is to be devoted to the education of the sons of the clergy.

HANDSOME LEGACY TO THE FREE CHURCH.

—We understand that by the death of Mrs. Forbes, Buckie, whose name appeared in our obituary of last week, between £500 and £600 became available for the Supplementary Sustentation Fund of the Free Church of Scotland, in terms of a trust settlement executed by her husband, the late Mr. Forbes, shoemaker, Buckie. Mr. Forbes was for many years an efficient and highly respected elder in the Buckie congregation.—*Banffshire Journal.*

REV. DR. CUNNINGHAM.—It is proposed to nominate the Rev. Principal Cunningham, as Moderator of the General Assembly at its next ordinary meeting.

The *Evangelist* quotes from *The Presbyterian Witness* the following tabular view of the numerous "branches" into which "the great Presbyterian Family" in this country has divided itself by the working of its own tendencies under our free institutions:

We may begin (to follow Mr. Joseph M. Wilson's Historical Almanac) with the Old School General Assembly, which met in New Orleans last May. That is one, and the larger branch of the Family.

Second, The New School General Assembly, which met in Chicago, Illinois, in the same month of May.

Third, The United Synod of the Presbyterian Church in the United States, which met in Knoxville in April last.

Fourth, The Associate Synod of North America, which met in the First Associate Presbyterian Church, Pittsburg, Pa., May 19, 1858.

Fifth, The General Synod of the Associate Reformed Presbyterian Church, which met in Alleghany City, Pa., the 17th of May, 1858.

Sixth, The General Synod of the Reformed Presbyterian Church in North America, which held its last sessions in Eden, Illinois, May 27, 1852.

Seventh, The General Assembly of the Cumberland Presbyterian Church, which met in Huntsville, Ala., May 22, 1858.

Eighth, The Associate Reformed Synod of the South, held in Old Providence Church, Augusta county, Va., October 12, 1857.

Ninth, The Reformed Presbyterian Church in North America, which met in Northwood, Ohio, May, 1857, but did not meet in 1858.

PRINCETON SEMINARY.—The number of students at the Theological Seminary at Princeton, according to the Catalogue just published, is 181, of whom 49 are in the Senior Class, 48 in the Second Class, 82 in the Junior Class, and 2 are resident graduates. The spectacle of such an unwonted number of young men preparing for the ministry at this old school of the prophets, is enough to make the hearts of God's people leap for joy. The students are from the following States:—Maine, 1; New Hampshire, 1; Vermont, 2; Massachusetts, 1; Connecticut, 2; New York, 44; New Jersey, 24; Pennsylvania, 48; Maryland, 3; Virginia, 2; North Carolina, 2; South Carolina, 3; Georgia, 1; Mississippi, 3; Tennessee, 3; Ohio, 9; Michigan, 3; Indiana, 10; Illinois, 4; Missouri, 5; Wisconsin, 6; Iowa, 1; Canada, 1; Nova Scotia, 1; Ireland, 1.

BRITISH COLUMBIA.—This is the new province just organized on the northwest coast of this continent, including Fraser's River with its gold mines. The British Government has changed its policy within a few years, with regard to the establishment of religion in its colo-

ies, and now makes haste to send out the complete machinery of the Church of England to establish Episcopacy in the infancy of the colonies. Rev. George Hills has already been designated as Lord Bishop of British Columbia, and a complimentary meeting has been held in London, at the rooms of the Society for Propagating the Gospel, at which the Bishops of Pennsylvania and Ohio were present, and added much to the interest of the meeting, at the request of the Rev. E. Hawkins, in giving some account of the American Bishops of California and Oregon, the adjoining dioceses to Columbia. *The Colonial Church Chronicle* says:—

“It was announced by the secretary, at the monthly meeting of Nov. 19th, that Miss Burdett Coutts had given £25,000 for the endowment of British Columbia, viz., £15,000 for the Bishopric, and £10,000 for the other clergy. This is the third Bishopric which this lady has endowed.”

WESLEYAN MISSIONARIES TO COLUMBIA.

—Four Missionaries of the Wesleyan Church have left, or are just about to leave, for British Columbia.

TESTIMONIAL TO DR. CHEEVER.—A very interesting and gratifying scene occurred on Monday evening last, at the monthly congregational gathering of the Church of the Puritans. A large company composed of members of the congregation and invited guests assembled at the house of Dexter Fairbanks, Esq., in West Fourteenth street, to meet Dr. Cheever. At a signal from the host, Mr. T. S. Berry was called to the chair, and Benjamin K. Phelps, Esq., in behalf of the company, addressed Dr. Cheever in a very neat and pertinent speech, alluding to his fidelity alike to the sins of his people and the sins of the nation; and requested him to accept, as a token of the esteem of numerous friends, a purse of ONE THOUSAND DOLLARS.

Great regret is felt in Scotland that Dr. Cunningham, Principal of the Edinburgh Free Church College, is in such a state of enfeebled health as to give ground to fear that his noble career of usefulness is rapidly closing.

ATTRACTIONS OF THE PULPIT.—The tricks of the pulpit to draw an audience, are beginning to enter into competition with those of the theatre. The Rev. Mr. Baylies of New Bedford, Massachusetts, announced on a late Sunday morning, that he should preach in the afternoon with reference to the unfortunate affair of brother Thomas, but requested that meanwhile he should be asked no questions.

This excited more curiosity than the glad tidings of Great Joy usually does. “What has brother Thomas done?” He preached from, “But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.” Subject, non-attendance at church.

A clergyman was charged with having violently dragged his wife from a revival meeting, and compelled her to go home with him. The clergyman let the story travel along until he had a fair opportunity to give it a broadside. Upon being charged with the offence, he replied as follows:—“In the first place, I never have attempted to influence my wife in her views, nor a choice of meeting. Secondly—my wife has not attended any of the revival meetings. In the third place—I have not even attended any of the meetings for any purpose whatever. To conclude—neither my wife nor myself have any inclination to these meetings. Finally—I never had a wife.”

News of the Month.

Since the publication of Her Majesty's Proclamation in *India*, numbers of the petty chiefs who joined the rebellion are taking advantage of the terms of amnesty therein offered, by making their submission, and delivering their forts and arms to the British authorities.

Tantia Topee is now the most troublesome person in arms. This rebel leader has managed hitherto to elude our troops. Albeit nearly surrounded at different times, yet, owing to the roughness of the country, and his perfect knowledge of the ground, he was able to escape. Complaints are made by our officers, also, of the difficulty they meet with from the native inhabitants, in furnishing correct intelligence of this man's movements. This is the more extraordinary, as he supports his army mainly upon the plunder extracted from their towns; nor does he even spare their dwellings, but often burns whole cities. Many maintain Tantia Topee and the Nana Sahib, the butcher of Cawnpore, to be the same person, under different names. He has a large force, well provided with arms and other munitions of war. We may, however, expect soon to hear of his capture.

The French and Spaniards are at war with Cocin China, a territory lying between our Indian possessions and China proper. The alleged cause is cruelties perpetrated by sanction of the King upon the persons of French

and Spanish missionaries resident in Cochlin China. Some of these missionaries are said to have been put to death. An armed Expedition being sent out to demand satisfaction, and none having been given, the seaboard towns and fortifications were bombarded and taken; but the capital, where the King resides, is far inland; and there is no intelligence yet from the forces sent against it.

There are rumors of serious misunderstandings existing between France and Austria—probably respecting Italy. That country appears to be in a most wretched condition; nothing preventing open insurrections, but the presence of large bodies of troops kept there by France and Austria. Such is the state of this country, that a war may break out in it at any day.

Our American neighbors are blustering about the interference of Britain and France in the affairs of Central America. This small independent state has, in a manner, placed itself under British protection. But the Yankees, ever jealous of foreign influence, as they call it, on this side of the Atlantic; especially, as their main route to California passes through this state, would like to have it added to the Union. Some years ago armed bands of American filibusters found their way into Central America, under Walker, and caused much disturbance at the time. Last summer, another band, under the same leader, was prepared to start on the same errand; but their own Government interfered, and stopped part of them. There are strong suspicions, however, that the American Government would feel in no wise displeased, had these robbers got away quietly. One vessel, the *Susan*, did get away. She sailed out of Mobile, destined for Central America, with a full cargo of armed filibusters; and it was quite amusing to read the speculations of the majority of the American Press upon the subject. "Possibly," it was said, "this vessel might elude the vigilance of our own cruisers, but it was hardly possible she could escape the British." "What then? Should a British cruiser dare to detain a vessel sailing under the American flag, it would be deemed a just cause of war with that nation." Fortunately, such a catastrophe was avoided. The *Susan* was wrecked, and the drowning filibusters were picked up by the boats of the British cruisers, and sent back to their friends as castaway emigrants.

NEW GLASGOW, Jan'y. 28th, 1859.

The Annual meeting of the General Committee of management, in connection with the Lay Association, was held in St. Andrew Church, this day. The Secretary is unable to furnish as full an account of the statistics, &c. of the Association, for this number of the *Record*, as he could wish. This is owing to the fewness of reports received from the several Secretaries of the different branches, by the Secretary of the General Committee. By the Treasurer's report, the amount of £15 19s. 2 1-2 is shown to be on hand. The Committee regret to perceive, by a letter received from Col. Gray, Charlottetown, that the establishment of branches of the Association, in that portion of the Synod, has been unsuccessful. The Committee unanimously agreed to guarantee the sum of £400 for a year, as payment for the services of Messrs. Livingstone and Ross, who are now in Canada, when they will have completed their studies, and who are to be licensed to preach in April next. The sum of £5 was given to the St. Mary's Church to assist in its completion, and it was also agreed, that further assistance would be given as soon as the Association's finances were in more prosperous condition.

The President was directed to see the Clergymen of the Presbytery, and make arrangements to hold week-day meetings in the several branches, during the month of February, and that when the days are fixed, the Secretary will inform the different branches. The Committee adjourned to meet at Pictou on the 4th day of February, 1860.

The Secretary hopes to be in a position to give a much fuller report in the March number of the *Record*.

—o—
YOUNG MEN'S SCHEME.

Balance on hand,	£115 10
1859. Paid Synod Clerk,	£2 10 0
Jan. First of Exchange enclosed, S. T. Laurie, Esq., for £30 sterling,	£62 16 7 65 6
	£50 4

WM. GORDON, Treasurer.

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

The Secretary and Treasurer to the Committee of Management of the *Monthly Record*, has to acknowledge receipt of the following letters, lists of subscribers and monies received since the issue of the January number.

Letter from James Neilson, St. Johns, N. F., list subscribers and £4 10s.

Letter from Duncan McDonald, E. B. E. R., list subscribers guaranteed.

Letter from A. K. Doull, Halifax, three subscribers, 7s. 6d.

Letter from William McLaren, St. Andrews, N. B., list subscribers guaranteed, and 5s.

Letter from Rev. Peter Kay, Auswaak, N. B., list subscribers and 20s.

Letter from Wm. Fraser, McLellan's Mt., list subscribers guaranteed and 10s.

William Gordon, Pictou, subscribers and 12s. 6d.

Letter from John Edwards, Fredericton, N. B., list subscribers and 20s.

Letter from T. A. Gibson, Montreal, C. W., list subscribers and 20s.

Letter from John Anderson, Arichat, 2s. 6d.

Letter from Wm. McDougall, Barney's River, guaranteeing list.

Letter from Rev. Donald McDonald, P. E. Island, list subscribers and £3 10s. Back numbers can be had for February, but not for January.

Letter from John Paton, Kingston, C. W., subscribers and 5s.

John McKay, Lime Rock, subscribers and 5s.

Letter from Alex'r. Urquhart, Londonderry, subscribers guaranteed.

Angus McLeod, Mill Brook, list subscribers and 4s.

John Gray, East River, list subscribers and 20s.

Letter from John Fraser, Cross Point, Restigouche, 2 copies and 5s.

Letter from Rev. Dr. McIlivray, McLaren's Mt., list subscribers and 30s.

Letter from Rev. Wm. McRobie, Tabushintac, guaranteeing former subscribers.

Letter from James Miller, Chatham, Miramichi, do.

Letter from Thos. McKenzie, Pugwash, list subscribers and 10s.

Letter from Rev. Donald McDonald, P. E. I., 2nd list subscribers and £3.

Also a number of single subscriptions.

Parties not receiving the *Record* through the post office can get it at the *Standard* office the second week of each month.

R. DOULL, Sec'y & Treasurer.

The Rev. Allan Pollok will preach (D. V.) in St. Paul's Church, East Branch, East River, on Friday, the 11th inst., at 11 o'clock, A. M.

The Committee will be obliged to Agents who have not sent in any lists of subscribers, if they will do so without delay. Parties named Agents who do not intend to act, will please acquaint the Committee of the same immediately.

AGENTS FOR THE MONTHLY RECORD

A. K. Doull, Esq., Halifax.

— — —, Dartmouth.

Wm. Gordon, Esq., Pictou.

John McKay, Esq., New Glasgow.

Robert Sutherland, Esq., Earleton.

Robert Ross, Esq., W. B. River John.

Archibald Cameron, Esq., Village River John.

Donald McKay, Esq., Hardwood Hill.

Jams Fitzpatrick, Esq., Rogers Hill.

Peter Grant, Esq., Elder, Cape John.

John Gray, Esq., Hopewell, W. B. E. R., Pictou.

Duncan McDonald, Esq., East B., E. R.; Pictou.

Angus McLeod, Esq., Mill Brook, Pictou.

Alex. McKay, Esq., West River, Pictou.

Wm. Fraser, Esq., McLellan's Mountain, Pictou.

Alex. McGregor, Esq., Big Island, Merigomish.

Wm. McDougall, Esq., Piedmont, Merigomish.

— — — and Upper Barney's River.

Dougald McPhee, Esq., S. R. Antigonish.

James W. Delany, Esq., Amherst.

William McNab, Esq., Wallace.

D. B. Munro, Esq., Schoolmaster, Stake Point.

— — — Ridge, Wallace.

D. Macauley, Esq., Fox Harbor.

Thomas McKenzie, Tailor, Pugwash.

Wm. Cameron, Esq., Lochaber Lake.

Alex. McKay, Esq., Truro.

Peter Cruikshanks, Esq., Musquodoboit.

John Smith, Esq., River Inhabitants, C. B.

T. W. Harris, Esq., Kentville.

J. Edwards, Esq., Fredericton.

Alex. Bulloch, Esq., St. John, N. B.

James Millar, Esq., Chatham, Miramichi.

Rev. Wm. Murray, Bathurst, N. B.

Rev. William Macrobie, Tabushintac, N. B.

William McLean, Esq., St. Andrews, N. B.

R. B. Hallow, Esq., Kingston, Richibucto.

Allan A. Davidson, Esq., Newcastle, Miramichi.

Alex. Robertson, Esq., Moncton, N. B.

Adam Murray, Esq., Charlottetown, P. E. I.

Friday McNeill, Esq., Georgetown, P. E. I.

Rev. A. McKay, Belfast, P. E. I.

Rev. Donald McDonald, for Congregation.

— — — der his charge, P. E. I.

Rev. Wm. McLaren, Missionary, P. E. I.

Mr. Neilson, St. Johns, Newfoundland.

T. A. Gibson, Esq., Montreal, Canada East.

Alex. Davidson, Esq., Toronto, Canada West.

John Paton, Esq., Kingston, Canada West.

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attention to the comforts of his visitors, and by sup-
plying their wants, the subscriber trusts to merit the
favoured patronage of the public.

Pictou, January, 1871. JOHN MAXWELL.

Card.

MR. WM. E. COYNE has resumed the practice of his
profession in the town of Pictou.
residence at the house in *George Street*, recently
occupied by the late Mrs. William Brown.
Pictou, January, 1871.

Dry Goods, Groceries, etc.

THE subscriber keeps on hand the usual assortment of
DRY GOODS AND GROCERIES, &c.
Pictou, Jan. 12, 1871. W. GORDON.

Ship Chandlery and Provision Store.

Royal Oak Corner, Pictou, N. S.

SHIPS' ORDERS put up with promptitude and care.
Freight Advanced; Bills taken on the owners.

MALCOLM CAMPBELL.

Samuel Gray,

**CRISTIAN AND ATTORNEY AT LAW,
AND NOTARY PUBLIC,**

Corner of Hollis and Sackville Streets,

OPPOSITE J. D. NASH'S VARIETY STORE,

HALIFAX, N. S.

The Golden Age!

**DRY GOODS, HARDWARE,
GROCERIES.**

Buy your Goods where the best bargains are to be
had. Call and be convinced.

A LARGE SUPPLY OF

FALL AND WINTER GOODS.

to arrive in a few days.

Terms—Cash or country Produce.

New Glasgow.

FRASER & HOLMES.

William A. Hesson,

MERCHANT TAILOR AND CLOTHIER,

Orders from the country punctually attended to.
Clergymen's and Lawyer's Gowns made
in the most modern style.

20 Granville Street, Halifax, N. S.

Alexr. Scott & Co.,

General Importers of and Dealers in

BRITISH AND FOREIGN DRY GOODS,

49 George Street, Halifax, N. S.

Archibald Scott,

**COMMISSION MERCHANT & INSURANCE
AGENT, EXCHANGE AND
STOCK BROKER,**

No. 39 Bedford Row, Halifax, N. S.

AGENT FOR

Engle's Life Insurance Company of London,

Am. Insurance Company,

Hartford Fire Insurance Co.,

Phoenix Insurance Company,

Connecticut Mutual Life Ins. Co.,

Home Insurance Company of New York.

Hartford,
Conn.

John McCulloch,

WATCH MAKER,

36 Granville Street, Halifax, N. S.

FOR SALE,

A CHOICE ASSORTMENT OF CLOCKS,
WATCHES, JEWELRY, SILVER WARE, &c.

Dozell & Miller,

Wholesale Importers and Dealers in

**BRITISH, FRENCH AND AMERICAN DR
GOODS, GERMAN CLOTHS AND
HOSIERY, SWISS WATCHES.**

Halifax, N. S.

Duffus & Co.,

No. 3, Granville Street, Halifax, N. S.,

**IMPORTERS OF BRITISH AND FOREIGN
DRY GOODS.**

JOHN DUFFUS.

JAMES B. DUFFUS.

JOHN DUFFUS, JR.

A large and well-assorted stock of Dry Goods
ready-made Clothing, etc., always on hand, which is
offered to wholesale dealers at low prices for cash,
approved credit.