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THE

MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

NOVEMBER, 1859.

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PICTOU, NOVA SCOTIA.

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NO SUBSCRIPTIONS TAKEN FOR A LESS TERM THAN SIX MONTHS.

The Secretary and Treasurer to the Committee of Management of the *Monthly Record*, has to acknowledge receipt of the following since the August issue.

Letter from Wm. McLean, St. Andrews, New Brunswick, the Committee will take steps to avoid postage.

Two letters from Daniel Fraser, Esq., Belfast, P. E. I., instructions attended to.

Letter from Rev. Wm. McLaren, P. E. Island, answered by mail.

Letter, list of subscribers, and five pounds from Rev. Donald McDonald, P. E. Island.

Letter and \$s. from John Edwards, Esq., Fredericton, N. B., instructions attended to.

ROBERT DOULL, Sec. & Treas.

Information has been requested from the Secretary as to the person who shall for the incoming year, be entrusted with the editorial management of the "Record," instead of the Rev. Allan Pollok, who has intimated his intention to resign. In answer to this question, the Committee beg to state that if the reasonable request of the Committee for the contribution of a monthly article, be responded to in the proper spirit, the Committee have reason to believe that the services of a competent person can be secured as Editor.

On the answer which the clergymen shall return to the circular, much therefore depends.

It is very evident if the "Record" is to exist and be self-sustaining, some of our Clergymen will need to do more than they have in the way of sustaining it. It is necessary that all should unite in supporting it to the utmost of their ability, in order to make it successful. The Committee hope that none will shrink from a duty that is of so much importance to the Church.

By order of Committee,

ROBERT DOULL, Sec'y.

ERRATUM.—In the remarks made on the Young Men's Scheme in the present number, it might be supposed that only one student had gone forth under the auspices of the Church, whereas it is matter of satisfaction that there are four in all: two gone to Canada and two to Scotland. ED. M. B.

SYNOD OF NEW BRUNSWICK.

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COMMITTEE OF CORRESPONDENCE WITH THE CONDUCTORS OF THE "MONTHLY RECORD"—Rev. John Ross, Moderator, Henry J. McLardy, Wm. Henderson and Wm. McRobie.

COMMITTEE FOR THE PREPARATION OF A BILL TO INCORPORATE THE SYNOD—Rev. John Ross, Moderator, Wm. Donald, John M. Brooke, D. D., Hon. John Robertson, Hon. John Montgomerie, George Kerr, Esq., and Allan Davidson, Esq.

—o—

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THE
MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

NOVEMBER, 1859.

FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CURSING."—Psalm 137, v. 5.

Sermon,

By Rev. George Boyd, M. A., St. Andrew's Church, Halifax.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews xiii.

It was natural that the writer of this epistle when he addressed Hebrews, should call them brethren, for he was himself "of the stock of Israel, an Hebrew of the Hebrews." In addressing them as Christians—converts from Judaism to Christianity—he had therefore an additional reason for styling them brethren. As Christians, both he and they were "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." They now had "one Lord, one faith, one baptism, one God and Father." It was surely becoming for the apostle to call those who named the name of Jesus, brethren, when the title is given to us by our Lord and Master himself. They called his brethren. "For both he that sanctifies and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare my name unto my brethren." "In all things behoved him to be made like unto his brethren."

But the apostle calls them holy. They may justly be called so, because they belonged to the Jewish nation—a people who were selected by God, to be the witnesses for Him, and the guardians of the sacred oracles, till "the consummation of time." But regarded as Christians they may specially be termed holy. God called his people "with a holy calling"

—their sanctification is His will, and Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's people are holy in profession and title, in principle and practice, in heart and life. 1 Peter ii. 9; 1 Thes. v. 23.

But the apostle calls them partakers of the heavenly calling. They were participators in the same means and blessings of grace, and partners in the walk of faith. Of old, their fathers "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that rock was Christ." The spirit divideth "to every man severally as he will;" though the body hath many members, yet they are animated by the same vital principle—the same life's blood circulated and permeates through them. In like manner God's people are alike justified—adopted—sanctified and kept "through faith unto salvation." The vocation wherewith they are called is of heavenly origin, nature, and tendency. The means of grace are of heaven's appointment, and their effect is to bring down heaven into the souls of men—to purify their natures—and to prepare them for the happiness of heaven. The effectual call, not only calls off from vanities, but it points and directs—not to an earthly inheritance, such as the Jews inherited in Canaan—but, to "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven," &c.

The Hebrew Christians, being thus distinguished and privileged, are here called upon by the apostle to consider Christ Jesus. It became them to ponder attentively what is

said of Him—"the brightness of the Father's glory, and the express image of his person"—what is unfolded in the preceding chapter concerning his character and offices, and what is still to be dwelt upon throughout the epistle.

Let us, in this discourse, speak concerning those offices or titles, by which the Son of God, in his mediatorial work, is here designated. He is called the *Apostle* and *High Priest* of our profession. By His agency, life and value are imparted to our profession, and those principles of belief, and precepts of holy walk and conversation, which are unfolded in His revelation, are hereby not received by us in vain. In fact, it is the pointing out and illustrating Christ's dignity and superiority and claims over others, in respect of executing these offices, which occupies more or less the doctrinal portion of this Epistle.

1. Christ is the *Apostle*. This is the only passage where Christ is spoken of as an apostle. It is used with reference to his having been sent into the world on a mission. John x. 36: and xvii. 18. But the sacred writer introduces and dwells upon this topic in allusion to Moses. This great prophet, however, is not *directly* called an apostle; but, it is plainly implied in Exodus iii. 10, 15. Now, the apostle had reasons for bringing forward this topic in the course of his argument. The Jews much valued their religious system on many accounts: they gloried in many facts which had marked its development. As an instance of which, they pointed to the dignity and eminence of the founder of their economy, by whose instrumentality they were prepared for ranking among the nations, and who was the medium of such sublime instruction. Deut. xxxiv. 10, 12. But the apostle shows, that the Lord Jesus Christ, in the new dispensation, sustains a rank and office, similar to the great Jewish law-giver; but much superior in dignity, authority and claims. Like Moses, Christ was a prophet; but he was the bearer of clearer and plainer communications of heavenly truth. There had been the twilight, increasing and expanding to "the perfect day." There had been a series in "the revelation of Jesus Christ"—portions of heavenly light had marked the epochs of the world's history. At length the "Light" of the world—the "Sun of righteousness" arose, and shed over the divine economy a light which excelleth. Christ gave to the world, a brighter manifestation of the divine glory, and a greater display of the divine love. He was indeed "that prophet who should come into the world," and in him the idea of a true prophet was realized in all its entirety. His predictions were faithful and true—his teaching was authoritative—and his declarations concerning God and human duty, were most clear and convincing. Moreover, his life among the people, was an exemplification of his devotion to the work he was sent to perform, and a manifestation of all virtues, sacred, social, and personal. To his bitterest enemies he could say, "Which of you convinceth me of

sin?" Of the influence and agency of Satan he could say, "The prince of this world cometh and bath nothing in me." Of his own gracious mission of love and condescension, he could say, "My meat is to do the will of him that sent me, and to finish his work." To this, everything he said or done was rendered subservient. Wherever he was, or in whatever circumstances placed, he never forgot that his "kingdom was not of this world."

But, whilst his path was marked with actual, persevering virtue, he maintained continual communion with his heavenly Father. Public things and public duties did not occupy all his time. Follow him to the mountain solitude, notice the places, occasions, and times, which he selected for devotion; and learn, how deep the importance—how solemn the duty of prayer to God, and that too, when no human eye sees you, and when the world's cares and vanities are shut out!

But whilst he abode on earth in human form carrying on that gracious work, which was present to his mind in the recesses of a perpetuity, he "made himself of no reputation, in the estimation of this world's wisdom. He was made under the law. He did not reign but he obeyed—he did not live a life of comfort and dignity, but one of poverty and self-denial—he submitted to the ills of humanity—made himself dependent upon the bounty of others for a precarious and scanty fare, and "was in all points tempted as we are"—yet without sin. And what instances of benevolence and tenderness does his earthly life exhibit? He was ever abroad on his work of mercy, and all classes seemed to engage his attention and to share his compassion. To him the afflicted found a comfort and a solace—he hushed the cries of pain—brightened the languid brow of sickness—and set free the captives of death. And how condescending in the Saviour of the world to be "midst his brethren," in that "he wept with them who wept," and was seen as one who sympathized with man, and partook of human sensibilities!

But, in any consideration of the offices and character of Christ Jesus, we shall certainly form inadequate notions thereof, and be short of perceiving the benefits of his interposition, and his suitability to our condition, if we confine attention *simply* to that obedience, he rendered to God, and to those acts of kindness he performed for man. The great design of his being sent into the world was, not only to show to us a pattern of holiness, but also, to meditate between God and man—to be "wounded for our transgressions to be bruised for our iniquities, and to be chastised of our peace laid upon him." "All we like sheep have gone astray, and have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." It is in this view of his work that he is to be considered as the "High Priest of our profession." To a brief consideration of which we now proceed.

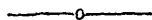
II. Christ is *the High Priest*. It was important that the apostle should give prominence to this topic throughout the epistle. There was much in Judaism to captivate the hearts, and to sway the minds of those, who were dissatisfied with the plain and simple rites of the gospel dispensation. The imposing temple service—the priesthood, and the beautiful house to which the tribes were wont to go up, were unquestionably to be admired. And so, the apostle shows, that in Christ were all the functions and qualifications of a priest, superior to Aaron, in dignity, antiquity, and sacrifice. He fulfilled all the types, and hence the Christian dispensation is one of realities—the substance of what was emblematical and shadowy.

Notice the offering or sacrifice under the new dispensation. Christ offered a most costly—even the perfect sacrifice unto God. It was “himself without spot.” From the time that he became incarnate, it may be said, he was laid on the altar. No sooner did he commence his work, than he was pointed out as the “Lamb of God that taketh away the sin of the world.” During his humiliation, and in particular, as the time of his death drew near, he intimated to the disciples, both by word and action, that “the Son of man came to give his life a ransom for many.” At the last supper, in the large upper room, he spoke literally of his “blood being shed for many, for the remission of sins.” Thus, he removed those obstacles which sin interposed to our return to God—“made reconciliation for the sins of the people”—and purchased the means, by which we are fitted and prepared for the mansions of heaven. And, not to dwell on the scene when the “Great High Priest” rendered the sacrifice complete and finished, we have simply to say, that when we contemplate him in the garden of Gethsamene, and on the cross of Calvary, we have the conviction, that in those moments he endured the penalties due to sin—tasted the bitterness of death, and experienced the truth that “God is a consuming fire.”

Notice the fact that this office passes not away in the new dispensation. He abideth a Priest for ever after the order of Melchisedek.” “He ever liveth to make intercession.” “The Son is consecrated for evermore.” We are assured that “when he had himself purged our sins, he sat down on the right hand of the Majesty on high.” He appears in the “presence of God for us,” and is able to save to the utmost them who come to God by him.” His intercession in the upper sanctuary now continues what his ever-lasting love designed—what his incarnation declared—what his death purchased—and what his resurrection confirmed and ratified. We may well be assured of his faithfulness to the great work—of his power to protect us—of his willingness to impart to us the benefits treasured up in him. Devotedness to the work of redemption, and love for humanity are clearly marked in the course of his hu-

miliation; now, they beam forth in his exaltation. When he rose from the dead his words were:—“Go to my brethren.” “Peace be unto you, my peace I give unto you.” “I ascend unto my Father and your Father.” If then, brethren, we be united to him in the way of his own appointment, our cause in his hands is safe. In a sense, our case is his case; he is glorified in his people. He intercedes for all who shall believe in him—“that they may be one; as thou, Father art in me, and I in thee, that they also may be one in us. And all mine are thine, and thine are mine, and I am glorified in them.”

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, and having an high priest over the house of God; “let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience.” It is by him, that we have access by faith unto grace, and joy in believing. All our hopes and all our spiritual consolations flow to us through the mediation of the Son. He affords a hope to the guilty—a refuge to the perishing—and a glorious prospect to the dying. And seeing that we have “a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” Cast not away your confidence. “If any man draws back,” says God, “my soul shall have no pleasure in him.” Let us be warned by God’s threatenings, and animated and encouraged, in the race set before us, by those great and precious promises, which are yea and amen in Christ Jesus, “the Apostle and High Priest of our Profession.”



The press enjoys in the present day an influence, which almost surpasses conception. Modern society lives, moves and breathes in a literary atmosphere—an atmosphere in which the intellect is fed on the choicest productions of the best minds, and the soul is refreshed with waters from various spiritual fountains. Every-day books and papers pour from their pages information into the minds of men, and this process increases in extent over the face of the civilized world. The designation of the ‘fourth estate’ is truly no misnomer, as applied to this secret, mysterious, universal and all-comprehensive power. In public questions men ask, not what says Queen, Lords or Commons; but what says this printed embodiment of public sentiment. Never was there shown such an illustration of the maxim: *vox populi, vox Dei*; as at the present day in the deference paid to sentiments, which appearing especially in the periodical

and newspaper press, speed their way to innumerable homes and various minds, and produce at each issue thousands of intellectual, moral and social consequences. This power, however modest its early *debut* and its early claims, is now become so mighty and sometimes so arrogant, that a corrective can be found not without but within itself. The press itself furnishes the balance wheel that preserves the safety of society, and restrains the power of this branch of our social machinery. Private interests and public questions are safe in its hands, because, while it criticises others, it also criticises itself. Amid the rival contests of periodicals there is a chance of safety and comfort for the weak, and truth at last prevails.

And is it then true that the despot with his army which he numbers by hundreds of thousands is not so powerful as the printer with his types? Can Napoleon afford with six or seven hundred thousand soldiers to fight against the public opinion of Europe? Is this a time in which brute force can triumph over intellectual and moral force; the animal trample under foot the man? Has not God given man dominion over the beasts of the field? These things may indeed happen for a time, and when the press is crippled, such a state does exist, but, leave the press free, and the despot that contends with it and does not respect the principles of our common humanity, of which it is the acknowledged advocate, is sure to fall. The press represents free discussion and the exercise of that moral responsibility, which is inherent in man. It embodies principles in human nature, which despotic power ignores or violates. The printed sentiment of the world may in its separate sections become the advocate of what is false, but in its general advocacy, it will be as a whole on the side of truth and virtue.

All honor to this powerful and yet safe institution, where it is not emasculated by censorship or smoothed down to inanity, by the tender mercies of "parental governments." Unjust though it often be, it atones for its errors by quick redress and its important services to society. The periodical is the friend of the sick man, who, while perusing his paper, can in his chamber mix with the world, without stooping under its burdens or smarting under its abuse. It is the choice companion of the old warrior, who, while he reads the stirring recitals of modern fights, feels his

blood stirred in its dried channels and his heart beating with valor as he imagines himself again on the tented field or on the deck of the gallant ship. It is the bosom friend of the patriotic emigrant, whose memory is filled with other scenes, and who sings the songs of home, as he welcomes the breezes that blow from his fatherland, and whose eyes fill with tears as he thinks of the brooks, whose murmur he once heard beside the cot that sheltered his childhood, or of the gray mountain giant whose shadow he often watched lengthening under the rays of the setting sun, or of the dear familiar faces beaming with fond and genial love; the press is his friend, as it carries him back to these scenes, and mentions names, which call up visions of the past. Let us rejoice in the increase of its fruits and the spread of its influence. Surely it ought to be our endeavor to enlist it on the side of Christianity, to make its influence Christian and to employ its machinery for the advancement of our holy religion. As the standard of enlightenment varies in every age and no family can be considered an enlightened family at the present day without literature we should rejoice in the increase of a literature, suitable for the homes and hearts of our people, and endeavor in every way to promote its circulation. It must specially be congenial with the functions of a minister of the gospel to use his influence in the introduction of useful literature into the family circles of his congregation. Without this, his congregation will not keep pace with others in the march of intellectual and moral improvement. Where such an engine within their reach, the churches of Christ would fail in their duty, if they neglected its aid. Let us rejoice however, that we possess a Christian literature, and endeavor as a church and as Christians, to bring it within the reach of our own people and all whom it may be of service.

—o—

THE PAROCHIAL AND MISSIONARY
MISCELLANY.

It was matter of regret to members of the church: at Home and in the Colonies, that, for some cause, the *Edinburgh Christian Magazine* ceased at the close of last year to send its monthly visit to our homes. We can remember how heartily it was welcomed in Scotland when first ushered into the world.

care in the heartiness of its reception promise of support and success. Though the satisfaction, with which the religious public generally and the zealous and enlightened friends of the Church of Scotland in particular, contemplated the commencement of that well-known magazine, arose chiefly from the general respect and admiration felt for the character and talents of Dr. McLeod of the Barony, (then of Dalkeith) its subsequent usefulness, its amiable and large-hearted charitableness, its marked talent and far-seeing discernment of the true policy and duty of the kirk as a branch of the visible church, secured it respect and a useful career for many years. It may be presumed that Dr. McLeod's manifold duties in the largest, most populous, and, for a clergyman, most laborious parish in Scotland, compelled him to discontinue the periodical.

His example however, has been of eminent service in creating a want clamorous for supply, in pointing out the path of duty to younger men, and showing them an important method of doing good. The *Parochial and Missionary Miscellany*, a periodical similar in execution and purpose to the *Edinburgh Christian Magazine*, was begun in May of the present year. The Editors are the Rev. R. Monteith of Hutchesontown Church, Glasgow, and D. Marshall Lang, Esq., Editor of a long established newspaper, the *Glasgow Courier*, and son of the minister of Glassford, formerly of Shelburne in this Province. It is a publication of the same character as the *Annals of the Churches*, a well known and extensively read periodical. As it is only a fourth of the price, it is not nearly so large. It is in the opinion of the great mass of readers, will not form an objection, as, while nothing so important and of general interest is omitted, it is arranged in a more compact and convenient shape. The charitable and impartial manner in which it makes mention of the writings of all the evangelical denominations is worthy of admiration on the part of all, and imitation specially on the part of some. This periodical may without hesitation be recommended to the ministers and people of our church, and should, one would imagine, have at least a little circulation in these Lower Provinces. Exhibiting 16 pages every month of a printed matter, of the same size of page and equal with the *Record* for which a shilling is charged, it is, as far as we know, the cheap-

est magazine of the kind in Britain. It is not indeed so cheap as the *Monthly Record*, but then its projectors did not probably think it either wise or proper to carry on any undertaking of the kind upon any but self-supporting principles. They did not attempt to carry on a publication upon such a chimerical theory: being of opinion in all likelihood that a periodical should at least meet its own expenses of publication. While we heartily recommend therefore, the *Parochial and Missionary Miscellany*, on the ground of its general excellence and cheapness, we also remind our people that the *Monthly Record*, which is not circulated to an extent sufficient to make it self-sustaining, is published by a small Synod, a mere handful compared with the Church at Home, at a much cheaper rate than this, the cheapest of British periodicals.

NEWS OF FEMALE MISSIONS IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The publication of the above Magazine in the present year, is a pleasing feature in the present aspect of our church and her operations. Viewed in connection with other events, it is an indication that she is rousing herself for earnest missionary work. While much has been done in obedience to the Saviour's solemn parting command: "Go teach all nations;" and a great deal more attempted than has been accomplished, it must yet be confessed that her strength and immense energies as the great national Church of Scotland, have not been sufficiently called forth, and cultivated in this work. The parochial machinery of an established church, while eminently adapted for the moral well-being of the settled population within reach of its benefits and equal to the design for which it was framed, is not *per se* fitted for external colonization and missionary enterprise. The office-bearers of the church are not so constantly alive to this fact as they might be. They should be ready in foreign evangelical work to break through all barriers and enter upon the work of missions in our colonies and among foreign nations with all the freedom of voluntary churches, rejoicing that for their temporal advantages they have not bartered their prerogatives as a church of the living God. The comprehensive policy of Principal Baird on education, Dr. Inglis on Indian Missions, and

Principal McFarlane on Colonial Churches, men all belonging to the much abused, and much misrepresented party of Moderates, shows how well the position and duty of the church have been understood, and what sincere and earnest purposes have been conceived as regards missions. Much that has been attempted has failed, principally owing to barren and embittering controversies on the questions of Church Establishments and Lay Patronage. Now that we have peace, the prosperity of our Colonial Churches, the increased liberality to foreign missions and the immense efforts made to establish the parochial machinery in some parts of Scotland by means of the Endowment Scheme, show in marked characters a movement in the church in the work of evangelization.

A great obstacle meeting those engaged in such operations is the ignorance of the people on the state of missions generally, and also of the particular efforts and schemes of their own church. A want of interest and an indisposition to give are the inevitable consequences. To meet this evil, a literature is wanted, and all missionary societies and churches find it necessary to have publications. The quarterly publication mentioned above, has been for such reasons commenced, and the following advertisement and prospectus, which are transferred to these columns will show how far it is worthy of the support of the ladies of our church in these provinces.

THE "NEWS OF FEMALE MISSIONS"

Will be issued Quarterly. The object in view is to excite deeper interest in Female Missions. The Subscription for a year will be Sixpence. The Committee will feel obliged by Members of the Ladies' Associations kindly endeavoring to procure Subscribers, and intimating the number of copies, and to whom the parcel is to be sent, to the Secretary, MISS SANDERS, 132 George Street, Edinburgh, or to the Publishers.

Edinburgh, July 1859.

THE NEXT NUMBER OF THE "NEWS OF FEMALE MISSIONS"

WILL BE PUBLISHED ON THE 1ST OCTOBER.

Terms of Subscription.—Single Copy, 1s. 6d. per annum. Twelve Copies, for distribution in Sabbath Schools, 1s. ; 4s. per annum.

Postal Arrangements.—Four Copies may be sent by Post for 1d., Eight for 2d., and Sixteen for 4d.

The object of this little publication, which is proposed at present to be published quarterly is to extend and circulate more widely than has hitherto been found possible, information regarding the Ladies' Associations in connection with the Church of Scotland for Female Education in India, and for the Education of Jewish Females. Notices of the work done by the Agents of these Societies, and extracts from their letters, are already given almost monthly in the *Record*; nor will these be discontinued. The intention of this little serial is to give more copious information regarding the working of these Societies, and to have this information more widely diffused than hitherto. The extremely moderate price at which it is issued, will, it is hoped, be the means of accomplishing the latter object; while every exertion will be made to secure the former, by giving interesting extracts from the several agents of the two Societies, varied by such information as can be gathered, or, as there may be found room for, regarding the labors of missionaries connected with other Churches. Everything that serves to widen the interest in missionary enterprise should be encouraged and supported by the friends of Christianity, as a means, however small, of promoting and extending the kingdom of Christ upon earth.

It is proposed that the Reports of the two Societies and their Subscription Lists shall be published in this Magazine—that for the India Society in the month of July, and for the Jewish Society in January. By this arrangement it is hoped that a double object will be secured—that the expense in publishing the Reports may be greatly lessened, or, if the publication be successful, perhaps altogether saved, while a much wider circulation will be given to them. To Him without whose help the smallest as well as the greatest efforts will be unavailing, we commend our little work. May his blessing rest upon it, and may it be the means of extending an interest in the cause, and of promoting His glory!

THE SABBATH SCHOOL OF THE FIRESIDE, AND THE SABBATH SCHOOL OF THE CONGREGATION, AS IT OUGHT TO BE.

By the Rev. James George, D. D., Professor of Mental and Moral Philosophy, &c. Queen's College, Toronto, Canada. Kingston, Published by John Creighton: 1859.

It is now a considerable time since Sabbath Schools have engaged the attention and secured the co-operation of the churches of Christ. Since the commencement of this system, it has, through its adaptation to the ritual wants of the young, and its indispensable necessity to the supply of a great and long-continued evil, established itself very firmly as a part of the machinery of the church. In the Pro-

tant churches of Britain and America, it is a part as essential as their forms of worship, and a congregation without one or more Sabbath Schools would justly be considered a dark spot amid surrounding light, a beam in the eye. On this subject, Dr. George remarks:

"The Church of Rome boasts that she has ever had her class of catechumens and ever has, as a church, been attentive to the religious instruction of the young. It must be confessed that, for a long time, Protestant churches could make no such boast."

The Churches of Christ in their administrative capacity, generally receive annual reports of the state and progress of Sabbath School instruction within their bounds. They justly conceive that they would occupy an inconsistent and unscriptural position, if they neglected the Saviour's solemn and tender injunction; uttered by him in loving and condescending recollection of the little ones belonging to "the Church in the house," when the glories of his Father were about to veil him from the view of his disciples—"Feed my Lambs." Our Church at home, which in an official capacity as the Established Church, has charge of the parish schools, and has made this admirable system, by its management, a praise in the earth; and by voluntary effort, also, has supplied the educational wants of a population vastly increased, and differently located, since the establishment of the parish schools, receives annual reports, carefully prepared, on the subject of Sabbath Schools. Many Sabbath School Associations in connection with the Church, have been formed, in which central plans and organization are brought to the aid and promotion of individual and local efforts. The Sabbath School Association in connection with the Church of Scotland in Glasgow is an example of what may be effected in this way, of success attending such attempts rightly directed, and of the interest taken by our Church in the important mission of Sabbath Schools among our neglected children, the wild and ragged little "A rabs" of large cities. A very excellent report appears from a committee appointed last year by our sister-church in Canada, which furnishes, also in the Juvenile Presbyterian, suitable instruction for the children of the Church. There can be little doubt that the more the Church of Christ increases among men, the more revived, zealous and laborious she becomes, and the more thoroughly and beautifully she fills her true place in human

society, the more extended will be the Sabbath School system, and the more spiritual and penetrating will be its operation. Then every Sabbath School will be, not a dry piece of clockwork each week, but a quickened organism—not a thing of habit, associated with cold hearts, dull faces, dry speeches, and ill-concealed longings to get away, on the part of teachers and taught; but a thing of life.

The author of the above-mentioned work embodies in his account of our modern Sabbath School system a curious remark, in which he seems to argue the future disappearance of Sabbath Schools in our Church. "You, therefore, perceive that neglect on the one hand, and *Christian Love* on the other, led to the establishment of our modern system of Sabbath Schools. Were piety in the Church sufficiently powerful to give parental authority its due force, the benevolent effort would not be needed: and yet, were the piety of the Church extremely low, the effort could not be made. Not to speak it paradoxically, our modern Sabbath school institution is at once the glory and shame of the Church. And we cannot but hope that the time may come, when, if properly conducted, it will *destroy itself*, by so elevating the piety of the Church, that each parent will become the able and zealous teacher of his own children." There is no appearance of this grand consummation being realized at the present day. It is much to be feared that, though parents now possess many helps that were not within reach of former generations, parental training is actually more neglected. In America, especially, we look in vain for that conscientious, prayerful and scriptural culture, which Scotch parents, in particular, used to impart to the members of their family. It can hardly be denied that, influenced by selfishness or mere godliness, or by the crude and short-sighted theories of secular educationists, the Shorter Catechism occupies a place in their regard inferior to that held by manuals of arithmetic, geography and grammar. The most manifest defect in the fireside-schools of the present generation, however, is the non-assertion by parents of that *authority* which nature and the word of God assign them, over the members of their household, followed by an habitual insubordination, under which the parent, contrary to nature, is led by the children, the counsels of age are despised, and the seeds of family lawlessness are sown at the elementary

stage of moral training; which produce fearful fruits, inimical to the interests of society, destructive of the parent's future peace and the glory of their old age, and ruinous to the spiritual and temporal well-being of the children themselves. While the remark of the author is curious and original; while it is worthy of attention as an apt illustration of the truth of his position, we do not believe, that, though this consummation were attained, Sabbath Schools would cease. We love to contemplate the Sabbath School as a primary necessity. It is found that the more the Church is savingly enlightened, and apparently less needful of instruction, the more is the place of public instruction sought and loved. The Sabbath School is the children's Church, where they praise God in strains suited to their nature and capacity, where teachers address them in the only style which is to them intelligible, and where they can unite in more sympathetic devotions. "If these should hold their peace, the very stones would cry out." The Sabbath School ought to be regarded as a permanent bulwark of the Church; an institution, in which we would do well to cast energetic action, as a lasting feature in a progressive Christianity.

Many practical works of value have been written on the subject of Sabbath Schools, and this book will take a high place among them. The theme should make it interesting to every parent and member of the Church of Christ; and it is handled in such a manner as to promote true religion. There is no attempt at refinement of style, and there are no elaborate sentences. The author makes no effort to recommend his sentiments to his readers by such methods. While a little more of this would not be objectionable, and he would thus do a service to his eloquent disquisitions, which they well deserve, we might perhaps secure, if this were done, less truth and originality, and we would not be disposed to exchange the latter for the former qualities. The book abounds in passing allusions to *principles* of great importance, carefully thrown out in the course of discussion in such a way as to indicate the presence of an independent, original, and well stored mind. These principles are sometimes new, and are always fresh, because invested with a character of individuality. This feature is characteristic of the author's productions. This frequent occurrence of the germs of thought, and the apparently casual introduction of new and important principles, makes a paragraph now and then as instructive as many a volume. There is a spontaneous generation of important thoughts, a wonderful accumulation of solid matter, and a constant succession of instructive sentences strung together, with little regard for smoothness, but with an earnest view to edification. There is no weak attempt made at the enforcement of a refined Christianity, or dealing out the principles of our most holy religion, as mixed up fragments, and therefore perversions, to suit the depraved tastes of the moderns.

Evangelical doctrines and duties are boldly and firmly set forth, and strongly enforced. No half-Christianity is taught, and every one must rise from the perusal of this work with the conviction, that what is not evangelical religion is no religion; that Sabbath School instruction, as at present conducted, is very defective; and that until it secures a different preparation, and holds out a different aim, it will not be for the glory of God, and the advancement of his Son's Church.

The plan of this little work is indicative of its thoroughness, and exhibits the comprehensive principles upon which it treats a subject of great moment. It is divided into two parts: namely, the Sabbath School of the Fireside, and the Sabbath School of the Congregation, as it ought to be. Under the first he treats of the Family Institution, the Sabbath, Catechising, Prayer. Example, the advantages of the proposed system, and the responsibility of parents. Under the second he treats of "the origin of our Sabbath School system, the relation of the clergy and laity to it, the causes of its partial failure, and the need of an efficient Sabbath School system for our times."

We trust that many of our readers will satisfy themselves by perusal of the work itself, as to the manner in which these points are discussed. We are much mistaken if ministers and lay members of the Church shall not find matter for thought, and solid grounds for increased zeal and improvement. A very few topics may be referred to. The views on Sabbath observance are just what might be expected. Taking his stand upon the word "holy" as the spiritual feature of this day's observance by a Christian, he is able to thread his way clearly through contending opinions on this subject, and to furnish self-evident ground for the condemnation of much that is considered legitimate on that day. "God, in his wisdom and greatness, commands man to keep the Sabbath as a *holy day*—a day for holy thoughts, emotions and duties." How true are the following remarks! "Plead for no pharasaical or sanctimonious keeping of the Lord's day. As this is the natural product of a mind diseased by spiritual pride, or sunk into mere formality, so it can only tend in a man's operations to sear the conscience and harden the heart. But is it not absurd to speak of either ancient or modern Pharisees, as rigid keepers of the Sabbath? The truth is, that this sort of people have ever been virtually its *essential*, if not open violaters."

The religious training of the fireside is doing a work in promoting intellectual strength and nursing human genius, which is far from being duly acknowledged. Secular educationists in particular, seem to talk as if clever men, men of business talent, statesmen, orators, and philosophers, owed their success mainly, or regards external aid, to the educational machinery of their respective countries. The prominent idea is that of Lord Brougham; that the schoolmaster with his primer, is the nursing-father of intellectual greatness. With

out looking at the philosophical view of Dr. George in this matter, a familiar acquaintance with the personal history of great men, and a close observation of the influence of family training upon their subsequent career, has conducted most people to a different conclusion and taught that the schoolmaster without the aid of the Bible, would be but a dry nurse. It is strange to contemplate the efforts of some to exclude from the schools, a book to which learning is so much indebted, and which has laid the foundation of correct knowledge and progress in the minds of those pupils to whom it is forbidden in school hours. The Great teacher must not be mentioned or appealed to while the pupil is being manipulated by the subordinate. Listen to the author on the importance to the intellectual character of a people of religious culture by the fireside. "Those teachers who have led him (the child) on successfully to the acquisition of the loftiest branches of knowledge, are possibly but little aware how far they were indebted for their success to the deep and solid foundation laid by the prudence, diligence and piety of parents. It may be true, that education in our public seminaries is now carried on with great art and industry; yet, if there be a falling off in the culture given to the intellect and the affections in the fireside school, the public schools will labor in vain to produce the best fruits of mind among a people." Again: "Without the Bible, the soul has no spiritual vision. But where this book is universally read, believed and understood, that land is, as the land of Goshen, full of light. It is indeed the *grand school book*, which God has put into the hands of men, in order that they may learn the highest lessons intelligent creatures can learn."

So many examples occurring, of clergymen using their influence for unearthy purposes, have sometimes led us to sympathise, perhaps, too much with those, who are disposed to let pass unimproved no opportunity of excluding them from a share in the education of the rising generation. So long however as we maintain firmly the supremacy, not of the pope, or the bishop, or the presbytery, or the minister, but of the word of God over every human institution, we are safe in holding that a clerical order, which is powerless for evil, is powerless also for good. The views expressed by Dr. George on this subject, therefore, have our full concurrence. "There must be for the efficiency of the Sabbath School, a holy and religious clerical influence.—Clerical influence, which aims at "lording it over God's heritage," ought to be resisted as every way pernicious. But the legitimate influence of a faithful clergy is an indispensable and wholesome element in every scheme of Christian effort. That the enemies of religion should greatly dislike this kind of influence, is easily understood; but it is not so easy to understand the aversion which is often manifested to it by professing Christians."

To have been able to refer to the author's

views on the *peculiar* advantages which parents have for teaching, and their *peculiar* responsibility in consequence, on the strong motives which the performance of their duty would thus furnish for parents improving their own minds, on the kind of motives that parents should urge in training their children, on *conversion* as the proper aim of the Sabbath School teacher, &c., would have been a gratification. As our space forbids this, we hope that our readers will have the wisdom to possess themselves of this little work (it consists of 147 pages) and carefully ponder its contents. Those who remember the visit of the author to the Lower Provinces will get no less than they will, from their knowledge of him, expect and those to whom he is less known will not be disappointed.

"THE DAY STAR."

Several copies of the first number of a paper bearing the above title have come to hand. Its professed object is a good one; namely, the wider circulation of religious intelligence. By its cheapness it is well fitted to accomplish this object. There is a large class in the community, who steadily grudge to pay for religious periodicals, in which they may learn what Christ is doing in his Church. They have souls to be enlightened and regenerated as well as those more zealous. Benevolent individuals will find the *Day Star* a help in enabling them to reach, if they desire it, such individuals. Its numbers are *one halfpenny each*, or 2s. 6d. per 100 copies. The *Day Star* is in fact, an excellent tract for distribution in the homes of rich and poor. If its other numbers are like this, we wish it all success.

RELIGIOUS INTELLIGENCE.

PRONUNCIAMENTO OF THE ROMAN HIERARCHY IN IRELAND.

On the question of mixed education, one of the resolutions is as follows:—"That schools for Catholic youth should be such as to insure for them the benefit of a safe secular education and adequate religious instruction in the faith and practices of the Catholic Church. They should be, therefore, so subordinated to bishops in their respective dioceses as that no books may be used in them for secular instruction to which the ordinary shall object; and that the teachers, both as to appointment and removal, and the selection of all books for religious instruction, and the arrangements for it, be under the control of the same ordinary.

"That the principles enunciated can be adequately embodied and acted upon in this country only on a *system of education exclusively for Catholics*.

"That the Catholics of Ireland have a right

to obtain such a proportion of the aid annually allocated by Parliament for education as regard being had to their numbers and the condition of the Catholic population, will suffice for the establishment and maintenance of schools to be conducted on thoroughly Catholic principles.

"That the concession of grants for exclusively Catholic schools in Great Britain and in the British colonies, is conclusive evidence of the fairness of the claim to a grant being made for Catholic schools in Ireland, and that the Catholic people of Ireland should therefore insist, through their representatives in Parliament, and by direct application to the Government, on obtaining such a grant.

"That the national system of education, though tolerated on account of the particular circumstances of the country, must be, from its very nature, in several respects objectionable to Catholics, and that the changes made in its rules from time to time, having been adverse to Catholic interests, have increased the distrust of the Catholic episcopacy.

"That we signalize as especially objectionable the non-recognition of the control over education which the Catholic Church holds to have been conferred on bishops by our Lord and Saviour Jesus Christ, when he said to his apostles, 'Go, teach all nations' (Matthew xxviii. 19.)"

DIOCESAN SYNOD OF ADELAIDE—THE QUESTION OF ECCLESIASTICAL UNION.

The Diocesan Synod of Adelaide (South Australia) commenced its sittings on Tuesday, May 17th, and continued to the 24th, adjourning then to Thursday, June 2d, when the Synod resumed. The most important meeting was held on Thursday, the 2d June, the question for discussion being the motion initiated by his Excellency the Governor, in the interest of Christian union. The Bishop of Adelaide presided. His Excellency proposed the following resolution, in a long and able address:—

"1. That, in the opinion of this Synod, the time has arrived for promoting Christianity and the spread of evangelical truth in South Australia, by a closer alliance between the branch of Christ's Church which this Synod represents, and the other Protestant evangelical communities in this colony.

"2. That the most expedient course for usefully effecting such alliance appears to be a prompt and hearty recognition on terms of equality of our Protestant Christian evangelical brethren, whether originally sprung from the Anglican Church or not, as being all members of the General Reformed Church of Christ, with whom, therefore, we may safely and usefully ally ourselves in all good works.

"3. That as certain difficulties, whether of law or ecclesiastical discipline, may be found to intervene between the members of the Church and the adoption of practical steps

desirable for effecting such alliance, a select committee be appointed to consider and report—1st, As to the best means of establishing such alliance. 2d, As to the existence and nature of any impediments thereto; and 3d, To suggest the most expedient steps for removal of such impediments.

"4. That a select committee be now appointed for the above purpose."

His Honor the Chief Justice, Sir Charles Cooper, seconded the resolution.

A long and animated discussion ensued after which the votes were taken, Ayes, Laid 13; Noes, 17. Clergy, Ayes, 9; Noes, 9.

BELFAST CONFERENCE OF THE EVANGELICAL ALLIANCE.

The first meeting was held on the 21st September, the Bishop of Down and Connor in the chair. The Bishop greeted them with the apostolic benediction, and gave strong utterance to his sympathy with the cause of Christian union. The Rev. Prof. Gibson, of Belfast, addressed the Conference, setting forth the principles of Christian union, and referred to the congeniality between the Alliance and the Irish Revival.

The Rev. Mr. Casali, of Paris, spoke of religion in France, declaring that matters were improving, that permission to preach is obtained directly from the Emperor, and that the government aided them in their endeavor to send Protestant chaplains to the army in Italy, and illustrating the good done by the efforts.

The Rev. Mr. Spittler, of Basle, gave an account of the Mission Institution there.

At a Conversation, Mr. Scott, of Stockholm, described the extraordinary awakenings in Sweden. Out of a population of three millions, 200,000 have been awakened! They are hardly any physical manifestations.

The Rev. Dr. Steane, having visited Sweden, bore similar testimony. "It is true among peasants, farmers, tradesmen, burglers, merchants, clergy, professors, students."

On Thursday, the Rev. Professor Hoopwood of London, in the chair; papers were read on the subject of the Revivals. The Rev. Seaver, of Belfast, read a paper, in which he considered what is a revival; its fruits; and referred to the revivals in America, Wales, Sweden, Ireland and Scotland.

Prof. McCosh, of Queen's College, Belfast read "the most marvellous statement in connection with the Irish Revivals that has yet appeared." He combatted the prejudice against it on account of its bodily manifestations. He adduced many illustrations from the effects of sudden joyful or sad news upon different people in his own experience. Mind and body are closely connected. Man cannot think without the co-operation of one part of his brain. Thought acts on the higher parts of the brain; feeling on the lower parts. It

latter are near where the nerves of the five senses terminate, and near the place whence start the delicate nerves towards the face, chest and heart. Wherever there is strong feeling, there is action here. Fear for the wrath of God will produce such effects, unless God should work a miracle by suspending the laws of nature. He considered the spiritual manifestations as the true test, though it is delightful to find the Bible and science thus in harmony. He showed that these were just what we find enumerated in Gal. v. 22. He disclaimed the idea, that the physiological manifestations were *proofs* of the revival; but faith and newness of life cannot proceed from the nerves. The grace was from God, but its outward expression was affected by the peculiar Irish character.

He *secondly* showed that no bodily state is an evidence of spiritual character. There may be bodily agitation which does not proceed from even a conviction of sin. Some may be trusting in an insecure peace, arising from mere depression of feeling passing away. He specified the dangers connected with these bodily agitations. There was ground for astonishment that the evils were so few in a movement so general.

British India and German Protestantism occupied the attention of the Conference.

ACTION OF THE CONFERENCE ON THE PASTORAL OF THE ROMAN CATHOLIC PRELATES.

A Resolution condemnatory of this pastoral was passed unanimously. The Rev. Dr. Blackwood, Dr. Urwick, the Bishop of Down and Connor, Dr. McAfee, Dr. Hoppa and Dr. McCosh, spoke in support of it. The last mentioned explained the meaning of the proposals of the Hierarchy as follows:

"They claim first of all for themselves the colleges of Cork and Galway—they allow to remain with the Established Church the University of Dublin, and they hand over to the Presbyterians the Queen's College, Belfast. It is known to many that there has been a strong desire felt to have a system of intermediate education. Our friends in England and Scotland scarcely understand this: we wish to have a set of upper schools, between the colleges on the one hand, and the elementary schools on the other. There has been a strong desire felt to have such schools in many parts of Ireland, and the proposal on the part of the Romish priesthood is, that there is to be a set of schools put up, and that every denomination is to get its own share of the grant for that purpose—a certain sum to the Episcopalians and to the Presbyterians, and I should suppose fifty or sixty academics are to be set up in the more important towns in Ireland, in connexion with the Christian Brothers or Jesuits, who have laboured so hard to get the education of various countries into their hands. The third proposal is, that the national schools be divided; that a certain portion

of them be given to the Presbyterians or Wesleyans, and that the larger number of them, about 4000 of them, be placed under the exclusive control of the Church of Rome. Along with this, that there be given a grant to the Church Education Schools. In the meantime, they demand that in all the educational institutions we hand over to the Church of Rome, there shall be no inspection of them on the part of any Protestant whatever. No Protestant shall be entitled to enter any of the colleges, academies, or elementary schools but the whole, including the inspectors as well as the teachers in these institutions, shall be under the exclusive control of the Romish hierarchy. That is the proposal they make, and it is an exceedingly plausible one. They call it the cause of free education: meaning by that, not that the parties are to set up a school and teach what they please, but meaning by free education, that the Government provide means, and they shall set up schools and do what they please. That is what they call by the name of freedom in education. I say this scheme is an exceedingly politic one. It seems a counsel devised in Rome. It has all the peculiarities and the whimsy by which Rome has ever been characterized; for, mark you, it seems to give to every party exactly what they wish. A number of our friends in the Established Church think they have certain claims. I have not a word to say against them (for that is not a matter before the Alliance just now). They have conscientious convictions which I respect in the highest degree. The Roman Catholic Church comes forward and says, 'I will give you all that you wish.' They go to the Presbyterian Church, and they say, 'We are to give you a whole college under your absolute control; and we will give you 1000 schools, and some twenty or thirty academical institutions; we are persons of great liberality; but we give you these on conditions that you will give us the exclusive control of what we demand in colleges, academies, and schools.' I say there is one, and only one, way of meeting this policy, and that is, by each of the parties whom they propose to seduce, declaring that he will not yield in the slightest degree to a single iota in this proposal. I rejoice, therefore, at the declaration being made by so many different parties."

AUSTRIA.

At last the Emperor of Austria has had wrung from his unwilling heart, by the force of circumstances, something like a measure of justice for his many millions of Protestant subjects. The misfortunes, political and otherwise, that have of late fallen on his unhappy head, and shaken his empire, have undoubtedly done a great deal to bring about this result. Not less so the circumstances that accompanied the late untoward events. For instance, at a time when things went altogether against the Austrian cause in the battle-field,

Hungary might have availed itself of such an emergency to rise in open revolt, and thus to add immeasurably to the difficulties of the empire, yea, endanger its very existence. Hungary has not risen, but, on the contrary, gave largely of its sinews and its means for the support of the Imperial cause, and, amongst others, 40,000 Hungarian Protestant soldiers stood firm in aid of the tottering empire. Neither the fierce attacks of the French columns, nor the wily enticements of the revolutionary Propaganda, could shake their firmness. And thus was exhibited before the world the curious spectacle, that an empire, which boasted to be, and by its Concordat with Rome, had declared itself to be a truly Roman Catholic state, saw millions of Romanists in open rebellion against its sovereignty, whilst the despised Protestants remained firm in their allegiance. Besides which the late war has laid open a state of things in the sight of the civilized world, such as the Government of Austria surely must feel ashamed of. A new cabinet was formed; reforms promised as forthwith to be inaugurated. The sympathies of Germany, forfeited by the retrograde system hitherto maintained, must be conciliated and regained. Amongst other things, the Protestant inhabitants of the empire, hitherto considered and treated as the very Helots of the land, must be raised to a position to which they are entitled, and must have, at least, liberties equal in some measure to those accorded to their Roman Catholic fellow-subjects. Such a measure would at once be an act of gratitude, on the part of the Emperor, for the unswerving fealty the Protestants have maintained during the late crisis, and, at the same time, win back much of the forfeited sympathy of the Protestant world in Germany and elsewhere. Thus the Protestants of Austria have at last obtained a measure of justice; the Imperial decree granting it was published a few days ago, and certainly cannot fail to give satisfaction to the many friends of the Protestant cause in Austria.

IMPORTANT MANUSCRIPT TREASURES.

[Discovered by Professor Tischendorf.]

On the 17th of April last there appeared in the *Leipzig Gazette*, a highly interesting letter from Professor Tischendorf, the celebrated Biblical critic, announcing his discovery of a MS. containing the whole Greek Testament, some portions of the Septuagint, and several writings besides of the apostolical Fathers, which promises to be a document of the highest importance and value to the interests of sacred and patristic learning. The announcement has excited the liveliest interest in the learned world, and has been communicated to the British public, we believe, through the pages of the *Athenæum*. But as that journal does not find its way into the hands of all our readers, and as even those of them who have become aware of the fact of the discovery

may not have had access to the full particulars detailed in Tischendorf's letter, we think that it will be an acceptable service to supply them with an accurate translation of that document. The letter is addressed to the Minister von Falkenstein, and is dated Cairo, 15th March, 1859.

"The kind interest which your Excellency expressed in the object of my present journey, when I took leave of the Fatherland, makes it a pleasant duty to me to send you the first intelligence of a highly important literary discovery with which the Lord has been pleased to bless my new researches in the East. You are aware what importance is attached to the celebrated Vatican MS. by the learned Christian world; how it has been treasured up for centuries in the Papal library among its most precious jewels; with what zeal every collation of it, though limited only to single passages, has been sought and put to use; how anxiously the edition of the invaluable document was expected, which was undertaken in 1828, at the suggestion of the Pope, under Cardinal Mai; and how thankfully the publication was everywhere received, in spite of its great and manifest imperfections, when, after thirty years long waiting, and the Cardinal having in the meantime died, it was at last given to the world in Rome, at Easter 1858, by another learned hand. I shall not be surprised, then, if the intelligence which I now send you should be received with scepticism in some quarters, viz., that another MS. has been preserved by Providence in the recesses of the oriental cloisters, already so often searched, which is not only fully equal to the Vatican Codex in antiquity, extent, and the character of its text, but which possesses attributes of such a kind as to give it a still higher rank, and a still greater importance for Christiana science. No doubt some will ask, Is it really true? Is the thing possible? In truth, when I first held the precious leaves in my hands, in the cell of a convent at the foot of Mount Sinai, my own surprise and astonishment were the greatest that can be conceived.

"The MS. of whose discovery I wish to inform you, consists of 346 leaves of fine, beautiful parchment, of so large a size that a whole gazelle-skin has been used for every two of them. The writing, arranged in four columns on every page, is of the most ancient character, and is still for the most part wonderfully clear, especially on the *hair sides* of the skins, though not a few of the *flesh sides* will present greater difficulty to the critic-decipherer, and still more difficult will be the task of distinguishing everywhere with certainty the original writing from the different corrections which had already begun to be made upon it at a high antiquity. As is well known, such MSS. never bear a date. It is the business of palæography to fix, with more or less accuracy, the age of each MS. after careful consideration of all its peculiarities, and, according to the character of the writing

interpunction, the use of initials, the subscriptions and subscriptions, the parchment, the ink, the ancient corrections, &c. Now, in the case of the present MS., a date was sorely needed, in order to determine at least the century when it was written; for that it belongs to the fourth century is placed beyond all doubt, by all the arguments which are recognized in palaeographic science. The Vatican Codex reaches back to the same century, in my judgment, and in that of Hug, and other scholars acquainted with the subject. Of all the Greek parchment MSS. known to me, the only one to which I have ever hitherto attributed a higher antiquity than the Vatican or the Leipzig Codex Frederico Augustanus; and this latter, as I have already been able to satisfy myself, is only a fragment of every same MS. of which I now speak, and of which I have been so fortunate as again to discover such considerable portions.

As to its contents, the MS. even at the present day comprises, first of all, some very large sections of the Old Testament, e. g., the greatest part of the Greater and Lesser Prophets, the Psalter, the Book of Job, the Book of Jesus Sirach, the Wisdom of Solomon, besides several others of the so-called Apocrypha of the Old Testament. To these books succeed the whole New Testament, and herein lies its extraordinary importance of the discovery. It contains three extensive Bible MSS., of an antiquity reaching from the fourth to the ninth century, have come down to our times; but there is not one of these that contains the whole New Testament. The most extensive of them is the Codex Alexandrine, of London; it wants almost the whole of Matthew's Gospel, as well as the greater part of the Epistle to the Corinthians, and two chapters of the Gospel of John. The Vatican Codex is still more defective; the Revelation of John and four Epistles of Paul are wanting entire, and a third part, besides, of the Epistle to the Hebrews. Whereas the MS. now found does not want a single leaf of the whole New Testament; it is, therefore, of all the MSS. of the New Testament which claim an antiquity reaching to a thousand years and more, the only one which is complete. For every theologian who knows how decisive is the testimony of the few MSS. possessed by us of a higher age than a thousand years, in discovering and settling the original apostolic text of Scripture, no farther proof will be wanting of the importance of this happy discovery. Among all the authorities for the original text of the New Testament, the MS. now found claims the first place. It gives us a new guarantee for the possibility of restoring and settling the genuine apostolic text. Nay, more, for the fact, that, upon proper scientific grounds of judgment, we already possess this text, at least in the main. I only add that the provisional examination which I have made of the MS. in all its points, has convinced me of its having had precisely the same source (or parentage) as the Vatican.

But I must now proceed to mention two other portions of the same MS., the discovery of which alone would have sufficed to make the new journey which I have undertaken a fortunate and productive one. Your Excellency is aware that next to the Scriptures, the Christian Church regards the writings of the apostolical Fathers, i. e., those Fathers who were disciples of the Apostles, as the most precious portions of her literature. The writings of this kind which we possess are only very few, and this few for the most part, have a doubtful text, are incomplete, and exist only in translation. So is it with the so-called Epistle of Barnabas, which, although it should appear not to have been the production of the companion of the Apostle Paul, must still have been written very soon after the end of the first century, for Clement and Origen, in the second and third centuries, quote it even as a portion of Holy Scripture; and still later men like Eusebius refer to it as one of the disputed sacred books. Of this epistle, which is equal in extent to the Epistle to the Romans, several Greek MSS. have before now been found, but they are all of recent date; and in all of them, the first five chapters are wanting, the text of which hitherto could only be gathered from an extremely corrupt Latin translation. How great, therefore, did my astonishment behave to be when, in the same ancient MS., I came upon the whole Epistle of Barnabas, standing at the end of the Revelation of John. I could not prevail upon myself to let the MS. out of my hands again, till I had read and taken a copy of the whole text. No longer, then, will theologians have to read the Epistle of Barnabas, a work which was regarded so early as the second century with pious reverence, and which is still highly valued, as it exists in the doubtful Greek text of later MSS., and in the Latin translation so imperfect and often so unintelligible.

In the midst of my joy at this discovery, it was my lot to experience still another and a last surprise. I came upon a separate portion of the MS., extending to 52 columns of text, which bore the title of "The Shepherd." It was the first part of the Shepherd of Hermas, a piece belonging also to the second century, and honored, too, with a dubious apostolic authority. Till very lately, its Greek text was considered to be lost. This MS., then, is itself a proof that in the earliest times, both the Epistle of Barnabas and the Shepherd of Hermas were regarded as portions of Holy Scripture, although their authority as such was by some called in question. Of the latter, as is well known, an almost complete Greek text was brought to Leipzig by Simonides, contained partly in a transcript made by him on Mount Athos, and partly on three paper leaves of the fifteenth or fourteenth century. After this text had been published first, in December 1855, unhappily in a very disfigured form, and again, soon afterwards, by myself in a more accurate shape, no small

doubts arose whether this text had descended from antiquity, or did not really in the main contain only a back rendering from the Latin executed in the Middle Age. I was myself the first to embrace the latter view. But upon this point we have now arrived at certainty by means of this MS., which is a thousand years older than the Leipzig leaves. I rejoice to be able to tell you that the Leipzig text is not the pendant of mediæval studies, but was derived from the ancient original text. My former opinion to the contrary, however, is so far borne out by the fact now ascertained, that the Leipzig text has many corrections in it, and those of such a kind that, without doubt, they proceeded from the use in mediæval times of the Latin text.

I am extremely fortunate, that the scientific mission entrusted to me by the Imperial Government of Russia, and forwarded by your Excellency's personal favor, should, even in its first stage, have issued in so splendid a literary discovery. The confidence I feel in the high imperial patronage accorded to the undertaking, persuades me that I may even now hold out to the learned world the prospect of a very early publication of the MS., and in a form in the highest degree worthy of the object. God willing, I shall have in my hands on the 1st of April, a transcript of its 132,000 columnar lines, copied with scrupulous accuracy and carefully revised. The Vatican MS. was known to the world for 300 years before the deeply-cherished wish for its publication was gratified. Perhaps three years instead of 300 will suffice to enrich the literature of the church with an edition of the MS. now discovered, and which may be regarded as one of its most precious documents.

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CHURCH IN THE LOWER PROVINCES.

PICNIC.

The Sabbath School in connection with St. Andrews' Church, held a Picnic on Tuesday the 6th of Sept., at Clewley. Having assembled at the church about 11 o'clock, and sung an hymn, they proceeded, accompanied by their teachers, to the delightful locality selected for the scene of festivity, where after partaking of a bountiful luncheon, they engaged in the various amusements provided—such as cricket, football, swings, &c., &c.

The company were subsequently gathered together, and addressed by the Rev. Mr. Boyd, after which they sat down to a richly laden dinner-table, profusely supplied with substantial and dainty dishes. Towards the evening, they again assembled and united their voices in the song of praise; were addressed by the Rev. Mr. Martin, and gave three cheers for their teachers, and three times three for the Queen. The children and their guests then wended their way to the city—all greatly pleased with the proceedings of the day. During the day, the "pibroch" resound-

ed through the grove, and delighted the happy company with strains of Scottish melody.—*Presbyterian Witness.*

INTERIM ACT FOR THE CONSIDERATION OF PRESBYTERIES.

Draft of Process ancult the calling and settling of Ministers within the Synod of Nova Scotia and P. E. Island.

I. That any congregation desirous of obtaining the services of a settled clergyman shall by petition to the Presbytery of its Bounds intimate their wish that said Presbytery moderate in a call in favor of the clergyman of their choice, as it is by the determination of the Presbytery that the calling, as well as the induction of a minister, is to be ordered and concluded.

II. That no Presbytery, except they see fit, be compelled to moderate in a call in favor of any clergyman, until said clergyman have distinctly expressed to them his willingness to accept of such call, and become the Pastor of such congregation.

III. That no call shall be moderated in favor of any probationer or minister, unless he shall have preached to said congregation.

IV. That the call shall be moderated in due order, and the induction ordered according to the law and custom of the Church of Scotland. (which see.)

V. That every clergyman inducted, be requested to subscribe an article, promising obedience to the Synod of Nova Scotia and P. E. Island, as the supreme court of the church in this Colony, from whose decision there is no appeal.

VI. That the same rules shall apply to the translation of a minister from one congregation to another.

J. Mac-

LETTER OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND TO THE COLONIAL CHURCHES.

To the Synods and Presbyteries and Ministers of the Churches in the Colonies of Great Britain and Ireland, in connection with the Church of Scotland.

DEAR BRETHREN.—The General Assembly of the Church of Scotland, has instructed me as their Moderator, to address you with the assurance of our continued interest and sympathy, and of our remembrance of you and your's in our deliberations and in our prayers.

United to us through many bonds of nature and of grace, it would ill become us to forget you amid the hardships and trials for the gospel's sake, which many of you are called to bear.

We recognise among you, many of our brethren and early associates in our preparation for the Christian ministry; and we know that your flocks consist for the most part of those who, having gone from our shores, have

among our people many kinsmen and friends; and in you and in the members of your flocks, and our people retain a lively and Christian interest.

We are not ignorant of the difficulties and privations and loss of many advantages enjoyed at home, which must be experienced by those who are dwelling in a new or strange land; and we reckon it ours to hear your burdens, as in God's Providence we may, or contribute to lighten them.

The scattered residences of many of those whom you have to minister, will be the occasion of obstacles to their enjoyment of your ministrations, and of much toil and self-denial in you in supplying them; and we earnestly pray, that God will abundantly bestow His grace on you and them, preserving them from forgetfulness of the Divine ordinances through which they are kept in memory of their spiritual wants, and are led to seek the gift of eternal life, and keeping you from fainting in your ministrations, and making you faithful and unwearied in all watchfulness and self-denial to which you may be called in proof of your ministry,

While many of you moreover, dwelling far apart from brethren in the ministry, are thus deprived of the brotherly counsel and encouragement by which you might be sustained and comforted, we would bid you be assured of the earnest sympathy and regard which yet many brethren cherish towards you, of the encouraged nature of the service in which your labour is employed and of the Divine presence and grace which never fail for them who go forward in God's work depending on His aid.

We rejoice to hear of your continued attachment to the Church of Scotland. Not regarding the blessings of Divine grace as confined to those only who are of our own communion, and desiring to maintain the spirit of unity and concord with these who are of other Christian communions, and to unite with them in good works, we are fully persuaded of the scriptural character of our own Church, and of its fitness through the Divine blessing, to afford Christian privileges and to promote the edifying of the body of Christ.

It will continue to be our anxious wish to encourage young men of piety and zeal to join you in your labours in our Masters service, men who will do credit to those by whom they are sent, and will give real help to those with whom they are sent to be fellow laborers. It will gladden us even to hear of your prosperity and steadfastness; and beseeching you in faith and hope to hold fast the profession you have witnessed, and to maintain the character which will adorn the doctrine of our Saviour, we commend you to God and to the word of His grace praying Him to bless and prosper you ever more and more.

In name and appointment of the General Assembly of the Church of Scotland, met at Edinburgh, May 1859.

JOHN COOK, D. D.,

Moderator.

DEAR SIR:

When I had lately the pleasure of seeing you, I promised, in reply to your courteous invitation, that I would write you after my return to my Canadian home.

Now it will not do to follow the "Smith's Drag" suggestion, and tell you only how I felt and fared during my recent visit to Nova Scotia. Mr. N. P. Willis, of American celebrity, has lately published a book entitled the "Convalescent," where in a series of letters he informs General Morris that it is freezing, that he has a cold, &c. However acceptable all this sort of information might prove to the readers of Mr. Willis or Mr. Dickens, I could have no hope as regards the readers of your *Record*. I shall not, therefore, attempt to try your patience and good nature by the common-places of a traveller's narration. It will, I doubt not, be more to your mind if I seek to convey any impressions respecting the state of the Church in your quarters, which my recent visit may have renewed or revived in my thoughts.

Nothing is more evident than that there has been marked improvement in the number and style of Church Edifices in your Presbytery. That you are still determined to progress, is proved by Dr. McGillivray's locality, and that the same spirit of advancement is in operation elsewhere, in the splendid new St. Matthew's Church, Halifax, the Bazaar of St. Andrew's Church in the same city, and of the church in Charlottetown, P. E. I., characterized by most praiseworthy liberality, and intended to ameliorate the strictures of the congregations, strikingly evince.

Another feature of our church that is gratifying to behold is the increased number of her ministry as compared with that of a few years ago. There is also the pleasing prospect of a telling addition to your strength in the return of the four native youths to your Province, who, in Scotland, have done the church and themselves much credit. I heard of no special complaints respecting the congregations failing to compliment their pecuniary obligations to those who were ministering to them in spiritual things. In all these points of view, and I doubt not in others, the aspect is encouraging.

I may here observe, that our people, when a proper object is presented to their attention, are not behind their fellow-Christians of other denominations in their expressions of sympathy. On the contrary, their beneficence is often exemplary. Where I fear, we most fail is in *management or good business administrative talent*. We often hear the voluntary principle sadly charged, where probably if the exact truth were known, the essence of the fault lies,—neither in the unwillingness nor in the inability of our flocks to pay or contribute handsomely, but in the sleepy and inefficient method pursued in conducting affairs. We may rest assured, that vigilance, system, integrity, and unselfish disinterestedness, at the helm of finance, will generally ensure success.

Give me these with a faithful staff of pastors, and I am confident of the growing prosperity of the church—without these, all the preaching of sound doctrine, and all the influence of Godly living, will not to any vast degree, extend the influence and the bounds of our Zion.

Energetic business minds, imbued with the spirit of Christian wisdom, will necessarily strive to strengthen and multiply the number of congregations, members and adherents. In order to do this, there must be presented to our Christian and intelligent people, aims and objects that will enlist their benevolence and co-operation.

When returning homewards, I was privileged to enjoy the hospitality and society of a legal gentleman in New Brunswick, of high spirit, and warmly attached to our church. He referred specially to this subject, and pointed out the benefits which as Christians, and ecclesiastically, we would realize by acting in this way. I quite concurred with him in thinking that most prominent among such "schemes" for the church in the Lower Provinces, is a native institution for the educating of young men for the holy ministry. All experience goes to show that no church can ever be permanently and progressively vigorous until it can reproduce a ministry and educate them upon its own soil.

This view does not contemplate dispensing with ministers from the parent church. Their presence may ever be a *desideratum*, if not a necessity for the well-being of the Colonial Church. It is only the relying upon a supply from Scotland exclusively, that is deprecated. All our knowledge convinces us that this cannot be obtained adequately. It is therefore the more needful to look out from among ourselves, fitting men for the work of this ministry. To say nothing moreover of the time that must elapse ere a stranger can regard the new country as that of his adoption, during which time he is not perfectly at home in his field of labor, the family connections and the natural attachments of Christian youths who devote themselves to the social calling, are not unimportant.

I am of opinion, that if your Synod and that of New Brunswick, with the Christian body whom they represent, would resolutely and earnestly determine upon accomplishing an educational Seminary, it would soon be entitled to a place among the *res gestae*. The princely liberality with which Ten Thousand Pounds were easily subscribed in Halifax, for the St. Matthew's Church, may afford an indication of what our members and friends would do, if enlisted in so good a cause. The New Brunswick friend to whom I have already referred, believes, that from not having objects to awaken and secure the sympathies of one of the best classes of Christians, many a legacy and many a donation is lost to the church and to the kingdom of Christ among us.

I fear that your Synod are displeased, (and I suppose it is natural that they should be) on

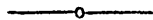
account of some of the Nova Scotians educated at "Queen's College," having preferred Canada as the field of their ministry, I have endeavored to show what I consider the true remedy for such disappointment. Until that can be carried into effect, you might pledge the young men sent to Canada, to spend the first three years of their ministerial life in Nova Scotia. This, I think, is the plan of the Synod of New Brunswick; with this much of a safe-guard, you would not need to be alarmed; and while you would have your workmen taught in the country where their life in future was to be spent, you would have them earlier in operation.

The union and Christian co-operation now happily cherished between the Lower Provinces and Canada, are very pleasing and animating. Your large bodies of homogenous people, forming in many cases vigorous and praise-worthy congregations are truly inspiring. It is sometimes widely different with us in this Province, though as a whole, our strength is matter of thankfulness. That we may act together for mutual and highest good is the sincere prayer of

Yours, very faithfully,

A CANADIAN MINISTER.

September 16th, 1859.
To the Editor of the "Monthly Record."



FROM OUR SCOTTISH CORRESPONDENT.

A national Church is certainly a "great Institution." It recognizes the principle that Christianity has to do not only with the individual and the family, but also with public society; and that, therefore, it should not be jealous of the laws and influences of the Commonwealth, but rather that it should transmute its divine life into those, making them rational, just, and worthy of the "kingdom of God." Being in the world, it has to do with things of the world: and while, in regard to spiritual ideas and ordinances, it acknowledges no Head but Christ, no source but the Bible, in everything else—in all questions of civil rights, even though these may be connected with things sacred, it bows to the law of the land, as an authority appointed by God for such purposes. And nothing can be more deplorable than when a priestly love of power causes it to trespass on the inalienable rights and functions of the state, or even to view such with a harsh or jealous eye. Ecclesiastical rule in temporal things was never intended by God: and the only perfect specimen of such a government that we have, the Papal States, is not calculated to make the world fall hopelessly in love with it.

These remarks are suggested by a case now before the Court of Sessions, which indicates that the "Free Church" in Scotland has not yet shaken itself down into a state of good understanding with the law of Scotland. This is the Cardross case, to which I alluded some months previous, affecting the Rev. Mr. M.

Millan, who was suspended by the Free Assembly for certain grave immoralities; and who, when he appealed to the civil tribunals because he had not been fairly tried according to the laws of his Church, was instantly deposed without being allowed to speak a syllable in his own defence. By the bye, this is the same McMillan who was sent as a deputation from the Free Church to Nova Scotia shortly after the Disruption, and who was wont to announce with appropriate pantomimic gestures that they had "blown the trumpet" in Cape Breton and elsewhere, and now that they would also "blow" it in the ears of the good people of Pictou. However, it seems that he can be a noisy enemy as well as a foul-mouthed friend; for he is now blowing his trumpet at instead of for the Free Church, doubtless very much disgusted at not having yet found a Church sufficiently Free to allow him to do as he likes. Well, the case has already proceeded thus far, that the Court of Session has enjoined the Free Assembly to produce its laws and Constitution, so that it can determine whether Mr. McMillan has in any case the right of appeal: but this they have refused to do, on grounds strongly stated by Dr. Buchanan at the late Commission of the Free Assembly. "Our pleas," he states, "are entirely of a preliminary nature, objecting to the Courts competency to meddle with our spiritual sentences at all. For this reason, we have refused, under the advice of our able counsel, to 'satisfy production'—that is, to submit our sentence to the consideration of the Court at all. On the merits of the case we cannot possibly consent to plead: we cannot answer to a civil tribunal for the modes in which we administer the spiritual concerns of the Church of Christ." But the question is, if the spiritual sentence affects civil interests, can the law refuse to hear and examine into the complaint of a subject? Mr. McMillan asserts that he entered the Free Church on the terms of a contract, binding him on the one hand to submit to the ecclesiastical judgements, but binding the Church on the other hand to judge him fairly, and in accordance with their laws. Their part of the contract he complains that they have broken, and who is to decide between the two?

Again, Mr. McMillan, I understand, still keeps possession of the house, which is Church property. But, how can he be ejected therefrom, except by force of the law? And will the Free Church appeal to the law for aid, when it will not allow the Supreme Court to look at its sentence? And can the law interfere when it has no knowledge whether the sentence be just or unjust? Or suppose that a split should occur in the Free Church, and both parties claim the Church property, what power but the law could give it to the rightful owners; and how can the law do so, unless it be acquainted with the merits of the case? In point of fact, this is just what happened lately to the Methodist body in England: for several congregations having refused to submit

to the Conference, tried also to retain the chapels, and faction fights took place in several places between the contending parties, until the Civil Courts having been appealed to, decided that all the Church property belongs to the Conference. However, this stands the Cardross case till the winter Session—the general opinion in the measure being that the Free Church has taken up an untenable position.

In reference to the Tongue case, the Free Assembly decided that a man's sending his children to the Parish School was not a sufficient ground for denying him Christian privileges. Not the slightest rebuke, however, was administered to the tyrannical Reverend who had decided to the contrary, and who boldly stated in the Assembly, that there was not one of them who would not have done as he had in the same place and circumstances. He must feel that there is a considerable difference between the spiritual atmosphere of the South and of the North; and what in one locality is religious zeal is frowned down in the other as intolerance and fanaticism. I am sorry to say that in my own excursions through the North I have met with still more atrocious instances of uncharitableness and dark unchristian virulence, and too often manifested by the leaders of the flock. When will the Church learn the spirit of Christ?

The other case that I mentioned before—the Burrelton dispute—was decided against the schoolmaster: the Free Assembly deciding against the verdict of the Synod that it had no jurisdiction in the matter, and that the Kirk-session had the power to dismiss Mr. Keillor without assigning any reason. Such a decision has very naturally excited much feeling in the midst of the teachers connected with the Free Church. They have held meetings, protesting against the refusal to them of all law and protection, subscribing to pay Mr. Keillor's expenses, and agitating for some more satisfactory principle or basis on which to rest. Those of them who were once Parish teachers feel acutely that they have no longer their old definite and ascertained position. However, here too the whole affair has terminated in a "deadlock," owing also to the fact that they have cut themselves asunder from all legal moorings; for Mr. Keillor, since he can't get justice, is taking it. He keeps possession of the school and dwelling house, has a flourishing school, and seems in no way concerned.

I find that I have written this letter as if I had been the correspondent of the Free Church Magazine, instead of the Pictou "Church" Record. But I like now and then to attend to what our neighbors are saying and doing, and I am only sorry that space is not left me to advert to their missionary operations, a full and clear statement of which is to be found in the June number of their *Home and Foreign Record*. Their Foreign Missions, especially to India and Caffraria, are in a most cheering and prosperous state, and the large sums raised for them indicate how much of genuine

and of the spirit of self-sacrifice and love there is in the Free Church. This a point in which there need be no jealousy between Churches. There is work enough for all, and Christ's commission is unto all, and for all. We owe unto the Church that forgets this its high mission! By its very sloth is it weighed in the balances and found wanting."

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ABSTRACT OF PROSPECTUS OF THE PRESBYTERIAN HISTORICAL ALMANAC, AND ANNUAL REMEMBRANCER OF THE CHURCH, FOR 1859—1860,

We would respectfully call the attention of all the friends of this enterprise, to the following synopsis of the contents of the forthcoming volume, and would kindly suggest the propriety of their co-operation in order to place the publication upon a permanent foundation.

The Almanac will have the usual Calendar, with such historical facts as have occurred at the dates specified; the selections from Scripture opposite the first day of each week, will all refer to the Sabbath day.

The operations of the *Seventy-first Session of the Presbyterian Church, (O. S.)* begins with a very brief outline of the Opening Discourse by Rev. N. L. Rice, D. D. The List of members in attendance. The election of Moderator, Rev. W. L. Breckinridge, D. D., Pastor of Midway and Woodford Churches, Ky., with a Portrait. The Bills and Overtures. Judicial Cases. The Miscellaneous Subjects. The Reports of the Seminaries and the Boards. Also, An Historical Sketch of the Board of Foreign Missions.

The *Presbyterial Tables*. The Synodical Tables, arranged as in the volume for 1858-9. We also introduce a Statistical History of the Church from 1828 to 1859 inclusive.

The *Sixty-fifth Session of the Presbyterian Church, (N. S.)* opening with a very brief outline of the Discourse of the Rev. M. L. P. Thompson, D. D. The List of Members. The election of Moderator, Rev. R. W. Patterson, D. D., Pastor of the Second Presbyterian Church, Chicago, Illinois, with a fine Portrait. The Bills and Overtures, Judicial Cases and Miscellaneous subjects. The Reports of their Foreign Missions, Church Extension, &c., Presbyterial and Synodical Tables, &c. Biographical Sketches of those who have died.

The *United Presbyterian Church*.—This being their first annual meeting, we give a full sketch of all its operations. List of Ministers, &c. Biographical Sketches of those who have died.

The *United Synod of the Presbyterian Church*, with the usual Tables, List of Members, &c., with a portrait of the Rev. J. J. Robinson, Prof. in Maryville College, Tenn.

The *General Synod of the Reformed Presbyterian Church*, with a portrait of the Mode-

erator, Rev. John Nevin, D. D., Pastor of the Ref. Presbyterian Church, Shenango, Pa.

The *Synod of the Reformed Presbyterian Church*, with a full account of what was done at its annual meeting. Also, a Portrait of the Moderator, Rev. James M. Wilson, Pastor of the Reformed Presbyterian Church, Philadelphia, and Editor of *The Covenanter*.

The *Cumberland Presbyterian Church*, with a complete digest of its proceeding. The portrait of the Moderator, Rev. Thos. B. Wilson, D. D., of Marshall, Texas. The List of Ministers; also, the Presbyterial Tables and Reports.

The *Associate Reformed Synod of the South*, with a portrait of Moderator.

The *Free Presbyterian Synod*, with sketches of its proceedings.

The *Reformed Dutch Church*, with a full report of its proceedings, List of Ministers, &c., with a portrait of their Moderator, Rev. Samuel B. Howe, D. D., Pastor of the R. D. Church, New Brunswick, N. J.

The *German Reformed Church*, with their Statistics.

The *Canadian Presbyterian Church*, with a full account of its operation for the year.

The *United Presbyterian Church of Canada*, with portrait of the Moderator, Rev. Wm. Ormiston, Pastor of the United Pres. Church, Hamilton, C. W.

The *Presbyterian Church of Canada*, in connection with The Church of Scotland, with a full account of its operations, &c., and a portrait of the Moderator, Rev. John Macmurehy, D. D., Pastor of the Pres. Church, at Eldon, Canada West.

The *Presbyterian Churches in New Brunswick*, also The Presbyterian Churches in Nova Scotia, &c. In each case full details will be given, every variety of Statistics introduced, and tables published that will enable the reader to understand the true position of each member of the Presbyterian family.

The *Church of Scotland*, with Statistical Tables, List of Ministers, &c. The *United Presbyterian Church of Scotland*, with Statistics, &c. The *Free Church of Scotland*, with the usual digest of Proceedings. The *United Original Seceders*. The *Reformed Presbyterian Church in Scotland*. The *Presbyterian Church of Ireland*, with List of Ministers, Portrait of Rev. Professor Gibson, of Belfast. The *Reformed Presbyterian Church of Ireland*. The *Presbyterian Church in England*, with account of meeting. The *Presbyterian Church of Australia*, with an account of the union, and a List of Ministers, &c., &c., &c. In all these Churches, Biographical Sketches will be given of the ministers who have died during the year.

In the preparation of the work, we will endeavor to profit by the experience we have had, and by the suggestions of our friends. We will add an Appendix, in which will be found thoroughly sifted statistics of all the religious denominations in this country, compiled from their records. We will also pub-

lish a list of all Newspapers, Magazines, Quarters, &c., claiming encouragement from the Presbyterian Church, with the names of their Editors and Publishers, their place of Publication, and their Terms per annum.

There will also be found the Advertisements of Schools, Academics and Colleges under Presbyterian influence or control, and as such claiming the favorable influence of the members of the Church.

Our object will be, to prepare an annual volume which will enable the reader to be thoroughly conversant with the Presbyterian Church, so that whenever any question may arise, the Almanac will contain the requisite reply.

We have prepared this Circular to aid our friends in their efforts to extend the circulation of the work.

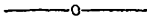
The Almanac will be an octavo of over 300 pages, illustrated with Portraits and Drawings of Churches, taken from the original Photographs and Ambrotypes, prepared expressly for the work. They are engraved and printed under the personal oversight of Mr. Thomas Wagner, Lithographer of this city, and will be every way worthy of his reputation.

The price of the Almanac will be \$1. It will be ready in November 1859. Address

JOSEPH M. WILSON, Publisher.

No. 111 South Tenth St., below Chesnut. Philadelphia.

P. S. The Almanac being a Periodical, the Postage is 12 cents pre-paid, either at the office of delivery or in this city. Those wishing us to pre-pay will please add the amount to their subscription.



STATISTICS OF THE CHURCH IN CANADA.

Statistics are accounted very dry, but statistics are very serviceable and very instructive. An outcry has been heard sometimes to the effect that the figures in statistical columns are very deceptive, and that calculations based on them are fitted to mislead. Such an imputation is often made by those who find it most agreeable and convenient to debate either without facts, or possibly in opposition to them, and who know by experience that facts are stubborn things." If statistics deceive, it can be only because they are incorrect; a circumstance which shows the power of statistical truth, when it can be relied on, and ought simply to form an argument for the exercise of much care in the collection of statistical returns.

The uninviting character of such columns is only apparent. Those, who take an interest in that department to which the figures refer, will find them more interesting than pages of flowery declamation. These figures show the exact state of affairs, and tear aside the screen with which prejudice, ignorance, or design, has hidden the truth. Many words

will be saved if, when describing the excellent credit of a merchant, one will simply answer the pertinent, though dry question: "How much does he pay in the pound?" On the same subject the newspaper article is not nearly so interesting to the railway speculator as the share list. Of course there are matters that figures do not describe or present; but it is seldom that we make more than an approximation to the truth on many subjects, and figures are the nearest indication that we can procure. By looking at the thermometer on particular days, we can form a very good idea of the sensations of thousands of people, the labor they will be driven to as most profitable in such weather, the changes the elements are undergoing, and the probable effects upon human comfort, support, and afterwards even upon society for a time. Who would think that the position of the mercurial thread at a particular figure would indicate so much, or call up so many materials of thought or fancy? Thus it is with ecclesiastical statistics. They do not communicate directly the spiritual history, nor describe the effects of the preached word, nor directly explain the difficulties that may have affected general results, but they are a sure indication of causes that are at work. They are a sure, reliable and comprehensive exhibition of results, upon which the mind may dwell with pleasure or pain. They are the grand effect of the spiritual operation of a portion of time; useful in Church management; indispensable to organization; corrective of falsehood and misrepresentation, and of false dreams of prosperity, or sombre forebodings of evil; and of such a nature that the intelligent mind will obtain the most correct idea possible of the spiritual agency at work, the energy put forth, the prosperity or or adversity of a Church, and the faithfulness of her people and ministers. To such columns strangers at a distance will look with interest. Ministers and probationers especially, who are beginning, or purpose to begin, their labors in a Church, would do well to review with care its statistics; and, if they look for success, and are guided by the maxims of wisdom, count the cost of building on such a site. For these reasons, and with these views, a short reference is now made to the statistics of last year, published by the most extensive and prosperous branch of the Church of Scotland in the world; one that enjoys many advantages; to which probationers flock in considerable numbers; which has a noble educational machinery for the supply of its pulpits, and one with which we have maintained for some years a most agreeable intercourse, *i. e.*, the Presbyterian Church of Canada in connection with the Church of Scotland.

These are beautifully arranged, and do much credit to the designer or designers. What we now say may not be much praise, but we feel bound to testify that this is the best arranged table that we have ever seen. In contrast to this admirable plan stands forth the number of places unfilled up; indicating either a want of

due order in the arrangement of particular congregations, or an indisposition on the part of particular clergymen to take advantage of an admirable scheme, and perfect an excellent machinery. It will also be considered, by most, a serious defect that the columns are not added up, and thus the whole (in itself admirable) is chargeable with a grievous incompleteness. The streams of information are not brought into one reservoir, by which we may take in at a glance the whole bulk, perceive what part of the population is under the spiritual charge of the Church, learn what is the general rate of increase; and, in short, ascertain what relation the Church in Canada bears to the whole province and other denominations.

For the information of our readers, and to "provoke each other unto love and good works," a few salient points in this table are herewith held up to view. In these quotations we have made a reasonable effort at correctness.

There are eight Presbyteries subject to the jurisdiction of the Synod; those, namely, of London, Bathurst, Kingston, Toronto, Quebec, Montreal, Glengarry, and Hamilton. There are 90 settled charges, and a great many vacancies.

As to the size of the congregations an imperfect idea may be obtained, when we learn that there are four of 200 families and upwards: three of 150 and upwards: eleven of 100 and upwards: 25 of 50 and upwards; and 19 under 50 families.

The congregations in the Church in Canada seem all to have manse and glebes. These appear valuable, and most constitute, when taken together, an immense accumulation of property. This property will undoubtedly rise in value, and we question if any other Presbyterian Church in the world, out of Britain, can show so much property of this kind. Such a state of things must conduce to the temporal independence of the ministry, and relieve them of much embarrassment, especially at the time of settlement. With respect to the value of manse, the Table exhibits 4 at £750 and upwards; 6 at £500 and upwards; 18 at £250 and upwards; and 22 under £250. Again, with respect to the value of glebes, the Table shows 4 at £1000 and upwards; 1 at £750; 2 at £500 and upwards; 11 at £250 and upwards; and 23 under £250.

Under the head of "revenue," we find that the ordinary Sabbath collections stand as follows:—In 43 congregations, at £100 per annum and upwards; in 7 at £25 and upwards; in 10 at £12 and upwards; in 14 at £5 and upwards; and in 10 under £5. The amounts paid to the Ministers' Stipends are as follows:—3 congregations pay £125 and upwards; 6 pay £100 and upwards; 5 pay £75 and upwards; 16 pay £50 and upwards; 16 pay £25 and upwards; 4 pay 12 and upwards; and 2 pay under £12!

Under the head of contributions, the Table shows how much each congregation gives to

the several schemes of the Church. These are: The Widows' Fund; the Synod Fund; the French Mission; the Bursary Fund; the Home Mission Fund; the Jewish and Foreign Mission Fund; together with Miscellaneous Schemes. We exhibit some particulars taken from the column containing the total contributions of each congregation. Four congregations collect £125 and upwards; 2 collect £75 and upwards; 4 collect £50 and upwards; 10 collect £25 and upwards; 17 collect £12 and upwards; 18 collect £5 and upwards, and 8 collect under £5. Of the whole number of collections appointed to be made, 243 have been neglected, and 178 made by the congregations; so that the omissions exceed the fulfillments by 56!

From what has been quoted, we may have a fair idea of the state and prospects of our church in Canada. It will be perceived that the average size of the congregations is much smaller than that of congregations in the Lower Provinces. Whether their number or territorial extent be considered, it is evident that as a general rule, these charges cannot be so laborious as those among us; In conducting public worship, the labor will, of course, be the same (leaving out of consideration the not unimportant item of the size of the churches) as we take for granted that no congregation in Canada maintains less than two diets of worship every Sabbath day.

In liberality to the daily Sabbath collection many congregations in Canada distinguish themselves, while others seem to enjoy an unenviable character of an opposite kind. The 43 congregations that collect (exclusive of contributions to the schemes) each above £100 in the ordinary Sabbath offering are worthy of praise. They are not afflicted with the *copper disease*. It would be worth while discovering the man that baptised the daily collection with the name of *copper collection*, as he deserves to be covered with lasting infamy. His ingenuity would deserve commendation, however, if exerted in a worthier cause; for, as men are the dupes of names and they are naturally too ready to learn lessons that save their pockets and stint their offerings, it affords them much pleasure to take for granted that the daily collection is intended for the reception of *coppers only*. Our daily Sabbath collections are a disgrace to Christianity. As a scheme, they are capable of producing great results, if they were dealt with in a very ordinary spirit of liberality. Who has any right to suppose that he must give only *coppers* to these collections? A different mode of treating these collections would relieve almost every weak congregation from embarrassment. Nothing can be more distasteful to a Christian mind, than to see men and women in comfortable circumstances persisting in plating the sores of their conscience with a copper every Sunday, who would not grudge to give a silver coin for tobacco, or spirits, or horses or carriages, or dress every day in the year. Such inconsistency is worthy of re-

tempt. We shall look for it only from those, who make no Christian profession whatever. How, by what ingenious system of infinitesimal parts, for instance, do *ten* congregations in Canada manage on nearly 50 Sundays, to make up a grand total of £5 each?

In entering on a consideration of what is paid for ministers' stipends, we are slightly surprised. Three or four congregations raise very large salaries, but think of 16 about the mark of £50, another 16 about £25; 4 about £12, and 2 cover themselves with imperishable renown, by the exhausting effort of raising sums under £12 per annum, to keep in life the poor body of some learned and pious divine.

As regards the contributions made in aid of the schemes, we would pronounce the efforts made by some congregations highly creditable. In contrast with these, we have to place 25 whose average contributions, for all the schemes are £5. And then the blanks! O! these weary blanks! What is the condition, and what must be the fate of a church in which 99 settled charges manage to make 25 omissions in their contributions to the standing schemes? What would become of a church, that did nothing? Are not life and action practically identical? And what evangelical work of any comprehensiveness can in the present day be carried on without money? What will become of a church, whose public funds are sustained by a minority? Many rivers would almost disappear, if more than half of their tributary streams were dried up. What would become of a kingdom, in which less than one half of the subjects paid taxes? Such a state of matters is unfair, unjust, dishonest towards those who pay. A church in such a state, is an organism limping forward in lame and lingering infirmity. Were all these contributions made, what a different arithmetical result would appear in the total annual contribution, and what a quickened impulse would the body in every member receive! The whole mass would leap forward with a new life and joyous energy, when the weight that kept it back, had begun to perform the very different office of helping it forward.

The object contemplated in these remarks is our profit and instruction. What has been said of our church in Canada, is unfortunately too applicable to ourselves. The facts are furnished by the Canadian statistics; the remarks are applied in some measure to all churches. The state of our churches calls for an earnest awakening and a stringent and penetrating reform. If we were ever of the opinion, we have now at least ceased to believe that a chill silence can be duty, when circumstances are making such loud calls for progress. Lest the above hints be not sufficient, or it might be supposed that it is a more grateful task to us to make remarks upon the short-comings of others than our own, we mean attempting to take "the beam out of our own eye" in a future criticism of the Per-

sonal and Financial Statistics of the Synod of Nova Scotia and P. E. Island in connection with the Church of Scotland.

COLLECTION IN AID OF THE YOUNG MEN'S SCHEME.

The above-mentioned collection was appointed to be made on the 4th Sabbath of October. A neglect has occurred, with which we are chargeable, in not having brought it before the members of the church in the *Record* of last month; but which is attributable to the want of any allusion in the Synod-minutes this year to the appointment of persons to advocate the claims of the different schemes.

Our people are so well acquainted with this measure, that very little need be said in its recommendation. In past times it seemed of all others to have gained the sympathies of our church members most. That this support and sympathy have not been bestowed upon it lately in so great a degree, is to be ascribed to a slight change in the scheme itself and less exertion in its extension. It is to be hoped, that all coolness toward it will now cease, and that every section of the church will combine in its support.

There is a special demand for funds at present. One Gaelic student has just started for the University of Glasgow. The Committee entertain a very high opinion of his character and qualifications, and this opinion is shared by competent persons, to whom he is known. But surely we shall not be content with one? If the plan is properly worked, several should be home at present and a supply kept up of one in each year. This would amount to a very cautious investment on the part of the church and a bare provision for wants, which every true church of Christ feels bound to meet.

The churches, during the last year, have, as a whole, been *illiberal* towards this scheme. The sum raised has, according to the Statistical Table, been £32 9s 10d. This amounts to a trifle more than a *halfpenny* for each of the adherents of our church in Nova Scotia and P. E. Island. If each of our people would consent to give *one penny* to this cause, we would have more than enough for present demands. But what friend of the church would advise us to carry the scheme to no higher efficiency than what it now presents? Would sixpence be too much to ask of each of our adherents in support of this scheme? This would realize £318 per annum. One thing is evident, and it is, that while we give such trifling sums to the schemes of the church, we are wholly to blame in receiving any aid upon this missionary field from the church at home.

It is hoped that members of the church will see this scheme to be still worthy of sustentation, and that their contributions shall be on this occasion far more than usual. Until we do more for the cause of God, we cannot look for his blessing upon our ordinances and operations.

LETTER OF THE GENERAL ASSEMBLY TO THE COLONIAL CHURCHES.

It is unnecessary for us to direct attention to the benignant and encouraging letter which has been transmitted to our Synod by the Moderator of the General Assembly. There was a time in our past history, when but little notice was taken of the persons or services of those men, who were expatriated in the service of the Colonial Church. Such neglect and forgetfulness would not *now* be such a misfortune as then, when the population was scattered and the means of support were scanty. In these early days of our church, the former clergymen were under the necessity of pressing their claims upon the attention of the church at home, and reminding her leaders of their existence and labors. Latterly a society was formed more with the object of sending out laborers than of contributing much to their support. To its exertions we have been much indebted, and the people of the Province have benefited by the timely supply of ministers which was thus obtained. Still, it has been remarked that the church here never received so much attention as when the object was, not to strengthen, but to disfigure the church by a needless rupture, on a question, with which we have no more to do in an ecclesiastical capacity than with the present union in Australia. As might have been expected, the mission was successful, as it is much easier to cast down than to build up.

We have much reason to rejoice at the course pursued by our church at Home, since the years of 1843. She has sent out three deputations, who have endeavored to spread over the waters of division, the oil of a consolatory gospel. They simply accepted the position taken by the people, and preached the word to the masses that flocked to hear them. They were content to leave with others the responsibility and the renown of dividing a fair, a growing and a united Presbyterian Church, the upholding of which cost good men many a toilsome day. It will be observed that in these remarks we specify facts and endeavor to avoid remarks offensive to any Christian body.

The Church at Home followed up these deputations with a supply of missionaries and the bestowment of liberal salaries upon them. The continuance of these grants, though it be small evidence of *our* zeal and liberality, is abundant evidence of *her* generosity and kind wishes. And we are sure, that no one, and especially no minister can read this address without feeling thankful for such a kind and unsolicited acknowledgement of his unworthy endeavors to advance the cause of Christ, given by those, with many of whom he is on terms of acquaintance, and with some of whom he is on terms of friendship, although from both classes, he is never far separated. Such a mission breathes in every line the consolatory truth, that, though the laborers in the vine-

yard are widely scattered on earth, yet they are of *one* mind and of *one* spirit, and engaged in *one* work, and that when the day is done, if they are faithful, they shall all meet in heaven to receive their reward. So may it be with those, who send these kind greetings and those whom they have been sent!

 THE CHURCH IN CANADA.

ADDRESS DELIVERED BY THE REV. FRANCIS NICHOL UPON THE OCCASION OF LAYING THE FOUNDATION STONE OF A NEW CHURCH IN LONDON, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The Rev. Bro. Nichol addressed the Brethren assembled and spectators as follows:—

“We have assembled here to-day for a great purpose, to erect another temple to God, another church to His Son. In the true and catholic spirit of our holy religion, we hail the occasion as one of glory to God, and of good will to man.

“I am glad to see around me, on the present occasion, the ancient order of Freemasons, to which we are indebted for those noble specimens of Gothic architecture which have come down to us from the middle ages; and to the security of whose organisation, as well as the zeal with which they preserved their noble art, we owe the preservation of architectural principles, which might otherwise have been lost in the ignorance and tyranny of barbarous ages, and the highest cultivation which architecture has yet received since the palmy days of Greece, when Phidias breathed his spirit into the stone, and the temples of Athens rose to be perpetual monuments of genius and taste.

“The humble edifice, of which we have been now laying the foundation stone, has no pretensions. It is the church of a poor people, and in a community scarcely yet advanced to recognize, with much effect, the precepts of architecture. But I trust it will soon be obvious to the citizens of London, that it is rather in advance—not *behind*—the styles previously in use; and I feel confident that it will possess sufficient beauty to lead the eye of the stranger, as he enters the city, to rest with pleasure upon it. It is a Gothic building of the fourteenth century,—a period when the *mind* of Europe was still wrapped in slumber, though shortly to awake,—when the schoolmen were wasting their acute and powerful intelligence in light and frivolous warfare,—and when the science of architecture was almost the only branch of human invention which was worthy of the European mind.

“But, my friends, we must never permit the love of architecture, nor the reverence for antiquity to interfere with the true character and the holy purpose of the house of God. Far better that we should worship under a thatched roof, than that the power and simplicity of the Gospel should be wanting. It is

vain that we tread the tassellated court and the mosaic pavement, in vain that the eye, captive, roams over the magnificence of groin, and arch, and vaulted roof, if the heart ascends not unto God in pure and fervent love. No canopy so suitable and soul-inspiring for the worshipper as the azure dome of heaven—no gaze so serene and sanctifying as into the bright clouds, beyond which lie the glory and majesty of the Godhead; no neighborhood, no company, so rich in association, so full of benefit, as the proofs around us of a creating hand, and a bountiful Providence.

It would be unbecoming in me to allow this occasion to pass without adverting to the connection which this church will maintain as an outpost of a national and venerable institution, which in its long experience has seen both trouble and prosperity, and is still prepared to fight the battles of her Lord and King. For more than three hundred years the Scottish Church has raised the blue banner aloft, and left the impress of its doctrines and its discipline upon the minds of her people. Perhaps in no country has the mark been so clear and distinct.

"The bare simplicity of the ritual has transferred itself to the character; and in the clear, resolute and steady purpose of our countrymen, as you find them in all the countries of the world, do we behold in another form the naked and stern simplicity which belongs to her worship. It may be that the system of Scotch worship has stretched its severity into ruggedness; a feeling of this kind is arising within the Church itself, and it is not improbable that in the next quarter of a century you may behold changes which will improve and commend, and not as a few would think, deface and destroy its ancient forms. But let the church of our fathers always hold fast by the truth. If she cannot refine to the eye of sense without imperilling the integrity and simplicity of her doctrine, then perish all outward forms rather than the truth as it is in Jesus should be lost to a single soul.

"Nor ought I on this occasion to overlook the fact that the Scottish Church is now not *one*, but *many*. Children have gone forth from her, and in some parts of these colonies, of which this city is one, the children are stronger than the mother. I trust that the parent has some of the perpetual youth of Christ about her, and that she will yet give good signs to the Church and the world of a healthy vitality. Presbyterians are divided. It is, perhaps, a fault of theirs that they are naturally inclined to divide. Well, there is a division, a variety which is neither displeasing to God nor offensive to man—such as we see abroad over all nature and in the dispensations to our fellow creatures—such as we shall doubtless behold in the Kingdom of Heaven, when all the tribes, and tongues, and hundreds, and nations shall stand around the throne. But there must be no bitterness in no persecution, no undue elevation of ourselves, no false and unmerited depreciation of

others. With regard to the Presbyterian Church of Canada, however, I believe the days of division are soon to cease. The opinion is fast taking hold of the people, and even of the clergy (who are generally the last to retire from the ancient strongholds) that old country divisions have no proper place here, and that it is best for the interest of the Presbyterian cause in Canada to have but *one* Presbyterian Church. I pray God that he may soon accomplish this most desirable object.

"But the Church which we all love most I hope, is the Church of the living God, the holy and peculiar people, whom God gathers from every denomination, and from every clime—who walk with him upon the earth, who reign with Him in the glory of the sky. It will be the privilege of our various Churches that through the instrumentality employed in them, they furnish a few to this illustrious band. And of Zion it shall be said, this and that man were born in her. I trust, therefore, that while we offer up prayer to Almighty God for a blessing upon this sanctuary, and an outpouring of the Holy Spirit upon the means of grace which are employed, that our hearts may be full of interest and love for the whole kingdom of Christ. Oh, may it be the happy portion of these lands, to which God has imparted so much fertility and beauty, to carry upon their bosom a people rich in all the graces of Christian truth and charity, inheriting the virtues which have placed high in the scale of nations, the noble races from which they have sprung, and seeking to provide for their children, and for the wandering sons of Europe, a home, where liberty and happiness, peace and religion shall flourish together. There is, we may be sure, a great destiny before these countries, with their immense capabilities. Westward, the tide of emigration will hold its way, so long as an outlet is afforded to the teeming population of European countries; and vast as is this continent,—boundless, apparently, as are her forests and prairies,—the time will come at length (unless the manifest purpose of God should change,) when the woodman's axe will no longer resound through the opening space, nor the buffalo roam over his wide and ancient pasture-ground,—when from shore to shore, from east to west, nations will flourish and fulfil a purpose in the world. We who live on the banks of these mighty lakes, and of the noble river which they send to the sea,—who are planted on the highway of this continent,—may well look forward with profound interest, to the unopened volume of the future. When our day and our destiny come, we may not be unworthy of the place which God has assigned to us."

THE CHURCH AT HOME.

The Rev. John Duacan has been elected minister of the *quad sacra* church, Green-side, Edinburgh.

W. Smyth, Esq., of Methven Castle, having intimated to the parishioners of Methven that he would allow them their free choice of a pastor, a meeting of the male heads of families was held, when it was unanimously resolved to request Mr. Smyth to present the Rev. W. Robertson, one of the ministers of Hamilton. With this request Mr. Smyth complied, but Mr. Robertson has declined acceptance.

The Rev. P. Cameron has been inducted into the Parish of Glenisla.

The Rev. Mr. Wilson is presented to the North Church, Stirling.

The Rev. David Chapman has been appointed to the South Church, Girvan.

The petition against Mr. Logie, Presentee to Scoonie, was signed by 847 communicants and adherents. The Presbytery has been engaged in taking evidence.

The Presentation to Methven, has been offered to and accepted by Rev. John Wilson, Dysart.

The Presbytery of Cupar has ordained the Rev. Alexander Forbes, missionary to India.

The Rev. Mr. Smith, Greyfriars, Aberdeen, has been called before his Presbytery for allowing Mr. Radcliffe to occupy his pulpit, and the case has been simply referred to the Synod.

The Revivals in the towns near the Clyde, elicited remarks in the Presbytery of Glasgow, from Dr. Hill, Dr. McLeod, Barony, and Messrs. Munro, Rumsiman, Cochrane, Smith; whereupon the Presbytery agreed to hold a meeting for conference and prayer, and to ask the *quoad sacra* ministers to be present.

THE PRESBYTERY OF GLASGOW.

Dr. Hill said—Although it is no part of the business of this meeting, I take the liberty of addressing the Presbytery in regard to a subject—which, I am sure, must have occupied the attention of every member of Presbytery for a considerable time past—I mean, in regard to the state of religious feeling in this city and elsewhere, along the banks of the Clyde particularly. I do not wish to give my opinion at present. We cannot be prepared to say anything at present, and I have no motion to make; but some of my brethren have suggested that it would be desirable to have a private meeting, in order to talk over the matter ourselves, and to consider what steps, or if any steps, should be taken by us.

Dr. Norman McLeod—I feel very thankful that our Rev. father, Dr. Hill, has brought this matter before the Presbytery, and moved that there shall be a private conference to talk fully over this most interesting matter. I have myself not the slightest doubt, and have not had for a very long time, that this work in America has been one of the most remarkable in the history of the Christian Church. It has by no means abated. I have received, from time to time, information regarding it from

clergymen who have kindly called for me in this city, and I had a very long conversation about a fortnight ago with a clergyman, who gave me some interesting details, and who said that that work is going on steadily, without any decrease. Nor have I the slightest doubt that it has been a great and a blessed work in Ireland. I am quite aware that there have been some things there that we all lament. We have every reason to hope and believe that something like this has taken place in our own land; at all events, one fact is patent to us, that there is an extraordinary amount of interest in regard to these subjects, such as we have not seen before, so that wherever we go there is a deep and wonderful willingness and desire to receive the truth. I was very much struck the other evening with a remark of that greatly good man, Mr. Ed-wardes, who says that many excellent clergymen around him had kept back from this work; but, he says, the people will, in such a time, have guides, and if they do not get wise guides they will fall back upon foolish guides—so that a movement which might produce much good must turn out in some respects to be bad. I should like also, if the rules permitted it, that our *quoad sacra* brethren should be admitted to the conference.

Mr. Cochrane expressed his sympathy with the remarks that had been made. Throughout all Scotland there was a spirit of inquiry among the people, and he believed it was only necessary to intimate a meeting for Divine service to get the house filled. There were no doubt many things in connexion with this movement in other places that could not be approved of, and he thought that was a strong argument for a conference of the members of Presbytery.

The Moderator concurred most heartily in the remarks which fell from Dr. Hill and Dr. McLeod.

After some further conversation it was agreed to hold a private conference on Monday first, at one o'clock, and to invite *quoad sacra* ministers to be present.

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Collection in St. Andrew's Church,
New Glasgow, £4 0

HOME MISSION SCHEME.

Collection in St. Andrew's Church,
New Glasgow, £4 0

W. GORDON,
Treasurer.

Pictou, November 3rd, 1859.

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

AYER'S CHERRY PECTORAL,

FOR THE RAPID CURE OF

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

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

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

AYER'S COMPOUND EXTRACT OF SASSAPARILLA,

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

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

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

SCROFULA, OR KING'S EVIL,

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

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

AYER'S CATHARTIC PILLS

FOR THE CURE OF

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

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

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DR. WM. B. COOK has resumed the professional profession in the town of Pictou. Residence at the house in *George Street*, now occupied by the late Mrs. William Brown
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