

"So did I," said another.

"So did I," said several others.

It appeared that nobody but Henry had aimed at a particular object. They attempted to go straight without any definite aim. They failed. Men cannot succeed in anything good without a definite aim. In order to mental improvement, there must be a definite aim. In order to do good, there must be a definite aim. General purposes, general resolutions, will not avail. You must do as Henry did—fix upon something distinct and definite as an object, and go steadily forward to it. Thus only can you succeed.

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Trials of the Cape Breton Highlanders.

[NO. II.]

OUR beneficent Creator has formed man susceptible of acquiring strong and abiding preferences; and, just according to the excellency and strength of these attachments, society becomes stable, happy and prosperous; accordingly, every truly noble and virtuous soul loves his parents, his country and his Church, when they merit esteem and regard, and, just as these are worthily bound up in the affections of a people, do they become famous for all the purer and nobler virtues which place mankind forward in all that is truly elevating in the scale of moral and rational beings. And the social and civil institutions are wholly indebted, for their excellency and stability, to the religious element, by which they are permeated; and, according to the purity of the religious element, by which they are cemented, do they present harmony of action, and the most beneficial results. The Church of Scotland had been long distinguished, among the Churches of the Reformation, for the soundness of her doctrine, the sternness, and, at the same time, the fairness of her discipline. And, because of the Scriptural lessons enforced by her, in the social circle and civil institutions, the Scottish people soon became famous, and are greatly envied by the kindreds, nations and kingdoms of the earth. In the family, they were preeminent for hospitality and charity; in the Church, for devout and deep piety; and, in the state, for loyalty in arms—because the Gael knew well that he had a home, a Church and a country for which he should be willing to shed the last drop of his blood. Holding these sentiments with the most tenacious grasp, they left the homes of their youth—the sanctuary beautiful for situation, the delight of the whole land—with sad hearts and streaming eyes; and, with the greatest reluctance, would they go abroad with their families, but to lands in which the British flag waved in the breeze. With these strong, warm, manly feelings, did

emigrants leave their fatherland for Cape Breton—the land of drift and frost—rather than for nearer and warmer climes; and they cherished these sentiments most religiously in the land of their adoption. And well might they feel themselves justified in doing so, for among none—French, Irish, or other people, with whom they had to associate—did they find the Lord's day, His word, or sacraments, held so sacred as among the Gael trained in their loved Church. How cruel, then, to shake the confidence of these people in the civil, social, or religious institutions of their fatherland. How ill-judged and cruel to rail against the State which actually had made no encroachments on her religious or civil rights or liberties, since or long before the oldest living minister within her pale had been born, but rather had both enlarged and confirmed. How cruel to shake confidence in that Church, whose doctrines, and discipline, and Church Government continued unaltered—the only change being that the rulers in the Church failed to rule up to the freedom provided by her liberal and scriptural constitution. How cruel to shake the confidence of these noble-hearted Scotsmen in that Church, in which their fathers were educated for immortality; to represent that Church in such terms as a "soul-destroying Church," &c. But, such was the light in which the Church of their fathers was portrayed to their saddened hearts. And who can wonder, though many were slow to believe what was so opposed to all their past teachings, their best and most ardently cherished sentiments and fondest hopes? But, this being actually the state of matters under the new ecclesiastical rule in Cape Breton, our people had quietly to submit, or, otherwise, to listen to more terrible denunciations. Without having anything new, in doctrine or discipline, to offer our people, but what they had been taught for many ages—with the exception of bitterness and wrath, they were lectured about self-created evils beyond the seas. And now, it is made a term of communion or Church privileges, whether they regard that vile which they had been hitherto led to esteem above all earthly price. A parallel of such procedure cannot be found in all history. But, it is due to some of the spiritual teachers, especially those who were educated and sent out by the Home Church, that they were more sparing in railery and hard sayings. But what rendered the position of our friends in that Island more trying in those stirring times, than in any other section of our once flourishing and peaceful Church, was the sad fact, that they had not one minister, in the length and breadth of the land, to come forward to defend her cause, and to disprove these measureless charges. And, hazardous would be the position of that man who would dare attempt, in Church or State, to withstand clerical influence. During 12 or 15 years, our people, there, were in