

This Presbytery took the precaution of requiring each member subscribe a series of resolutions tending to bind them more firmly together, and leading to more regularity in their meetings and business. We consequently find that they continued to meet regularly without interruption—the only court of our kind in the Province, until the year 1833, when the present Presbytery of Halifax sprung into existence, and also the Synod, then called “the Synod of Nova Scotia, New Brunswick, and Prince Edward Island.” The Presbytery of Pictou, although the supervisors of a large extent of ecclesiastical territory, seem, in a great measure, to have been devoid of the ability of making work for themselves—which ability is often of the greatest advantage to public men,—and we consequently find little business worth recording till after the constitution of the Synod, at which period we purpose to take up our narrative in next *Record*. The boundaries of the Presbytery of Pictou were then held to embrace Cape Breton, Prince Edward Island, the counties of Cumberland, Sydney, and the districts of Pictou and Chester—truly a wide domain! Yet their influence for the church led them to extend their influence even further; we find them at one time ordaining a minister for Chatham, Miramichi, and at another time busily engaged in filling a breach in this same congregation, all under the spiritual oversight of the Rev. G. Johnstone.

The Glasgow society already referred to was deaf to the cries of their brethren; it is recorded that they gave the Presbytery power to employ catechists at their expense. Three catechists—Messrs. Daniel Anderson, William Ross, and Alexander Urquhart—were in consequence, after examination by the Presbytery, vested with power to act as catechists under the control of the Presbytery, while the Glasgow society paid their salaries. This same society was instrumental in sending, to take charge of the Wallace congregation, the Rev. Hugh McKenzie. About this time also (in 1833) arrived the Rev. Alex. McGillivray, and took charge of the congregation of Barney’s river. These, with a few transferences in the rotation of ministers, exhaust the business of these four years.

One extract from a minute of Presbytery in July, 1832, may be given in evidence that the church at home was now beginning to stir itself in behalf of its Colonial fields:—“The clerk produced a copy of a Report by a special committee of the General Assembly of the Church of Scotland, in May, eighteen hundred and thirty-one, respecting the formation of Presbyteries and Synods by ministers of the church residing in the Colonies. The Presbytery hails with joy a report breathing so much Christian liberality, manifesting such a noble enlargement of views, and so thoroughly coinciding with the desires and sentiments of this Presbytery.”

One other matter may interest some readers. Previous to this period, the scarcity of clergy-

men, and of magistrates authorised to marry, had led to a great extent to illegal marriages in Cape Breton. The Presbytery on examination found that such marriages were at the same time a violation of God’s law and of the law of the land. And after deliberation, agreed to a deliverance, part of which is thus curiously worded:—“Ministers and missionaries from this Presbytery are enjoined to *re-marry* members of the church, who may be thus illegally united!”

RUTH.

CORRESPONDENCE.

LETTER FROM OUR SCOTCH CORRESPONDENT.

And so you have by no means given up the “Record.” It is still to be an “institution,”—a welcome messenger of what’s doing on God’s side to all the members of our Church. I am very glad to hear of it; all the more so, because the pluck, and therefore the credit, is to be set down to the score of Pictou. Long live the county of Pictou! Its wholesome Scottish tone and blood is proved on this, as on all other occasions. Would not the sons of the Church in Nova Scotia like to hear now and then somewhat of the sayings and doings of their “auld respectit mither” in old Scotland? If so, nothing would give me more pleasure than to keep you advised of what is going on. I don’t intend to give “theories,” “comprehensive views,” “enlightened notions,” or any such sparkling literary brilliants, but simply facts—things that come under our eyesight relative to what the Church of Scotland is doing in Scotland. Looking over my note books, I find also stray leaves relating to the mission fields she occupies. In addition to my letter, I shall send you at odd times one or two of these, which you can insert if there is an unfilled corner.

I know, by my own experience, how great is the general ignorance among Nova Scotians of the real position, operations, and progress of the Church of Scotland. There is no better man living than Bluenose; but, if anything, he thinks just a little too much of himself. Then, after the secession of ’43, we got one side of the shield painted to us from centre to circumference, and in the liveliest colors: the other side has never been shown with anything like such a flourish. “Speech is silver: silence is golden.” If works will testify, there is not much need for trumpet-blowing, and cries of “lo, here!” and “lo, there!”

However, there is a large flock of men who pin their faith to figures, and find all truth in reports and sums total; and these consider that they know exactly the respective amount of work done by each Church in Scotland when they compare the lists of monies voluntarily raised by each. No more fallacious mode of judging! The fact is, that by very necessity, a dissenting Church must talk a great deal more about its labors and excellen-