

joint heir with Christ. O! the peace of God that passeth all understanding flowed into my soul, and it hath kept my heart and mind. Such, my dear friend, is the ground of my hope. Christ, and him crucified, who loved me, and gave himself for me; he is all my salvation, and my desire. Remember religion is a reality; look at the experience of Bible saints; religion is the same now as it was then. O, do not deceive yourself as I have done. Test yourself by the word of God; believe that God is now well pleased with the work of Jesus for all our sins: for his blood cleanseth from all sin. There is no happiness but in God. "O taste and see that God is good," good to all, and therefore good to you. Believe and live, and then you will experience a real happiness hitherto unfelt.

"Thrice happy they who God in Christ have known

To be their portion, glory, and reward;

A sure foundation and chief corner stone,

On whom their hopes alone for heaven are reared

Nor feel his holy laws' most strict requirements hard."



The Church in Nova Scotia.

The following extracts of a letter lately received from one of the missionaries recently gone to Nova Scotia, may interest the readers of the '*Record*,' and attract the attention of Gaelic preachers to the important field of usefulness open to them in that thriving colony. The letter was written without the slightest idea of its meeting the eye of any but intimate friends, and gives an account of the state of the Church there exactly as the writer found it.

After narrating the unpleasant impression made by the first view of the colony after landing, and the discomfort of travelling on bad roads, the writer thus gives his experience of his first Sunday in Nova Scotia:—

'The first Sabbath I was in Nova Scotia I preached in one of Mr. M'Kay's churches, to well on to a thousand hearers. It was late in the week before they knew that there was to be service in the church, else I might have had between 1200 and 1300 people. Many a hearty shake of the hand did I get from the true-hearted Highlanders after I came out of church. Ever since I came to the colony I have met with the greatest kindness from all classes of the people.'

He then goes on to narrate the steps which led to his settlement as pastor of the congregation of M'Lennan's Mountain, of which and of its former pastor, Dr. M'Gillivray, he thus writes:—

'It is the oldest congregation in the Province of Nova Scotia connected with the Church of Scotland. At the disruption, all the ministers in the county of Pictou either became

turncoats, or left for their native land, where they got charges. My predecessor had for a number of years to dispense, *without any assistance*, the ordinances of religion to about *fourteen different congregations*. To his zeal and steady adherence to the Church of Scotland is owing the existence of our Church at all in this province.'

Of the condition of the people, he says:—

'The people here seem to live very comfortably; most of them have got a piece of land with a pair of horses, some cows, and a few English sheep. They have far more comfortable houses, wooden though they are, than the small farmers and working-classes at home have got. Every family has some kind of a carriage, called in this country wag-gons.'

The following is his account of a communion Sabbath:—

'I assisted lately a neighboring minister at his communion, and such a turn-out of carriages and horses I never saw anywhere. I asked one of the elders how many carriages might be present, and he said, From a *hundred and fifty to two hundred*, and with about as many saddle-horses. The order and quietness observed, and the attention paid by the people, could not be exceeded. Those that worshipped outside the church sat without leaving till the whole service was concluded. On my remarking afterwards to the minister my delight at seeing the people so attentive to the services of the day, he told me what surprised me a good deal. He said he had upwards of 200 families forming his congregation, and that, so far as he could learn, there was not a family in which worship was not kept every morning and evening. Judging from their conversation and attendance on religious ordinances, they seem to be more pious than the people at home as a mass are. Drunkenness is almost unknown here. I was lately told that, in this county, no man is allowed to sell spirits. I only saw one man the worse of drink since coming out. And as for illegitimacy again, it is almost unknown in this country. Such things are, indeed, very encouraging to ministers.

This country is, without doubt, a grand field for Gaelic ministers, who can make themselves content minus some of the comforts of home. It would be quite easy for an active Gaelic preacher to get a charge here at present.'

These extracts are suggestive of many remarks, some of them not much to the credit of the "old country," on which, however, I will not now enter. But surely our Gaelic-speaking probationers are not consulting their interests, nor doing their duty, in idling away their time at home, waiting for benefices which they never obtain, and where, if they were settled, they might have no great comfort; while they neglect such openings in our colonies as my correspondent refers to, where there are large congregations of people re-