

learn that in these years also her expatriated countrymen shared in her love and had her prayers. Can it be supposed, that in the minds of those fathers of the church, who have done so much for us, there was not, in their early and more active years, a spirit of devotion to the missionary cause, strong enough silent, now in active force, sending forth her sons and gospel warriors wherever there is one of Adam's race living without God in the world. That suggestion of a memorial spoken of as contained in their reply, shows us that they were not callous to the interests of Nova Scotia, but even exerted themselves to have the church here recognized by government. Whether this memorial had weight enough to draw forth answer or action from the British government, remains to us a mystery; the records say naught concerning it. Likely enough, the memorial is still to be found in its "red-tape" livery, dodging about the "circumlocution office," having lost its way amid the intricacies of that wonderful place of business. This much we know, that the British crown has not yet granted to the daughter in Nova Scotia the dowry of which the mother in Old Scotia anxiously desires to see her in possession. We hope yet to see the time when British statesmen, having experimented on established churches at home, shall be led to the conclusion that they are invaluable institutions, and bestow on the colonies the blessings of an endowment for the support of religious ordinances.

No stone is left unturned, with a view to this, by those active laborers in the Nova Scotian church. Another extract shows that they bundled all the information concerning the religious destitution then existing, and sent it home, and also corresponded with the Canadian ministers, that the influence of the united church of North America might be brought to bear on the inert mass beyond the Atlantic: "The clerk having reported that he had forwarded to Scotland all the information he could obtain respecting the spiritual interests and wants of the Presbyterian population of this and the neighboring Colonies, the members who had furnished no documents on these subjects were required to do so before or at next meeting, that a general statement should be made by the Presbytery and transmitted to Dr. Mearns: and the Clerk was enjoined to open a correspondence with the brethren of the Church in Canada, that a conjoined plan should be adopted towards obtaining the sanction, support and countenance of His Majesty's Government as well as the General Assembly." The voice of the youth, as he cries for help, while plodding his weary way up the mountain of fame, fighting many a battle with poverty, is seldom heard; but when he stands on the mountain top an astonished gaping world waits to raise him higher. No wonder that the few uncombined ministers scattered over the vastness of North America struggling to make heard the voice of their child, the Church, should be unheeded amid

the tumult of political warfare and the loadings of religious struggles; but when the ever increasing hundreds that now minister over this vast field shall meet together in one General Assembly of North America, the voice no longer weak, the power no longer divided, the wisdom no longer that of the child,—when the powerful voice of the North American Church shall plead for or demand its due, who at this date can prophecy concerning the great result?

At the next meeting of Presbytery, which was held at Truro on the 31st day of May, 1825, "the ancient and laudable practice of the Church of Scotland" was adhered to in the preaching of a sermon on some disputed point in theology. This practice still continues to obtain in meetings of Synod and of the General Assembly. On this occasion, the Rev. John Martin preached from 1 Peter 4: 6, and his discourse is characterised as very edifying. Such facts as these lead us more than any mere history to feel that our church here is but in its youth; he who first preached before an assembly of ministers is still amongst us, in vigor, fulfilling his duties as superintendent of missions. It is curious to mark the changed circumstances of the country as evinced in the following extract, compared with the state of matters now: "In order to extend the benefits of religious instruction to distant parts of the country, and to promote the interests of the church in general.

Mr. Fraser engaged in the course of the summer to visit Miramichi." For the supply of religious wants, a clergyman from Nova Scotia travelled to Miramichi! This settlement has now risen to be one of the finest on the northern coast, and in it there are two congregations in connection with the Church of Scotland,—large and flourishing, one in Newcastle, of which the Rev. Mr. Henderson is pastor, and one in Chatham, over which the Rev. Mr. Stewart presides. The comparative increase of the two countries and churches almost says that unless more vigor is infused into the veins of Nova Scotia, a minister from Miramichi will visit us some of these days, "in order to extend the benefits of religious instruction" amongst us!

The Presbytery met again at Pictou, on the 30th of August, 1825. The only matter worth noticing at this meeting, was the opening of a correspondence with the "Glasgow Missionary Society," of which the Earl of Dalhousie was patron. In this society, existing as it did in Glasgow, and in its correspondence with the colonies, we believe, is to be found the beginning of that active zeal in behalf of the colonies which shortly after this sprang up in the church, and produced effects which still cause the heart of many a colonist to rejoice, under the generalship of the able, late, lamented Prin. McFarlane, and which is destined, under the present energetic management of Dr. Fowler, to produce still greater good in the glorious gospel cause.

At the various meetings mentioned in this