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THE

# MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

APRIL, 1859.

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PICTOU, NOVA SCOTIA.

THE  
**MONTHLY RECORD**

OF THE

**Church of Scotland**

**IN NOVA SCOTIA AND THE ADJOINING PROVINCES.**

**APRIL, 1859.**

IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—*Psalms 137, v. 5.*

**Sermon,**

*By the Rev. James Mair, Barney's River.*

"Love is the fulfilling of the law."—Romans 3: 10. "Love your enemies."—Matthew 5: 44.

That holy bond which joins in one, the family of God, is love. Those songs that ever rise around the throne of heaven are the harmonious outpourings of souls that love their God. The voice of love spoke those comforting words to Eve, which first gave promise of a glorious deliverer from sin. Love dictated the hopes on which the family of God in ancient times buoyed up their spirits amid the persecutions of heathen tyrants. The holy Jesus so loved sinful man that he took on himself our nature, tabernacled among men, and bore our sins on his body on the tree in Calvary. The words that have since been spoken by the true followers of our Lord, giving joy to the persecuted saint, and leading many from their evil ways to holiness, have been words proceeding from hearts actuated by love to God and love to their fellow-men. As this is one of the most active principles within the heart of man, and is among the purest and most exalted motives for action, the Bible in all its parts strives to lead man to love his God, his Saviour, and his fellow-men; thus adapting itself to the nature of man, which is ever found endeavoring to please, and working for, the object of its love. So our text says, "Love is the fulfilling of the law."

The law is divided into two parts, one having special reference to our duties toward God, the other referring more particularly to our duty towards our fellow-men. Concerning the first table of the law, that principle in our na-

ture of which I have already spoken as leading man continually to please the being whom he loves, will lead the heart that loves its God continually, to endeavor to please its God. As selfishness and pure love for another are diametrically opposed, and cannot exist together in the heart, so those selfish desires after worldly good that are the most enticing snares for the sinner, cannot exist in that heart that truly loves its heavenly Father. Is this spirit of love towards your heavenly Benefactor within you, the desire of your soul is to live according to the law of heaven. Is this spirit not within you, those attractions that sin possesses and those enticements of the world will prove themselves stronger than the power of reason, and drag you on from sin to sin.

That this spirit is absent in many professing Christians, is abundantly manifested by their active life. The external and public duties of religion which have become customary in the religious world and the church are attended to with a devotion that might give hopes of better things. But those easier matters—lesser as the world judges—but greater far, the Bible being judge,—are overlooked to such an extent as might lead one to exclaim, in the words of Elijah, "I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only am left; and they seek my life, to take it away." That it is so, no one who surveys the Christian world at the present time can doubt. Why it should be so amid so much knowledge and such manifold means of grace, is to be accounted for by the fact already stated—that love to God is a com-

modity rarely to be met with, while love to self is abundantly prevalent among professing Christians. Is a word spoken which tends to lessen or destroy among us those bonds of union which are the perfection of the church, — is a remark made that weakens in our hearts the active religious life, some may with tardy steps and slow come forward with rebuke. But let a word be uttered against self, or the church to which self belongs, and all the powers of language are immediately enrolled to fight the battle. It seems as if the glory of God were a small thing in comparison with the glory of self.

Christian friends, have you most cause to love yourselves or to love your God? In yourselves exist all the sources of sorrow and of trouble. In God exists all the sources of joy and of peace. From yourselves have proceeded actions that have led you into toil and care. From God has proceeded those works of love that cause the nations of the earth to rejoice. In you exists the germ of eternal misery. In God exists the source of eternal glory. Be earnest in self-examination, and the knowledge of your own worthlessness will cause you to despise yourself. While the knowledge that God has done so much for such a worthless creature, will cause you to love him. Love him with the pure and exalted love that never thinks of self nor cares for self, but delights in glorifying the Author of your comforts by keeping his commandments.

The man who, with this love in his heart, has for his motive in every action the glory of God, will seldom be found going astray in the path of sin. If, however, there still exists a selfish inclination, when self and duty seem opposed, self prevails and duty remains unaccomplished. Suppose, for example, a large pecuniary gain could easily be attained by the sacrifice of what the Bible commands as a duty. The command of the Bible is enforced by promises of *future* gain; the enticement for self is enforced by the promise of *present* gain. Self looks to the present; the pecuniary gain is secured to the exclusion of duty and the detriment of the moral nature. In such a case, had love to God prevailed, and glory to God been the motive, the pecuniary and present gain would have appeared a paltry prize, and the agent would feel the comfort and happiness consequent on one other victory gained by the regenerate man over the unregenerate.

The second table of the law refers to our duties to our neighbor, and the verses preceding our text give us reason to believe that the apostle applied these words more particularly to the commands contained therein. It is almost impossible to conceive of a heart having become so depraved as not to love a friend. Did we find amongst us a fellow-mortal towards whom every kindness had been shown, who had been clad and fed, delivered from trouble and from poverty, turn upon the man who had thus befriended him, and return evil for good, and curses for blessings; with one voice his

deserved condemnation would be spoken, unworthy of a place even among mankind. You can all remember the time when one who was your friend seemed to become your enemy, and all can even now number many friends who analyze the feelings of your mind, and discover whether it was the pure and holy love of the Bible, or the selfish love of the world that did or does exist within your breast. The Bible love embraces not only friends but enemies: "Love your enemies." While we were enemies to God, God loved us. And if we would be like him—which we must be ere we see him—we must also love our enemies. To the natural heart this seems an impossibility. With God all things are possible, and the Spirit of God is required to produce this. Let us examine and see in what this love consists. The natural man loves his friends, because from them he has received some kindness, for in this consists the character of friend. His kindness is withdrawn; the friend changes into a person from whom no more kindness is expected, and the love ceases. This shows it was only a selfish love—a feeling originated in the heart by some action or actions advantageous to self, and expelled from the heart as soon as no more advantage was likely to be gained. This former friend, in the exercise of duty, or from the frailty of human nature, may do somewhat against him who formerly loved him, and a hatred deep and strong as was the former love, takes its place. This because the love existed only as a means of gain to self; indifference existed so long as neither loss nor gain might be expected; hatred succeeded when loss was found to accrue. In all this it was not soul loving soul, but self loving self. It was not because the Lord of heaven expected advantage to himself that he condescended to provide a means for man's salvation. Our prayers cannot add to his happiness. Our service cannot add to his glory. Our obedience cannot add to his power. For man's own sake he loved him and provided the glorious sacrifice. That man might have happiness here, and inherit the perfection of joy hereafter, did the Lord of glory tread the earth. If he who is thus high and holy loved us thus for our own sakes while we were his enemies, it were surely little that we love each other for the sake of Him, since he commanded it. If for no advantage to himself he loved us, is it not a small matter in us to love for no advantage to ourselves. Our fellow-men each and all bear in their souls the impress of the hand divine,—created after the image of God, although that image has become defaced. And has it not become defaced in every one of Adam's race—in us as in him we call our enemy? The Psalmist, in speaking of the enemies of God, says: "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies." Here it is plain no selfish motive produced the enmity,—no action committed to the Psalmist's hurt caused him to exclaim

no. He expressly says he hates them because they hate God. Love to his fellow-man was strong within his heart, but stronger far was love to his God. When the two came in opposition, the latter would prevail. The glory of God was to be sought under every circumstance, and devoid of all selfish considerations.

Far otherwise is it with the man who loves the enemy of his God, so long as gain can be drawn; and when offence has come, even although now he may be changed and love his God, counts him as his enemy. My readers, I doubt not, can recall many such occurrences in their own history. Trifle no longer, I beseech you, with your hearts, but train them to love the people of God, whether in worldly things they may be enemies or friends. What are the paltry considerations that produce offence here, when compared with the great matters of eternity? There no strife can enter,—there no two that are enemies can meet. Can it be supposed that he who says to his neighbor, "thou fool," shall be permitted to join the choir wherein this neighbor sings the glories of the Lamb?

I have said that no selfish motive enters into the pure and holy love which guides the Christian in his devotedness to God. He does not keep the commandments because he expects by this to gain heaven, but because through Jesus he has received mercy and loves his God. So in the fulfilling of the law towards his neighbor, the active principle is love. From a friend even the natural man desires not to steal. Neither will he bear false witness against a friend. The commandments generally will be kept even by him as far as his actions bear on his friends. But not so in reference to his enemies. Have we not again and again to deplore the depravity of our nature, even in the case of professing Christians, when an enemy is his target? He may not kill his enemy. But if we consider the spiritual interpretation of this commandment given by our Lord, we fear that it is too often willfully and deliberately broken by those who bear a good character in the world as Christians. Of the eighth and ninth commandments the same thing might be said, that they are often deliberately broken by many who foolishly fancy themselves on a fair way to heaven. All that because they understand not that feeling of love to man as a creature of God, and cannot yet take home to themselves, in all its force, the injunction, "Love thy neighbor as thyself," even though he should be thine enemy. Have the same care that you do not wrong him that you have against wronging yourself. So far as you are concerned in his matters, have the same regard for his good as if he conducted your own matters. And especially in matters of religion, let it be your aim to lead him to know his Lord and Saviour.

To the faithful followers of Jesus, who will now be the more able to understand their hearts, and to decide whether they are on the side of the Lord or of man, I would say in conclusion: knowing how God has loved and

does love you, and experiencing the happiness of the man whose sins are forgiven, ye cannot but have an earnest wish that all others be as you are. Let not this wish cease there, but be up and doing; exert yourselves in leading the strayed lamb to the fold of God. It is a principle of your life, to do to others as ye would wish them to do to you if ye were in their place. If ye were in the place of the many blinded, ignorant and careless people that are in the world, you feel that the greatest blessing others could confer would be to lead you to that happy state which, as ye are, ye enjoy. Do likewise to others; convince the ignorant around you; pray for the backslider; sympathize with and comfort the afflicted, and if an enemy is numbered among your acquaintances, strive to lead him also to Jesus, that ye may be enabled to love him as a servant of God. Show that because he bears the image of God, ye love him by using means for his conversion, and if through the grace of God your efforts are attended with success, you will have a cup of joy in rejoicing with your loving brother in Christ. Is it possible to conceive a more unholy sight than that of the brethren in Jesus' fold speaking evil of each other? Did we love even our enemies, where would be room for those feelings and that language which prevails so much among the professing Christians of our land?

Do I address any whose minds cannot yet appreciate the importance of this state of feeling as evidence of a renewed heart? I ask you to read the word of God, and see whether there my statements are not borne out. Yes, with terrors and threatenings are such truths as I have brought before you inculcated. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "If ye love them which love you, what reward have ye? Do not even the publicans the same?" If ye act according to the world's law—which is, love your friends and hate your enemies—the reward of the publican is yours. If ye act according to the Saviour's law, "Love your enemies; bless them that curse you," etc., the reward promised by our Saviour to his followers is yours. May our heavenly Father in his mercy grant, that we being enabled to live in the spirit of forgiving love here, be permitted through His forgiving love to join together in those glorious songs of praise that are ever sung on high. Amen.

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## CHURCH AND FAMILY.

### A MESSAGE TO MOTHERS.

It is, under God, to the prayers and perseverance of Monica that the Church owes Augustine. It was Judith, the step-mother of Alfred, that first moulded his heart, and prepared him to be one of England's saintliest monarchs. Bishop Hall records his indebtedness to his mother in terms that place her beside Monica. Halyburton acknowledges his

great obligation to the early religious training of his mother. The mother of Doddridge, the mother of the Wesleys, have come down to us linked with the piety of their illustrious children: Cecil, and Claudius Buchanan, in the conversion of their sons, is well known. Indeed, Christian biography is crowded with memorials of God's seal on the patient piety of praying mothers. John Randolph declared, "I believe I should have been swept away by the flood of French Infidelity, if it had not been for one thing—the remembrance of the time when my sainted mother used to make me kneel by her side, taking my little hands folded in hers, and cause me to repeat the Lord's Prayer." One of our Western missionaries states that, during a revival in his field, a scoffing infidel was at length brought to his knees, and the first cry that burst from his quivering lips was, "God of my mother, have mercy on me."

Hence we have, in these first appearances, a presentation of the mission of woman. She is the first to utter to the opening soul the story of the Cross, and utter it in tones which, though earliest heard, are latest forgotten or effaced. This story is first heard, not from the pulpit, the press, or the lips of man, but from the lips of woman, in the sweet cradle-hymns that soothe the young nursing to sleep, as the mother sings, "Hush, my babe, lie still and slumber;" in the simple songs of the nursery, when the lisping tongue of childhood is taught to say, "Jesus, tender Shepherd, hear me;" in the story of that Babe of Bethlehem, cradled in the manger, and that gentle and crucified Man of Calvary, whose sufferings make the young lip to quiver and the eye to fill, with such deep emotion; and in those musings of heaven that fill the child's heart, as it learns that Jesus has there tenderly folded the little babe that died, and that in that bright home above the stars there is no night, no sorrow, and no tears. These are the deep, indelible tracings of holy things on the human heart. The boy may become wayward, and the man wicked,—he may learn to scoff at religion, and grow hoary in sin,—but let an hour of sickness or sorrow come upon him, and the world grow dark, and then, like the image of an angel, there will rise in his heart the vision of his mother; he will remember the time when her soft hand was laid on his head as he knelt beside her in prayer; he will remember when that hand, then thin and pale, was laid feebly, but fondly, in his, as, with her dying lips, she commended her boy to God, and prayed that she might meet him in heaven; and, in those hours of solemn and tender memories, the hard heart will melt, and the unbidden tears will gush from the eyes of the most obdurate, at the sweet remembrance of a mother's love and a mother's piety.

The mission, then, of mother, wife, and sister, is one of high and solemn import, and one the neglect of which must draw after it fearful guilt. If she tells those who ought to learn from her of Christ, the wretched babble

of worldliness and sin, and leads them not to the fountain that flows from the river of life, but the broad, deep, rushing current of worldliness, her guilt must be heavy indeed. It is a fearful crime for a Hindoo mother to bring her child and commit him to the river Ganges, but the worldly and godless mother, with deadlier cruelty, brings her child to a street whose end is in the abyss that is bottomless. Hence it becomes us to remember, as we see the woman listening to tell first the news of a risen Redeemer, that we have here presented to us what is woman's mission still, to the earliest to tell to the opening soul the story of a Saviour.—*Moore's Last Days of Jesus.*

#### YOU HAVE KILLED THE SERMON.

The preacher labored faithfully this morning. Many were affected under the sermon. Among the rest were some of your children. Now is a good time for you to come in to help your pastor in the work upon your own families. But, alas! instead of this, you have destroyed the impressions on the hearts of those affected. "How?" you ask in astonishment. When returned from church, instead of talking with those serious children, you began to criticise the preacher in their hearing! During the sermon you were half asleep part of the time, and reading a hymn-book another part, and now your work must be finished up in criticism of the discourse. It was too long or too short. It was too cold, or rather boisterous. The hymns were inappropriate; the prayers too common-place. All this you have to talk before these children, a little while ago so thoughtful. When you are done they are thoughtful no longer. Your words have driven off their good impressions.

#### FLAVEL'S JOURNEY.

I have with good assurance this account of a minister, who being alone in a journey, and willing to make the best improvement he could of that day's solitude, set himself to a close examination of the state of his soul, and then of the life to come, and the manner of its being and living in heaven, in the views of all those things which are now pure objects of faith and hope. After a while he perceived his thoughts begin to fix, and come closer to these great and astonishing subjects than was usual, and, as his mind settled upon them, his affections began to rise with answerable liveliness and vigor. He therefore (whilst he was yet master of his own thoughts) lifted up his heart to God, in a short ejaculation, that God would so order it in His providence, that he might meet with no interruption from company, or any other accident in that journey: which was granted him, for in all that day's journey, he neither met, overtook, or was overtaken by any. Thus, going on his way, his

ights began to swell, and rise higher and  
 or, like the waters in Ezekel's vision, till  
 at they became an overflowing flood. Such  
 the intention of his mind, such the rav-  
 ing tastes of heavenly joys, and such the  
 assurance of his interest therein, that he  
 ly lost the sight and sense of this world,  
 all the concerns thereof, and for some  
 ra knew no more where he was than if he  
 been in a deep sleep upon his bed. At  
 he began to perceive himself very faint,  
 almost choked with blood, which, run-  
 ing in abundance from his nose, had discolor-  
 his clothes, and his horse from the shoulder  
 the hoof. He found himself almost spent,  
 his nature to faint under the pressure of joy  
 speakable and unsupportable. At last per-  
 iving a spring of water in his way, he with  
 the difficulty alighted to cleanse and cool  
 face and hands, which were drenched in  
 od, tears, and sweat. By that spring he  
 down and washed, earnestly desiring, if it  
 re the pleasure of God, that it might be his  
 ting place from this world. He said, death  
 the most amiable face in his eye that he  
 er beheld, except the face of Jesus Christ,  
 igh made it so; and that he could not reme-  
 mber (though he believed he should die  
 ere) that he had one thought of his dear  
 fe or child, or any other earthly concern-  
 ment. But having drunk of that spring, his  
 rit revived, the blood stanch'd, and he  
 ounted his horse again; and on he went in  
 the same frame of spirit, till he had finished a  
 ourney of near thirty miles, and came at  
 ight to his inn; where being come, he great-  
 ly admired how he came thither, that his horse,  
 without his direction, had brought him thir-  
 er, and that he fell not all that day, which  
 assed not without several trances of consi-  
 derable continuance. Being alighted, the inn-  
 keeper came to him with astonishment (being  
 acquainted with him formerly): O sir, said he,  
 what's the matter with you? you look like a  
 dead man. Friend, replied he, I was never  
 etter in my life. Show me my chamber;  
 use my cloak to be cleans'd; burn me a  
 ttle wine, and that is all I desire of you at  
 resent. Accordingly it was done, and a sup-  
 per sent up, which he could not touch; but  
 requested of the people, they would not trou-  
 ble or disturb him for that night. All this  
 ight passed without one wink of sleep, though  
 he had never a sweeter night's rest in all his  
 life. Still, still, the joy of the Lord overflow-  
 d him, and he seemed to be an inhabitant of  
 the other world. The next morning being  
 come, he was early on horseback, fearing the  
 advertisements in the inn might bereave him  
 of his joy; for he said it was now with him  
 as with a man that carries a rich treasure  
 about him, who suspects every passenger to be  
 a thief. But within a few hours he was sensi-  
 ble of the ebbing of the tide; and, before  
 ight, though there was a heavenly serenity  
 and sweet peace upon his spirit, which con-  
 tinued long with him, yet the transports of  
 joy were over. He, many years after, called

that day one of the days of heaven, and pro-  
 fessed he understood more of the life of hea-  
 ven by it than by all the books he ever read,  
 or discourses he ever entertained about it.—  
*Christian Treasury.*

### THE FOUNDLING.

AN ALLEGORY, FOUNDED ON EZEK. XVI.

I saw the Prince stoop, and take up some  
 thing in his arms; and just at that moment a  
 gleam of moonlight fell full upon him, and I  
 saw that it was a poor babe, apparently not  
 a few hours old, naked, and almost, if not  
 quite, dead, which had been exposed and left  
 to perish by its unnatural mother upon the  
 desolate moor. I saw him wrap it carefully  
 up in the folds of his cloud, and press it to  
 his bosom, to restore the life which had been  
 so nearly quenched for ever: and then he set  
 forth in a homeward direction.

And now we approached the city once more,  
 and neared the palace-gates. I saw them open  
 to admit the Prince, while the sound of chil-  
 dren's voices fell on my ear, and I heard them  
 singing,—

Jesus gave His life to save us,  
 From the foe, who else would have us  
 Such a proof of love He gave us,  
 Love indeed!

As the last sounds died away into the still  
 silence of night, I turned my steps homewards,  
 resolved to go to the palace-gates early on the  
 following day, and learn the fate of the poor  
 foundling. With the first dawn of morning  
 I wended my way thither: and learned from  
 the porter that the poor babe had recovered  
 under the skilful treatment and affectionate  
 care of the kind Prince, and was now safely  
 lodged in the foundling's home. I retraced  
 my steps, rejoicing at the Prince's love.

After a long absence abroad, I returned  
 home, and felt curious to know how the poor  
 foundling had fared, whom I had seen the  
 Prince rescue from death. I went to the pa-  
 lace-gates to inquire about her. As soon as  
 I had made known my request to the porter,  
 and asked him what had become of the poor  
 girl Eurcma (the found one)—for that was  
 the name which the Prince had given her—he  
 looked at me in great astonishment, and said,  
 "Why, sir, you must indeed be a stranger in  
 this part of the country, if you have never  
 heard of all the great events that have been  
 happening here; did you not know that Eu-  
 rema has now become the Prince's bride?  
 It is only a few months since the marriage was  
 solemnised; and the whole country has been  
 astir with the festivities and great doings that  
 have taken place, in honour of the event."  
 This news did indeed astonish me; I little  
 thought such a destiny was in store for the  
 poor foundling. I heard on every side the  
 most glowing accounts of the beauty of her  
 person, and the sweetness of her disposition,  
 and from one of the King's servants I obtain-  
 ed a full account of all that had taken place.

He said the bride was dressed in a robe of snowy white, which the Prince had given her, with these words embroidered on it in gold and silver, "The Lord our Righteousness." On her head was placed a crown, set with pearls and precious stones; and on her arm she wore the bracelet which the Prince had given her on the day of their betrothal, with these words engraved,—*"I found thee in a desert land, and in the waste howling wilderness; I led thee about, I instructed thee, I kept thee as the apple of mine eye."* Then the old man told me how, as they walked up the church, she leant with all her weight upon the Prince's arm, with her eyes cast down to the ground, under the consciousness of her own unworthiness to be admitted to such an honor, as that of becoming the Prince's bride. Once he heard her breathing words like these in her Lord's ear,—*"My beloved is mine, and I am his. He is the chiefest among ten thousand, and altogether lovely."*

Again, after several years of absence, I found myself once more in the same city; and again my first thought was, to learn all about the Princess Eirena. I walked up to the palaces, and there fortunately met with the same kind friend, who had given me all the information about the marriage ceremony on my last visit; so to him I turned, and asked him how it fared with his mistress the Princess. The old man turned deadly pale, and would have fallen to the earth, if I had not caught him in my arms. It was long before he returned to consciousness and much did I wonder as to the cause which could have agitated him so much. At last he was able to speak, and slowly, and in broken accents, he related his sad, sad tale. The Princess had been enticed away by a designing hypocrite, named Self-love, who in her early days had been one of her intimate friends, and who now begged to be allowed to remain near her as her confidential servant, professing most vehemently his deep attachment to her. The Princess was afraid to ask her Lord's permission for him to come, for she knew that he had not the king's mark upon him. Nevertheless, she was so moved by his entreaties and wheedling ways as to consent to admit him into her service, persuading herself that she would soon be able to lead him right by her influence, and make him enrol himself among the king's servants. In this way Self-love contrived to gain an entrance into the palace. Gradually and cautiously he began to drop his character of a mere subordinate, and to assume that of a confidential friend and adviser; and so cleverly did he contrive his schemes, that he always made the Princess believe that it was her own idea and wish altogether, when he managed to introduce some measure of his own; and that he was all the time listening to *her* advice, and obeying *her* counsels, instead of, as was really the case, carrying out his own. Nor was it long before he contrived to introduce some of his evil companions into the palace; one of whom was named Pride, and another Worldli-

ness. Each had so cleverly disguised his tures, that the Princess did not recognize in the least, although she had seen and known them in days gone by.

Too soon, alas! the sad results of the presence of such vile characters began to appear. The Prince had a particular dislike of any like showiness in dress: he told his bride, on their wedding-day, that he never wished to see her in any other robe than the one which she wore at their marriage, which was made of such a wonderful material, that it was imperishable, and would always retain the same snow-white appearance that it had when first put on. Moreover, with reference to the outward adornments of her person, he often repeated to her a sentence from his book: *"Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, that which is not corruptible, even the ornament of a meek and quiet spirit, which is the sight of God of great price."* But Self-love began to hint to her, that so plain a dress as she usually wore was not befitting state occasions, or suitable to her position as the bride of the Prince; and at last he persuaded her to allow him to purchase some jewels for her in the city, which he declared were far more beautiful and tasteful than any which she possessed already. As soon as the Prince saw her with them on, he looked very much surprised, and asked whence they came, as he had given no orders to the King's jeweller about them. She blushed deeply with shame, and confessed that she had procured them elsewhere; but not liking to bring Self-love into disgrace, and fearing that this would cause his dismissal from her service, she took all the blame upon herself. The poor Prince looked deeply wounded; his heart was too full to speak, but his looks spoke far more reproachfully than any words could do. Grieved however as he was, at finding his commands thus disobeyed, and his wish slighted, he was only too ready to forgive Eirena all, as soon as she confessed her guilt; but it was the first dark cloud which had dimmed their hitherto unbroken happiness, and as the Prince retired to rest that night his servants heard him faintly murmuring, *"I have somewhat against thee, because thou hast forsaken thy first love."* For a time Self-love was in disgrace, and wisely kept out of the way; watching for an opportunity when he might again re-establish himself in his mistress's confidence, and gain his former ascendancy and influence over her. I cannot enumerate at length the several steps by which the Princess gradually fell away, until at last, her long-suffering and affectionate lord could bear with her no longer, and she was cast out in disgrace from her husband's home. Suffice it to say, that the influence which Self-love had acquired over her increased more and more every day; and after awhile he introduced his friends Pride and Worldliness, with another

was called Creature-worship, into the success's favor; while, on the other hand, her affection for her lord every day diminished. She now began to avoid rather than court his society; and contented herself with cold and formal visits, and sometimes even never went to see him at all. I wondered how the Prince could have borne with her so long, and asked the old man whether he had ever known him approve her for her conduct. "No," he replied; "I never heard him say one single harsh word, but he used to look at her with a look, that I should have thought it must have gone to her very heart: and so it was at first, but at last she seemed to become indifferent to that too. Once, indeed, I did hear him saying something to her, and caught these words, 'Wash thine heart from wickedness, that thou mayest be saved. How long will thy vain thoughts lodge with thee?'"

Such was the sad tale which I heard from the lips of the old man, and when I asked him he knew where she was now, he shook his head, and replied:—"I know not; she went from the gates, attended only by her evil companions in sin, Self-love, Pride, Worldliness, and the rest; and whether she is in the haunts of the city, or a houseless wanderer, I cannot tell. But," he continued, "I heard, this very morning, the Prince has sent a messenger to go and find her out if possible, bringing a letter from him sealed with his own hand."

It seems as though he never could forgive her, bad as her conduct has been; I never saw any one take it so to heart as he does." With saddened spirits, I returned to the castle, musing upon the grievous tale which I had just heard. A few years back, and all so full and joyous, such a life of the purest and most unalloyed happiness in store for the poor creature; and now, what a sad, sad change! How few not which to be amazed at most, the cold-hearted conduct of Eurema, or the wonderful forbearance and compassionate tenderness of her deeply injured lord.

And now the shades of night began to gather around me, yet I heeded it not; my heart was full, and I felt no desire for rest; and so I wandered on, till I found myself standing on every spot, whence, so many years before, I had watched the Prince come forth when he bade Eurema. I stood as one entranced, gazing long and fixedly, the dream of memory seemed suddenly to acquire life and reality, for the gates gradually opened, and I beheld the well-known figure coming forth as of old, and stood rooted to the spot. Heeded by me, with his eyes bent upon the ground, so that he heeded me not, but I caught a passing glimpse of his countenance, and it appeared to me unusually pale and saddened, that gentle beaming look of tenderness came forth as brightly as ever, lighting up his beautiful features. Scarcely knowing what I did, I followed him as one spell-bound. So we went, and soon reached the barren rocky waste, across which I had followed him ere. What could be now his errand?

Something told me that he must be in search of the lost one, and presently words fell in faint murmurs upon my ear, which entirely removed all uncertainty. They were the very same which I had heard him utter before, "Behold, I, even I, will both search my sheep and seek them out;" and then I heard him whisper, "My sheep shall never perish, neither shall any man pluck them out of my hand." We now began to descend a steep and narrow road, winding down through a precipitous defile; dark rocks overhung it on either side, with a deep still river flowing beneath; and a cold chill crept over me, as I seemed to hear whispered words, "The Valley of Achor." Yet the Prince was still in front, and wherever he led I could not but follow; so with trembling steps and beating heart I followed on, remembering all that I had heard of this fearful valley. I knew that the path down it ended in a terrible precipice, at the foot of which the river lay in its unfathomable depth; and as the sun never shone there, it had never been explored, nor could any living being tell how many had wandered there and fallen over, in their vain attempts to escape from the dreaded valley. Just at that moment, the still silence of night was broken by a shrill cry of mingled agony and despair, and the words rang upon my startled ears, "Lord save me, I perish!" Instantly the Prince darted to the edge of the precipice, and, grasping the roots of a tree which overhung it, caught with his strong arm the poor creature from destruction, as they had become entangled in a friendly branch. He gently drew up the body, and carrying it to a stream which flowed by, he cleansed the mud from the soiled features, and wrapping round it the folds of his cloak, he raised it in his arms, and returned towards me. I drew back as he approached, but I was able to catch a passing glimpse of the face, as it lay almost hidden beneath the folds of the cloak: how can I describe the thrill of emotion which passed through my breast, as I recognized in that pale and wasted countenance the features of Eurema? But one moment more, and she must have perished; she had lost her footing on the verge of the slippery precipice, and had only been saved by part of her dress catching in the branch of a tree which hung over the brink. It was a part of the mantle which the Prince had thrown over her on the day of their betrothal; all the rest of her dress had been torn away, but this was so strong a material that no earthly force could break or tear it. It was called "the bond of the covenant." And now I understood why it was that the Prince had come forth at that lonely hour of night; I knew that he was secretly informed of all that his subjects did, and it was now evident that he had never lost sight of Eurema through all her wanderings.

With rapid step the Prince now turned homewards, bearing his recovered lost one in his arms. Presently a sound of distant music rang through the night air. Gradually the

sound drew near and nearer; and as we approached the road, I saw that it proceeded from a troop of horsemen, who had come forth to meet the Prince, bearing torches in their hands. With joyous song they welcomed his return, and as their ranks opened to receive him, a chariot appeared, drawn by four milk-white horses, in which the Prince placed his charge, and then entered himself. I drew near, so that I could see and hear what passed within. It was difficult to tell whether Eureka was alive or dead. Her pale, wasted countenance presented scarcely any visible signs of life; but the Prince's face was so calm and happy, that I felt sure all must be well. Tenderly he supported her in his arms while he whispered, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." At these words a faint smile overspread her pale countenance. Meanwhile the trumpeters sounded forth their joyful notes of praise; and as we neared the city their pealing strains rang louder and louder, while a thousand voices re-echoed the words,—Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. I gazed again upon the chariot, and beheld Eureka, no longer lying prostrate at her lord's feet in all her rags and wretchedness, but now robed once more in a dress of snowy white; while kneeling before him, she bathed his feet with tears, and wiped them with the hair of her head, in token of her deep and sincere repentance. Gently and lovingly he sought to assuage her grief, whispered words of comfort like these: "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." "Behold, I will bring thee health and cure, and I will cure thee, and will reveal unto thee the abundance of peace and truth; and I will cleanse thee from all thine iniquity, whereby thou hast sinned against me." These words of forgiving love were not spoken in vain, for the overwhelming bursts of sorrow were stayed, and she allowed him to raise her up, and place her once more by his side, and I was reminded of those words which the Prince had spoken on another occasion. "Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little."

We were now passing through the streets of the city, and I could see in front the palace-gates open, with a glorious array of the King's faithful followers, drawn up in order within, with the King at their head. The wide gateway was strewn with flowers, and above the lofty arch was emblazoned in letters of gold— "There is joy in the presence of the angels of God over one sinner that repenteth." The cavalcade entered. I saw the Prince lead his recovered bride, once lost but now found, up to his father's throne; and lo! as if to crown

this wonder of wonders, he came down to meet her, extending his hands in token of forgiveness. Immediately all the assembled multitude, who had all the King's name written upon their foreheads, began to tune the golden harps, and, clothed in white robes with palms in their hands, to raise the song of thanksgiving: "Salvation to our God sitteth upon the throne, and unto the Lamb." As the sound of their voices died away, a herald's voice proclaimed in the name of the great King, "Alleluia! blessed are they who are called unto the marriage supper of the Lamb." And as I pondered on these words and wondered if this was the feast to which those who had received a token were to be admitted, I awoke, and behold it was a dream.

ALLEGED COPY OF THE SENTENCE PASSED ON THE SAVIOUR.—The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world, namely, that of death against the Saviour, with the remarks which the journal *Droit* has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now, I am aware that it has ever been made public in German papers. The sentence is worded as follows:—

"Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross.

"In the seventeenth year of the reign of Emperor Tiberias, and on the 25th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas Caiaphas.

"Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in judgment in the presidential seat of the prætor, sentenced Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies of the people prove—

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself falsely the King of Israel.
6. He went into the Temple, followed by a multitude carrying palms in their hands.

"Orders the first centurion, Quirilius Gallenius, to bring him to the place of execution.

"Forbids all persons, rich or poor, to prevent the execution of Jesus.

"The witnesses who have signed the sentence against Jesus are—

1. Daniel Kobani, Pharisee.
2. John Zorobabel.
3. Raphael Robani.
4. Capet.

"Jesus to be taken out of Jerusalem through the gate of Tournay."

This sentence is engraved on a plate of brass, in the Hebrew language, and on its

The following words:—A similar plate has been sent to each tribe. It was discovered in the year 1280, in the city of Aquila, in the Kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained until it was found by the Commissaries of the French army in Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians near Naples, where it was kept in a box of ebony. Since then the relic is kept in the cathedral of Caserta. The Carthusians obtained their petitions that the plate might be kept in Rome, which was an acknowledgment of the services which they made for the French king. The French translation was made liberally by members of the Commission of Arts. Napoleon had a fac-simile of the plate engraved, which was bought by Lord Howard, on the orders of his Cabinet, for 2,890 francs. There is to be no historical doubt as to the authenticity of this. The reasons of the senses correspond exactly with those of the Gospel.—Translated from the *Kölnische Zeitung*.

THINGS NOT "IN ORDER."—1. To stand before the church door before service.

2. To engage in any kind of conversation, religious, between the time of your going out and the commencement of worship. That time should be spent in composing the thoughts for the solemnities of the approaching services.

3. To salute persons coming in, by bowing, etc. It is profanation.

4. To look around to catch the eye of a friend, and smiling at any remark from the same.

5. To permit your children to sit in any place except in your own pew.

6. To allow them to be stuffing themselves with the time, with apples, sweet cakes, candy, or anything else.

7. Sleeping in church.

8. To be reaching for garments, or adjusting the dress, while the blessing is pronounced.

9. To commence laughing, talking, and jesting one another, as soon as the people are dismissed.

10. To read these items, and not endeavor to correct them.—*Church Record*.

A NOBLE SPIRIT.—A New York contemporary says:—"One of the most popular and successful lawyers at the New York bar is about to give up a large and lucrative profession, and enter the ministry; and not only so, but he has chosen as the field of his labor, not the eligible field in or around New York, where his talents and local position would, no doubt, command a fine and welcome spot of ground, but he has resolved to devote himself to the work of foreign missions. The new field in Japan has just been opened to the heralds

of salvation, and this gentleman has concluded to enter that field. He is a member of one of the Dutch churches in New York, and that church has just resolved to appoint a mission in that newly opened field. But at no man's charges, other than his own, will this gentleman go out. He will bear his own costs; and the gain he has accumulated in many years' successful practice in New York, he will now devote to the noblest and the holiest of purposes."

THE INFLUENCE OF SONG.—The mighty power which music exerts in influencing the hearts and actions of men, has been well known in every age. That greatest general of Europe, whose achievements have been so long the wonder of the world, was wont to bestow the greatest care in the selection of tunes for his armies. It is related that in his perilous march across the Alps, when most terrific obstacles opposed his course, he would cause the bugle notes to pour forth their cheeriest strain, and like an electric current a corresponding spirit flashed throughout the entire line of his worn-out soldiery, nerving them to efforts seemingly beyond the power of mortals. Sometimes, however, an appalling danger, yawning beneath their very feet, would cause a sudden halt, and make even the stoutest hearts quail before the apparently sure destruction. Then the leader would cause the "charge to battle" to be thundered forth by all the army, and that sound never failed to inspire them with a fire of daring which impelled them onward, even "into the jaws of death."

But far more lovely seems the sway of music when we find it exercised in a more gentle, kindly way. Who has not, many times in life, felt his burdened heart grow light again under the sweet influence of some loved song of "auld lang syne?" Who has not felt the stormy waves of evil in his soul grow calm and still, as he listened to the peaceful words of some sweet hymn within the courts of Zion?

Such impressions refine and purify the nature, and the more carefully they are cultivated, the more beautiful will the character become. A clergyman, whose daughters were remarkable for their most happy and amiable dispositions, was once asked the secret of his training. He replied, "When anything occurs to disturb their tempers, I say to them, Sing; and when I hear them speak evil of any one, I call them to sing to me; and thus they have sung away all causes of discontent, and every disposition to scandal." Most happy would it be for society if all other daughters were similarly educated.

MUSIC.—The Rev. Dr. Cumming lectured in Exeter Hall, London, before the Young Men's Christian Association, on "Sacred Music, with illustrations." The Doctor was ably assisted by a small choir, which sang, among

other pieces, Jackson's "Te Deum." He pressed the importance of cultivating music as a home attraction, and strongly recommended the use of the violin. A piece of music was played on that instrument, with great effect, by a friend of the reverend lecturer. In the course of his remarks, Dr. Cumming expressed his strong approval of chanting, as the most Protestant form of sacred singing, being the adaptation of man's music to God's word. Dr. Cumming's lecture closed the winter course. Mr. Robert Hanbury, Member of Parliament, was in the chair.

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SELECTED POETRY.

WHEN I WAS A LITTLE CHILD.

Rejoice, my son! rejoice!  
That thou'rt a child to-day,  
And not, as I, a full-grown man,  
With hair that's growing gray.  
The world is in its youth,  
And bad although it be,  
It shall be better for my son  
Than ere it was for me.  
New arts, new thoughts, new hopes,  
O'er all the earth have smiled,  
Since the bygone days, long, long ago,  
When I was a little child.

Ere yet my years were ten,  
A weary lot was mine;  
I wrought in coal-pits, damp and cold,  
And knew no summer shine:  
I never saw the sun  
But on the Sabbath-day;  
I knew not how to read or write,  
And was not taught to pray.  
I never roam'd the field,  
Or pluck'd the flow'rets wild,  
Or had one innocent delight,  
When I was a little child.

But thou! my new-born son,  
Art come in happier hours;  
And thou shalt flourish in the light,  
And carol in the bowers.  
Thou shalt enjoy the breath  
Of spring-time and the morn,  
And learn to bless with grateful heart  
The day that thou wert born.  
For thee shall knowledge spread  
Her book with treasures piled,  
And tenderest love shall guide thy steps,  
Whilst thou art a little child.

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THE CHURCH OF SCOTLAND IN THE MISSION FIELD—1857-58.

The sketch of a nature similar to that which we propose now to set before our readers, was wont to be drawn by another hand; we mourn the event which has rendered it impossible for that hand to give, for us to receive another such. Death has struck down that hand. And while we lament the loss of Professor Menzies—"he being dead yet speaketh"—his lively interest, his earnest endeavors in the advancement of our Church, and of the prosperity of its scheme of usefulness, speak from his last resting-place, and beseech from us the

same lively interest he cherished, and the earnest endeavors he put forward in the half.

We presume that our readers are acquainted with the general nature of the mission operations engaged in by the Church of Scotland through the Committees of the General Assembly; and it will therefore be needless to enter into any minute exposition of them, or to we advert to them severally. With the names and objects of these "Schemes," all should be by this time familiar; and opportunities of becoming better acquainted with them are afforded from time to time, when the list of the Church is sought upon their behalf, and is with various particulars regarding "Schemes" that we have now to do, and are gathered from the voluminous list that were last issued regarding them. The particulars relate to their present position, future prospects, and which, perhaps, many may not have the leisure, and some may not have the inclination to gather from the lengthy reports which are in these Reports contained. And in bringing these particulars into our compass now, we will hope to attract the attention of many who might otherwise be content to remain in ignorance. Let us be borne in mind that these missionary operations of the Church are no longer what may be called "schemes;" the name is objectionable, as involving the idea of trial and experiment. They are no longer *experimental*; experience has proved their practicability and their utility. Their history proves that they are to God, and that good to man, have resulted from them, and are accruing from them now. Let them be thought of more as facts, and we will answer for it that they will take a deeper hold upon our people's hearts, and that they will command from them a deeper sympathy and a greatly enlarged support.

I. The Committee on *Education* continues to prosecute its invaluable labors under the convener'ship of the Rev. Dr. Cook of Haddington. While it exercises a general superintendence over, and reports on parochial and district, it has principally to do, and its expenditure is mainly connected with, what are called Assembly Schools: of these last, there are at present 181, with an attendance of 20,304 young people—the attendance has increased during last year by 700. During the past year also, aid has been withdrawn from one school, and teachers have been withdrawn from other two; the reason for this latter proceeding was the insufficient accommodation for the carrying on the important work, while we trust that the inhabitants and the interested in these localities, will see the necessity of an amendment of what has been thus amended, and would at the same time point to the Government, as conveying the assurance that the funds of the Scheme are administered with due carefulness.

The Normal Schools, superintended by the Committee, in Edinburgh and Glasgow, have also token likewise of increasing, and promising

ed efficiency; that at Glasgow especially seem to be in a most perfect state. In the high and as training schools, they have a large attendance of pupils, and of those in the highest for the work of teaching. A token of their efficient state in which these institutions stand at the present time, is the large number of students who obtain Queen's scholarships, and certificates of merit at the various examinations held by H. M. Inspectors of Schools in the year. We cannot over-estimate the importance and value of these institutions; they are held beneficially, are telling now, and are expected to tell yet more on the state of education throughout our land. The teachers employed in them, and drafted into our parish and other schools, must, in the ordinary course of their labors, exert a most powerful influence on the state of our country generally. We are enabled to observe that the Committee is encouraged by the large number of parishes and churches contributing to the Scheme—the number reported being 938; and that it realizes an increase in that and the income of the Scheme. We rejoice to think that its importance and value is recognized; but though the Committee has had an income of £5888 for the past year, there is every need of its being increased up to, and even surpassing this. How great is the calamity to our country if this Scheme were suspended, and how great the blessing which an increased efficiency, it is enabled to be effected!

The Committee on *Home Missions*—formed under the convenership of Rev. Dr. Wilson of Kirknewton, and since last Assembly under that of Dr. Crawford of Edinburgh—has been enabled to lay before us much that is important and is most deeply interesting. The Committee on Education has to deal with the imparting of Education upon a religious basis—this has to deal more directly with the secular and the religious wants of the population generally. Although, through the pressure of another kind, the Committee has not while been obliged to suspend its Church Mission operations, two grants have been made towards this object in the course of the past year. The application for one of them was made before the suspension, and the fruit of it is to be seen in the beautiful and commodious edifice lately built at Bridge-of-Allan; the other is a grant, out of a bequest, for the erection of a church at another well-known place—Ardrisraig on the Crinan Canal.

Up to this, the greater part of the means placed at the disposal of the Committee is applied to the aiding of undowered churches, and the employment of probationers as missionaries—66 of the former are reported as receiving aid, and 43 of the latter, to a less or greater extent. The funds have been relieved to a small extent, by the erection of a mission station, which was receiving aid, into a parish church. In all of these cases, the work is promoted with greater or less success, but in all cases considerable; in some, the results must be considered gratifying to the Committee who has aided

in the bringing of them about, and to the friends of the Church at large. The grants made to these churches and stations seem to be administered with much prudence, and with due regard to their position and their necessities. But there is many a Home Mission effort in which the Church of Scotland engages, though it be not conducted under the auspices of the General Assembly's Committee; the most recent of these we have heard of, is one in connection with the "Glasgow Elder's Association" in connection with the Church. Their proposal is to erect a church in one of the most destitute localities of the great western city; and, acting on the principle that the poor have their pride as well as the rich, the poor are to have a church of their own, with the sittings free. By forming church-going habits in the poor and more neglected, the Poor Man's Church is destined to prove a feeder to churches which exist already. We wish the project all success; and we are glad to learn that the subscription, though it has only been in progress for a few weeks, is already approaching to £2000. The cost of the proposed church is to be £1500. But it is also to be endowed.

The contributing parishes to the General Assembly's Scheme have been more in number, while the funds realised from these sources have been rather less than in the preceding year. The Scheme has the largest number of contributing parishes and churches, these amounting to 972. The gross income of the Scheme for the past year was £4737, 19s. The field is wide which is open to occupation; the efforts of the Committee are only limited by the funds placed at their disposal. How important for the welfare of many is it, that the Scheme be preserved in unimpaired efficiency, and that it should be extended more!

III. The *Endowment Scheme*, like those which we have already named, has its tale to tell of deeds accomplished, and of those it intends to do. Having in view the giving to all localities which are still unprovided for, the benefits of stated religious ordinances and parochial status and appliances, it has every year of its existence to tell that its object has been advanced. While the number of churches which have been endowed already through its instrumentality may be reckoned by tens, there have been added two to these in the past year; one in Glasgow, St. Stephen's, whose subscriptions were supplemented to the extent of £1000. The subscription to the other was supplemented to a like amount; £1760 of the sum required having been contributed by Lady A. Wallace of Lochryan, for the endowment of the church and the new parish there. The income of what is called the central fund of the Scheme, out of which local exertions are supplemented, has amounted in the past year to £3559, 0s. 9d.; the sums intimated towards endowment of particular churches, £2261, 15s. 3d.; in all, £5810, 16s. As in some former years, the principal interest of the Scheme is to be found in the pro-

vincial branch of it, the subscriptions to which, though less than on some former occasions, have amounted during the past year to £20,232. And the gross amount of subscriptions to this branch of the scheme, since it was instituted, is £326,406, 9s. 10d.

It is the privilege of the Church to know that the subscription in Group III., comprehending Fife, Lothians, &c., is at length complete; £2000 having been subscribed for the first twenty churches in that group which are prepared with the supplement to make up the necessary sum for endowment. We trust that at the next General Assembly, Dr. Robertson, the Convener, will have it in his power to say, that the subscriptions are being realised as speedily as required.

Besides the important intelligence contained in the Report, as to the subscription in one group being now complete, there is an announcement made of an important change. Hitherto the subscription of £40,000 in each group was required to be complete ere one half-penny was sought to be realised; permission has been sought and obtained from the General Assembly to realise and apply with all convenient speed, whatever subscriptions may have been already made in the other groups, although they may be short of the amount that has been aimed at hitherto. The worthy Convener will find, we have little doubt, that he has got a good spoke in his wheel, when he is now at liberty to act in the way described.

IV. The *Colonial* Committee, under the co-venership of the Rev. Dr. Fowler of Ratho, has by no means been idle. Its members have not slept at their posts, and, consequently, they have something to say as to results that have been achieved. To various localities in Canada West, nine appointments have been made, and seven others to other parts of the Colonial Empire, making sixteen in all. The Committee reports many urgent calls, that lie on its table for encouragement and for aid.

In regard to the appointment of missionaries to the colonies, the utmost caution is exercised by the Committee. No probationer is appointed without private and confidential communications, as well as public testimonials being received from home clergymen who recommend him. He is sent back, moreover, to his own Presbytery to be examined for ordination. If any ill-qualified probationer is sent out, the fault must lie at the door of the clergy who recommend him and the Presbytery that ordains him, not with the Committee who appoint him. In some cases, however, discredit has been cast upon the Committee by those who went to the colonies, not only without any appointment by the Committee, but after having been rejected; yet the result of the Committee's appointments has been most pleasing. Synods and Presbyteries have expressed their deepest gratitude for what has been done. A few weeks ago, the Presbytery of Victoria sent home a contribution of £120 to the Committee, as a thanksgiving offering for the missionaries sent out.

Queen's College, Canada, is reported being still subsidised to the extent of a year by the Committee. It appears to be a healthy and vigorous state. It has also supplied ministers to the Church in Canada and we may hope to see it soon giving supply of a similar nature, to a much greater extent.

Many applications have been received from Australia, which are to be met as soon as possible. The union among the Presbyteries there is indefinitely postponed. Nothing looked well in theory, irreconcilable differences made their appearance when measures were taken to give it practical effect.

Application has been made to Government for the appointment of additional ministers and missionaries to supply the charges of incumbents in a variety of places, when absent from ill-health, and to perform missionary duties among the poorer and remote of our colonies. The late change of Government also prevented something being definitively settled as to this application. A favorable answer is anticipated.

An application to Government has been successful in obtaining an increase in the number of army chaplains for the benefit of Presbyterians in her Majesty's service. The gratifying intelligence has been communicated up to this time, six additional appointments have been made. Four army chaplains have also been supplied to the army in India.

Congregations to the number of 830 have contributed to this Scheme in the course of the past year, and the income from all sources has been £3588, 10s. 11d.; while the expenditure reached the amount of £4215, 11d. 1-2d. The difference has been paid out of the reserve fund. This is a state of matters that is by no means desirable, and the Committee looks for a more liberal support on behalf of the Scheme, for enabling to carry and maintain it even as it at present is.

V. *The Indian Mission.*—This mission especially demands the sympathies and prayers of every minister and member of the Church. May God arise and have mercy on Zion; for now, alas! we have virtually no missionaries only in India! These are only representatives to preach the Gospel to the whole heathen world! If this will stir up every member to solemn thought and prayer, what will? Oh! that we see God hand in this severe chastisement, and save our hearts lest it should have been sent because the Lord of the harvest heard no cry from us, that He might rise up and send forth laborers to His harvest! For if the Church has not been in earnest about the conversion of the heathen—if God's glory has not been thus sought in very truth—if not from the closet nor the sanctuary such prayers have been heard, from spirits truly sympathizing with their Lord, who longs to see the veil of His soul, and to be satisfied in the conversion of sinners, and therefore pleading with Him, and not letting Him go, till they obtain the blessing—if, in one word, ministers, pre-

and people, we have as a whole been cold indifferent to the missionary work, what could we expect than failure? But how will success be looked for? Not assuredly by the mere number, wisdom, or energy of our committees, but by the hearty repentance, and prayer of every one of us who re- ceives the name of Jesus! Let the Church come alive only to her duty, and then we safely predict that this darkest mission, as the result of the past, may be very soon a dawn which will end in brightest day! To the condition of the mission, the dark- ness may be stated thus—that *there is no mis- sionary in Bombay*, Mr. Sheriff having re- ceived to recruit his health; that there will probably be very soon but *one* missionary, Mr. Walker, in Madras; that in Calcutta, there is *one*, Mr. Ogilvie—the former missionary, White, having resigned his charge, being in this country.

The work of the India Committee is, under- stood, to reconstruct the mission. To do this, they verily need faith, and wisdom and energy, and also—we repeat it—the sympathies, and earnest, persevering prayers of every true- hearted believer who wishes God's work to prosper in their hands!

The bright and hopeful side of the mission—that the Convener and Committee are fully aware of their solemn responsibilities and grave faculties, and are resolved by God's help to support the one and overcome the other; that there are about six young men full of pro- perty preparing for the mission-field; that the whole state of the mission, with plans of new and future operations, are being earnestly dis- cussed by the Committee; and that the utmost care will be taken, by means of private inter- course with intending missionaries, to secure the right stamp for the mission field—men who will have the knowledge, and, above all, the Christian character, piety, and zeal, to conduct so holy and difficult a work, as preach- ing the Gospel to the heathen in India.

It is to be hoped that the Mission Boards at the different Presidencies will be faithful and zealous at such a crisis, encouraging our brethren, and helping on our work.

VI. Were we asked to which of the Schemes our Church we would point as giving token of greatest success, we should say, that of all those which have their objects beyond our own church and land, the Scheme for the *Conversion of the Jews* is the most vigorous, and the most healthy scheme. With the smallest expense of any of our schemes, a great deal is accomplished by its means; and there is promise given of results that will stand compar- ison in spiritual importance with those of any one of the other Schemes. It has its eleven missionaries, with a numerous staff of lay agents, at its various stations in Germany, in which it has three, and in Turkey; in the latter positions have been taken up at Sidonica, Cassandra, Smyrna, Beyrout; in Egypt, at Alexandria. The stations in Turkey were visited by the Convener, and Mr. Suttler of the

German Mission, in the course of the last year. Their visit has tended the more to consolidate the mission, and has confirmed many in the assurance that it is no vain work that has been undertaken and is performed. The truth fights its way among Jews and Greeks, as of old; it is received amid much tribulation sometimes. Among all there are many in- quirers, and some are, by God's grace, brought even nigh to His kingdom, and a few do enter it.

The Ladies' Association, as formerly, gives important aid to the German Mission, and to that carried on in London.

We are aware of a prejudice existing in the minds of many against this Scheme, hav- ing as its object God's ancient people, who are not now His people. The prejudice is deep, but it is not founded in reason, or in the Word of God—we are debtors to the Jews as to the Greek. The reading of the interesting, satisfactory, and true spirited report of Rev. Professor Mitchell of St. Andrews, the Convener, might convince many of their error in their withholding their efforts for the good of the Jewish race.

There are many topics remaining, which we might touch on in our observations on "The Church of Scotland in the Mission Field"—one such is the contributions of the Church for missionary objects, especially in country par- ishes. While altogether they are not what they ought to be, they are lamentably deficient in many places where better might be expect- ed. Our people in the country, with little or nothing to keep up, might surely do a little more for the great object which our Church seeks to advance; but, perhaps, because of the little they have to do, is this bareness of re- sult in relation to our six mission schemes. Our Free Church seceders are in this, as in some other things, worthy of being followed. A Presbytery, in their denomination, will col- lect, for their various objects, more than some of our Synods will painfully gather for all of our mission schemes.

SUMMARY VIEW OF PROTESTANT MISSIONS.

MISSION-FIELDS.	Mission- ards.	Assist- ants.	Native helpers.	Commu- nicants.	Schul- ars.
American Indians,	125	250		9,368	2,417
Spanish Am. States,	11	12		703	335
Guiana & W. Indies,	218	137	226	76,072	16,884
Africa—North & East,	6	2	3		
" Western,	197	100	100	13,186	32,133
" South,	132	72	13	11,193	12,173
Asia—Western,	71	87	83	330	2,911
" India & Ceylon,	47	12	1636	19,651	79,485
" Burmah & Siam,	20	12	132	7,035	1,062
" China,	72	58	19	237	798
Islands—China Sea and Pacific,	116	55	512	42,018	53,146
Total,	1360	994	2727	189,653	181,792

NOTE.—In the Returns of Societies specifying missionaries and assistants, but not distinguishing between them, one half is here assigned to each.

SUMMARY VIEW OF PROTESTANT MISSIONARIES.

<i>Congregational</i> —	
American Board, . . . . .	97
London Missionary Society, . . . . .	130*
American Baptist, North, . . . . .	56
“ “ South, . . . . .	30
“ “ Free-Will, . . . . .	3
English Baptist, . . . . .	43
“ General Baptist, . . . . .	7
	— 366
<i>Episcopal</i> —	
American, . . . . .	19
English, . . . . .	275
	— 294
<i>Methodist</i> —	
American, North, . . . . .	32
“ South, . . . . .	20
English Wesleyan, . . . . .	107
	— 159
<i>Moravian</i> , . . . . .	158
<i>Presbyterian</i> —	
Old School, Presbyterian Board, . . . . .	53
“ “ American Board, . . . . .	12
“ “ Amer. Christian Union, . . . . .	2
New School, American Board, . . . . .	41
Reformed Dutch, “ “ . . . . .	7
German Reformed, “ “ . . . . .	1
Reformed, Presbyterian Board, . . . . .	3
Associate Reformed, . . . . .	2
Presbyterian Church, Nova Scotia, . . . . .	2
English, . . . . .	2
French, . . . . .	15
German, . . . . .	155
Irish, . . . . .	7
Scotch, Free Church, . . . . .	27
“ Established Church, . . . . .	7
“ United Secession, . . . . .	29
	— 365
<i>Unknown</i> —	
American Association, &c., . . . . .	27

SUMMARY.

Congregational, . . . . .	566
Episcopalian, . . . . .	294
Methodist, . . . . .	159
Moravian, . . . . .	158
Presbyterian, . . . . .	365
Unknown, . . . . .	27
	— 1369

\*The whole number, but some of these are Presbyterians.

THE CHURCH IN NOVA SCOTIA AND ADJOINING PROVINCES.

(For the “Monthly Record.”)

Gleanings from the Early Records of the Church of Scotland in Nova Scotia.

NUMBER FOUR.

We have been unfortunate enough to have received no light whatever on the doings of our Church during the time mentioned in last number, in which the Presbytery was defunct. No doubt there is a vivid history of the Church written on the memories of many of those hoary-headed members still to be seen amongst us, who struggled for their beloved Zion in these troublous times, and who now rejoice that the Lord has heard their prayers, and is beginning to show favor. These memorials they have bought too dearly to part with easily; and they cherish them, we trust, that in deeper gratitude they may exclaim: “Lo, this

is our God; we have waited for him, and will save us; this is the Lord; we have waited for him; we will be glad and rejoice in salvation.”

Had we the imaginative power of a MacAulay, the historical talent of a MacAulay, the knowledge of Nova Scotia and Nova Scotia of a Sam Slick, we might make ten years of poverty the most prolific of our year's gleanings. As it is, we can imagine the various congregations ever in activity, gathered in the house of Zion to their weekly prayer meeting, or their Sabbath-day service—meeting now and again congregationally to discuss a bond and call for some expected clergyman—or to devise means for raising stipends, rebuilding or repairing churches—sometimes separating with fainting heart and feeble strength as the day of joy seemed distant—sometimes departing with cheerful eye and lightened tread as success seemed to crown their efforts. While the few devoted clergymen who labor in word and doctrine among the people, were compelled, we imagine, even as now, to travel far more patiently amid backwoods and mountains, in snow drifts and in mud—in journeys often, in perils of waters, in perils of snow, in perils in the way, in perils in the wilderness, in weariness and painfulness, in wantings often, in hunger and thirst, in fastings often, and in cold. At distant intervals, their labor would allow an evening to be spent in social converse with a brother minister, in the affairs of the church no doubt underwent a review, and resolutions formed for some undertaking or another; difficulties would be thrown aside and talked away, until another attempt at bettering their position was made, and then again would these show themselves as formidable as ever; and all the schemes concocted would, like the “best laid scheme of mice and men, gang aft agley.” Sometimes we hear of them having taken a tilt in the field of political warfare, but as the Church of Scotland in this Province, as a church, has happily got herself disunited from this manner of prolific as it is in heartburnings and in struggles, and as we trust she will ever continue so, shall not follow those her leaders in their political vagaries. In this manner, we doubt, did the congregations and pastors of the church plod through these four desponding years, on the first day of December, 1829, at McLean's Mountain, they met and constituted the “Presbytery of Pictou.” Ominous, is it a foreboding of future events—this first meeting of the “Presbytery of Pictou,” now the largest and most active Presbytery in connection with the Synod; that it should have met on the mountain where sat the able helmsman and daunted sailor, who stood by the wrecking vessel, and sailed her safely through the stormy billows of the tempest that followed 1829, where still he sits enjoying the highest honors that have ever been conferred on a clergyman of our church in Nova Scotia. Long may they worthily wear them, as by devoted labor worthily gained them.

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 entitled “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, invested 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 judicious 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-

cies than an established Church. Thus, every June, we have a statement of the revenue of the Free Church; including all the sums raised for its ministers, missions, manses, schools: every penny subscribed during the year is brought forward to swell the amount; and collected with the aid of appeals, reports, self-gratulation, and stump oratory, the clattering mechanism of all this machinery making a dust and din not so like as one would wish to the quiet and beautiful growth of Christianity spoken of in the Gospel. And then, when the lists are completed, you are triumphantly asked, "Did you ever see the like of that?" "Can the Established Church show such proofs of vitality?" Yes, my friend, and better: no part of its existence depends on clatter or boastful figures: and so the General Assembly does not call upon the thousand parishes of Scotland to parade before it all the offerings they throw into the treasury of the Lord. Hence it is that no one can possibly know the amount contributed by the members of the Church of Scotland; the Assembly only asking for returns of the appointed collections for the "Five Schemes of the Church;" and trusting all other Christian work to the Christian life that may be in each parish. Thus, the Edinburgh Presbytery has voluntarily raised revenue of £10,000 or £15,000: but only some £2000 of this is reported to the Assembly. Last year I was a member of a congregation in Glasgow, which, in addition to extraordinary collections, annually subscribed for pious uses £800 a year: but scarcely £200 of this was ever heard of in the Assembly. And, to show that the working is the same everywhere, we find in a country parish where I was lately living, that a girls' school was needed: the minister got a schoolhouse built and a salary subscribed for a teacher, and nothing more was said about it. Had this been done by a Dissenting congregation, the whole matter would meet you again in the Annual Report of their Church. I like our way better. The grand march of the universe goes on without much noise. The music of the spheres is not loud toned. The growth of a tree is not heralded night and morning with thunder-claps. So is all progress, all life unobtrusive, unconscious. "The healthy know not of their health, but only the sick." The Church of Scotland seeks to do the work God hath given her to do in the land, and caters not for the applause of men. So ever work, O venerable Church! "God, who seeth in secret, shall reward thee openly."

Why have I made this confession? Simply because I wish your readers to beware that a few dry-as-dust statistics can never make them acquainted with the true power and nobleness of the Church of their Fathers. They would need to study her genius and history; love her with a generous and loyal love; travel over the length and breadth of Scotland, and trace her silent, unostentatious, resistless influence for good: they would need to see Scotland without her to know how much Scotland

is indebted to her. She has struck her roots in the heart of the nation; and her ramifications extend to the remotest corner of the land. She is to be found everywhere:—mid the heart of commerce and the peace of the glen; in the rural lane and dusky alley; on moorland and mountain. The beautiful House which our Fathers built! well may her very stones be dear to us.

I was present at the last meeting of Glasgow Presbytery, when the Elders' Memorial in effect to the Call, and thus virtually to do away with Patronage, was considered. No dissent was come to on the subject, all parties agreeing to delay until after the Synod had met, when they would transmit an Overture to the General Assembly, drawing its attention to the subject. The leading speeches in the Presbytery were admirable; but as they were fully reported in all the Glasgow papers, I have probably seen them. It was admitted that although the present Act (Lord Alton's) was not the perfection of wisdom that had worked well: owing to the friendliness and good sense of the patrons: for since 1840 only 14 cases of disputed settlement had occurred over the whole Church, while in some time some 500 or 600 ministers must have been harmoniously placed. I think that, for order and agreeable working, we may thus safely challenge comparison with any Church. As must be remembered that all disputed cases are decided, and can only be decided, by the Judicatories of the Church, who pronounce judgment according to what they believe before God and their country to be for the best interests of the parish. No great tyranny surely!

But really as Patronage is at present exercised in Scotland, it is in general a very beneficial. A vacancy takes place; twenty or thirty licentiates apply for it: now it is obvious that if the parishioners had to hear of these strange ministers, confusions and distractions innumerable would result. But as a matter of fact, what do the principal heritors in Scotland? Why, they knowing the matter better, pick out five or six of the best, and present them to the people. "Choose which of these you like." That simplifies the matter immensely. Certainly there are some contemptible heritors, chiefly Dissenters, who act otherwise, and seek to annoy the Church by doing what they can to intrude men; just as it is the case with the Free Church portion of the Town Council of Edinburgh who are the most unwilling to give up their congregation their own choice; but on such a check must, and I have no doubt will, soon be put. In the meantime, the Elders' Association, which includes a large number of the most zealous and influential laymen of the Church, is using every exertion to induce the Church to apply to the State, that the Call may be made effectual: and that the Patronage Presentation may thus be of none effect, unless a majority of the members or heads of families sustain it by giving a call to the presentation.

in the matter of Church discipline, there are interesting questions at present before the Church. The first is the case of Dr. Robert Burns, of Old Greyfriars, Edinburgh, who has introduced a Liturgy into his congregation, and the custom of standing during the singing and kneeling at prayer. His Liturgy is most beautiful in point of composition and devotional feeling; and the use of it is sanctioned by the examples of Calvin and Knox, and by the standards of the Church. His large and influential congregation is at one with him on the subject; several of them, in fact, being Episcopalians whom the beauty and doctrinal correctness of his Liturgy had allured to the Church. However, Dr. Balfour has accused him before the Presbytery for making innovations; and a committee has been appointed to make inquiries. The second case is to be brought before the Aberdeen Presbytery at their next meeting, by Dr. Paul, who complains that the laws of the Church have been broken by several of his brethren inviting lay preachers to occupy their pulpits at canonical hours. What the result will be, it is difficult to say. But as neither of these cases are yet decided, I need say no more about them at present.

I am sorry to hear that your Gaelic population remain still unsupplied with ministers. Is it not in a great measure their own fault? They ought to know again this time that the Church positively has not enough of Gaelic ministers for the Highlands, and that their manifest duty, if they are in earnest, is to send their most earnest young men here to study in the ministry. If you have no such young men, why it is hard to blame Scotland for not being able to supply herself and you too. How much would it cost you to educate six or ten Gaelic students here? For their whole course, not more than £100 each—eight months' salary of a minister. You have sent two or three ready; but what are these among so many? They have not cost you much, and if I mistake not, will cost you nothing next year. The Lay Association, it seems to me, would do much better to invest their funds in that way than to offer a sort of bonus of £100 to any Gaelic missionary who will go to them for a year. They would then have to wait till the seed grew, but they would be sure of the fruit. And as to the comparative merits of Canada and Scotland, I simply cannot understand how any one would for a moment pretend that a student would receive as good an education, academically, or otherwise, at Queen's College as at a Scottish University. I sincerely trust that I will meet next session at Glasgow University with some more of your noble Gaelic-speaking young men. In this, as in all things, let us seek what the Lord would have us to do: and having discovered His will, do it with our might. Then may we certainly expect that God will bless us, and "that right early."

ST. JOHN'S, NEWFOUNDLAND,  
February, 1859.

To the Editor of the "Monthly Record."

MY DEAR SIR,—You have expressed a wish to hear occasionally of the sayings and doings of St. John's, so far as our solitary congregation in this quarter is concerned. You are aware how recently the charge became vacant by the resignation of the Rev. Mr. Nicol, and what steps were taken by your Synod and Presbytery, for its supply. Since that period, affairs have progressed smoothly, if not with any very obvious symptoms of marked prosperity.

To give you a clear idea of our position and prospects, it is necessary briefly to review the events of the last fourteen or fifteen years.

The number of Scotchmen residing in St. John's has always been very limited—perhaps not exceeding six or seven hundred; from which you will infer, that the congregation in connection with the Established Church could not, under any circumstances, be very numerous. At the period of the Secession of 1843, St. Andrew's Church was favored with the ministrations of the Rev. D. A. Fraser—a name familiar to every Pictonian, and remembered with affection by a large number of your Kirkmen. During his lifetime, the Scotch congregation continued united; and had he been spared to this date, it is at least probable that no change would have taken place. Unfortunately for the interests of the church, Mr. Fraser died in the year 1845; and his death proved the signal for discord. An attempt was made by one portion of the congregation to secure the church for the Free Secession; and legal proceedings ensued, based upon documents, which to any unprejudiced mind, could only bear one interpretation. The Chief Justice of St. John's, a Roman Catholic, after stating the reasons which had induced him to decide in favor of the party resolving to adhere to the Established Church—a decision concurred in by the other judges upon the bench—closed his very interesting deliverance with the following truly Christian sentiments: "I cannot, in justice to my own feelings, dispose of this case, without adverting to a subject which formed a topic in the addresses of counsel for both parties, and joining with them, as I do with the most heartfelt sincerity, in the expression of a hope that with the termination of this litigation, all animosities and unhappy differences may give place to kindly and charitable feelings. You differ but slightly in religious belief; but differ ever so widely, you may maintain, with honest hearts and firm minds, your peculiar opinions; but you should always remember that you both glory in the name of Christian; and practice that great commandment, 'Love God, and your neighbor as yourself; this do, and thou shalt live.'" After some further remarks of a similar character, the Chief Justice, ended thus: "I do hope that the intelligent, respectable, and influential class in this small community, who are interested in this cause, will receive these

kindly observations in the same kindly spirit in which they are offered. And of this I am persuaded, that when the things of this world cease to interest and engage our attention, amid the all-absorbing hopes and fears of eternity, in the review of our earthly career, we shall enjoy a most consoling, cheering, and hopeful aspiration, from any efforts we shall have made, to protect society from the evils of religious strife and sectarian rancor."

It is quite unnecessary to say, that the Chief Justice's excellent advice was unheeded, or to dwell upon the bitterness of feeling occasioned by this unhappy discord—a bitterness, as usual, expressed most intensely, and fostered most perseveringly, by the disappointed party. The upshot was, that a Free Church was erected, and the small body of Presbyterians, resident in St. John's, has since continued divided. The expenses of the lawsuit, which were very considerable, were divided between the plaintiffs—those continuing adherents of the Established Church,—and the defendants, or Free Church party. These, together with other matters, contributed to the accumulation of a heavy debt, which, owing to a variety of unfortunate occurrences, was not paid off, until the last year of Mr. Nicol's incumbency. Then, by one effort, the needed amount was contributed, and Mr. Nicol, at his regretted departure, carried with him the satisfaction of knowing that the church property was free of all incumbrance.

The place of worship—a very handsome, well-lighted building,—has recently been painted and repaired, at a considerable outlay. It is thoroughly well finished in all respects, with the exception of ornamental tops to the seat backs. These were intended to be made of mahogany; and abundance of wood has been provided for the purpose; but, from one cause or another, it has only been fitted to a few. In the front gallery is a seat set apart for the Governor, should he choose to occupy a pew in the Scotch Church. The present governor, however, is a consistent member of the Church of England, and therefore, his seat, like a great many others, is unoccupied.

The situation of the church is commanding, but somewhat inconvenient, being in fact almost at the summit of the ridge of hills, upon the side of which, St. John's is built. As a consequence, in winter, access is often difficult, the pathway being frequently one sheet of ice. We have not yet succeeded in having it lighted for evening service, with gas. But this is in contemplation; and, though the situation will render it a matter of expense, the people, who are noted for their liberality, will have it effected as speedily as can reasonably be anticipated.

At New Year's, a parcel was handed to the minister of the congregation, accompanied by the following graceful note:—"The ladies of St. Andrew's Church have much pleasure in presenting their esteemed pastor, the Rev. Donald MacRae, with a pulpit gown and cassock, which, they hope, he may long be spared

to wear, and in the wearing, wish him blessing which maketh rich, and addeth sorrow."

The gown is perfectly plain, but of the best material, and cost between seventeen and eighteen pounds, Halifax currency. The young men of the congregation have, in like manner sent for a gown for the precentor, who long and ably officiated, on the good old-fashioned plan of singing in the desk, beneath the pulpit.

Such actions as these—and they are specimens of which many similar could be mentioned—will show how much genuine kindness of feeling, not evaporating in words, exists among our limited numbers.

When your next Synod meets, it will appear from our statistical tables, that, according to our numbers, the proportion of communicants, the general attendance at the place of worship, the number of Sabbath-school children, the liberality of the people, etc., will compare favorably with other congregations. Enough for the present. I am sure that you have your good wishes and prayers for success. They are reciprocated. May you prosper every good word and work; and may your hands be strengthened by the speedy arrival of ministers suited for your extensive and untrodden field of labor. Ever yours,

A CORRESPONDENT

#### FROM A CORRESPONDENT IN HALIFAX.

I am happy to inform you that our ecclesiastical and missionary affairs are going on prosperously in this city. Our congregations are thriving and united. The new church for the accommodation of St. Mathew's congregation is rapidly advancing to completion, and is expected to be open for public worship in the month of September. The ladies of St. Andrew's congregation, are busily engaged collecting funds and preparing articles for a bazaar, to paint and improve their church, which is to come off in June next. A very spirited and harmonious monthly meeting of our Home Mission Association, was held last week, when nearly twenty pounds were handed in to the Treasurer, and sums voted of twenty-five pounds for Musquodoboit mission, twelve pounds ten shillings for Sackville mission, and twelve pounds ten shillings for Le Thomas mission. Arrangements were made to increase the number of the collectors to aid the funds of the Association. I am happy also to inform you, that a deep interest appeared to be felt in favor of our mission to Truro, which is in a prospering condition. Mr. Wilson preached there last Sabbath day to respectable audiences. Mr. Jardine has engaged to preach there on the first Sabbath of April. Mr. Martin the Superintendent of Missions, intends to preach there about the middle of April, and visit our friends at Folly Mountain, in Londonderry, who have formed themselves into an organized society

guaranteed twenty pounds annually for honorary services, on condition that they render the ministrations of our clergymen once month.

*Editor of the "Monthly Record."*

I observe that a subscription has been set on foot in Glasgow, etc., for the purpose of erecting a monument to the late Principal McFarlane. Now, there are many claims on the late Principal's name upon these Proceedings, and of them, only one need be named, he was the originator and founder of the original Scheme of the Church of Scotland. He is in a great measure, that scheme owes its success; by word and deed he contributed towards its extension; and now that he is gone out from among us, a befitting opportunity presents itself of manifesting our gratitude and cherishing the memory of a great and good man, who "being dead, yet speaketh." Let subscription lists be set about *with delay*, and collectors appointed, so that it may not be said, that Canada was the first to show her gratitude, of the British American provinces. Good will is a good thing, but good deeds are better. Subscriptions from 2s. will be acceptable, both from rich and poor.

I am yours, A. B.

For the "Monthly Record."

#### THE SYNOD.

At the time for another meeting of Synod now approaching, it cannot be out of place to draw the attention of "members," "committees," and "presbyteries" to the importance attending to the instructions of last Synod, of preparing for the approaching session. Committees, when asked for their reports, say, "there was no meeting, and so there is no report;" if members, when asked for their statistical returns, answer, "I have not got any report—my reason is—;" if Presbyteries, when asked to have to be made to their ministers, disconcerted to their own amazement that they keep their minutes, surely enough

"The chiel amang us wha took notes,"

and this year have good reason to speak of want of business habits in the conducting of our business. It is well then that Presbyteries bear in mind that their Records must be examined to be examined by the Synod. And, the Synod may know whether each session does its duty, every Presbytery ought at the meeting, previous to the meeting of Synod, to examine the Session Registers of each congregation within its bounds.

Committees were appointed on seven different matters of importance to the Church: the members will expect a report from each Committee. In the printed minutes of last session, on the second and third pages, the members' committees are named, so that there need

be no doubt as to who is Convener, who are members, or what the object of their appointment. Written reports are essential to the methodical conducting of business. It is true that, where the Convener may chance to be afflicted with an unfortunate fluency of tongue, a verbal report may be more interesting and more lengthy than a written one. But it generally happens, that verbal reports end with the 'report'; while in the written report, there is a solid foundation for future action. Let Committees meet, and if they can find nothing to do, let them commit to writing that one important fact!

I shall quote an extract from the minute of first July, on an important matter to be attended to by individual members, and looked after by Presbyteries: "In reference to Statistical Tables, it was unanimously resolved that those Presbyteries who have not sent in returns, be enjoined to forward to the Moderator of Synod the same, made up for the year ending the 1st of June last, on or before the first day of September next. For the future, Presbyteries are enjoined to be more punctual in their return of Statistics."

JAMES MAIR, Synod Clerk.

The following appeal arrived too late for insertion in the March number of the *Record*. The collection was appointed to be made on the 6th March, but as it is known to us, that many congregations have not yet obeyed this injunction of Synod from the non-appearance of any notice in this paper, it is thought advisable for these reasons, and on account of the importance of the subject, to publish Mr. Duncan's appeal even at this late date.

#### INDIA MISSION.

##### ANNUAL GENERAL COLLECTION.

By appointment of the Synod, an Annual General Collection, in aid of the India Mission Scheme of the Church of Scotland, falls to be made on the Sabbath of the 16th of March.

This is the first collection ordered to be made by the Synod for India—a land where spiritual destitution has been exposed to the consideration of the Christian world by the events of the late war. The Scheme for which the collection is ordered, has long been in operation, and has enjoyed the services of zealous men. At present, the demands on the liberality of the members of the Church is greater than at any former period, on account of the employment of several additional laborers. At the conference of the Missionaries of the various churches, lately held in India, some cheering facts were stated, and an urgent call made to all sections of the Protestant Church, to enter on the work with renewed vigor. Our Church thanked God for the cheering intelli-

gence of the 100,000 that had forsaken the religious delusion of that dark land, and sent for the seven of her young men, to aid still further, under the grace of our Master, in the evangelization of the masses that still remain under the hard bondage of ignorance and sin.

She also begs her congregations for increased contributions, that her operations may be both sustained and extended, and doubtless, God who places the zeal within her, will bless her for the very zeal he bestows. There is that scattereth and still increaseth—increaseth by reason of the scattering he makes, and if worked anywhere, it is in missionary enterprise. "Whosoever hath pity on the poor, then lendeth to the Lord," and receives in return even on earth, his hundred-fold, if not of temporal, yet of spiritual mercies.

Our church has increased her earnestness about India, and so have all churches just now. God has turned the eyes of us all towards it, that we might study and endeavor to ameliorate not only its political and social condition, but also its spiritual. India is degraded—fearfully degraded, we have the proof in terrible abundance, in the history of the events that have happened there within the last twelve months, and we are bound from Christian love—Christian sympathy—nay, from very shame and self-defence, we are bound to do what we can for India. Christian love! Christian sympathy! shame! self-defence. Three hundred millions of human beings living and dying in heathen darkness, and we as a Church, send out to dispel that gloom, a band of men by far too few. And whose the fault? Let us ask ourselves individually. Aye, "how much have I done?" That staggers us.

Well, but now we have the opportunity. "What can we do? What does the Church want?"

I. *She wants MEN*—men with a deal of vital Christianity—men who practically know the value of the peace-speaking blood of Jesus—men who burn with love for their fellows—men ready to spend and be spent in their Master's service—Christian men with an orthodox creed and a sound heart. Christian parents, give us your sons. The Lord has need of them—great need of them at the present time. Devote them to His service. Give them the necessary preparation, and with a blessing send them to the vineyard of Him who hath promised that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life," and that "they who turn many to righteousness, shall shine as the stars for ever and ever."

II. *Give us your PRAYERS*.—Without them, all your other gifts are vain, with them the smallest gift is of great value. "Ask, and ye shall receive," is a large invitation, and promise,—one that includes much; and among the rest, as experience has proved, the aid necessary to make all missionary exertions successful. Let the Church then raise its united

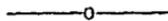
voice, and He has promised to listen and answer. Soon the little cloud will appear, then the sound of rain! Lord! may kingdom come.

III. *We want MONEY*.—The days ofacles have ceased. Our missionaries maintained in life and activity by the use of ordinary means. No messenger from to transport him from his native land to foreign shore. No changing of stones for daily bread. No miraculous gifts of to distribute among the poor. No might have provided for all these things, miracle. But he has not. He has another means, and that is the *liberality of His people*.

Let us test, then, the strength of our Christian love on this. "The Lord needs a of the money he has entrusted to my Shall I—I was about to say, shall I give him, but the question is so horrible, that I refrain from placing it as a temptation to the Christian mind.

No, Christian reader. Give, give liberally. Give cheerfully. The Lord loveth a cheerful giver. *He gave His Son*. Weigh the value of the coin in your possession with that. What a noble pattern of benevolence. *He gives the blessings of life*. You and yours are given a breath, and the place that knows you shall know you no more. *He bestows a blessing of heaven, too*, and yet will you loosen your hold upon His coin. Give it with a prayer, and then wait and see the blessed results.

Parents, let us give our children. Young men, come and let us dedicate ourselves to His service. All of us—let us do what we can, and may God bless our endeavors in the evangelization—and that at no distant day—of the perishing millions of poor, perished India.



#### REPORT OF MISSIONARY SERVICES WITHIN THE BOUNDS OF THE PRESBYTERY OF PORT JACOBS

On Sabbath, the 12th of December, I was appointed by the Presbytery to officiate at Cape John. It was an exceedingly cold day, and on my way thither, I suffered severely. The congregation was, on account of the severity of the weather, very sparse; and no arrangements had been made for catering, and as any arrangements which could then be made would be imperfect, I took the advice of the elders, and returned that evening. On the Sabbath following, I was appointed to officiate at Roger's Hill. The frost was even more intense than on the occasion of my visit to Cape John, and the consequences were the same. The church, for reasons which I cannot explain, is very difficult of being heated, and few people who attended service on that day were under the necessity of crowding as close to the fire as possible, in order to keep themselves warm. Although I had intimated to them, on a former occasion, my desire and

of catechizing within these bounds, I discerned that no steps whatever had been taken towards organizing meetings,—the elders having not even seen each other in an interval of several weeks. At the close of the forenoon service, I addressed the congregation on the subject of the *Missionary Record*, recommending it on account of its extreme cheapness, the valuable information which it will be sure to contain, and the absolute necessity of some periodical in every colonial church.

On Sabbath, the 26th of the same month, I preached in Wallace, at the request of my friend, Mr. Christie, who undertook my duties at River John. On Sabbath, the 2d of January, 1859, I was at Cape John a second time. The weather being less severe than formerly, the congregations were much more numerous. I again spoke on the subject of the *Record*. I mention that the principal, indeed the only objection, which the people here urge against subscribing for that publication, is that having no way-office in their settlement, they are under the necessity either of calling on Pictou for the express purpose of calling at the post-office for their papers and correspondence, or of waiting till some other important business should lead them there,—the distance being so great as to make a serious journey. From this cause, the *Record* was frequently four or five weeks old ere it reached Cape John,—frequently it never arrived at all. To obviate this difficulty, in the meantime, I would suggest that the papers intended for the Cape be entrusted to some person for delivery—a service which I will gladly perform. If this be done, I would venture to promise a largely increased subscription

After service on this occasion, I journeyed towards the extremity of the Cape, over roads rendered exceedingly difficult by snow-drifts. On Monday evening, according to announcement previously made, I held a diet of catechizing in Melville's schoolhouse, at the Cross Roads. The attendance, composed chiefly of the young of both sexes, with a fair sprinkling of adults, was numerous,—the schoolhouse being crowded. The knowledge displayed by the parties present of the Shorter Catechism, and of divine truth generally, was very creditable, and the meeting was in every respect successful. I expressed a hope that a larger gathering would be arranged for the far end of the district, when I next paid a visit.

In conversation with some of the people at the further end of Cape John, the desire on the part of some was intimated of forming a union with the congregation at River John, that village being much nearer to them, and more accessible than their present place of worship. The people of River John have already purchased a site for their proposed meeting-house, and purpose to commence building in spring; I am of the opinion that, were this scheme in part effected, it would materially benefit the parties concerned, and in particular would

tend to the consolidation and strengthening of our interests in River John.

On Sabbath, the 9th of January, I was at St. Mary's. I had almost incredible difficulty in making the journey thither. After I had reached the Blue Mountain, a storm of wind and rain came on, such as has been rarely paralleled in this country, and the rivers and brooks were in consequence flooded to such an extent as to render the roads in many places impassable, if not dangerous. I arrived at the confines of the Garden of Eden late on Saturday night, and early next morning started on horseback, in the expectation of being able to complete my journey in time for the forenoon service. I was disappointed, however; and after floundering through half-frozen rivers and brooks, dismounting occasionally to lead my horse through woods, in which we both frequently sank up to the loins in treacherous snow-pits, and encountering many other perplexing difficulties and delays, I at length arrived at the meeting-house at about one o'clock. The people of St. Mary's, after the storm of the previous week, had abandoned all hopes of seeing me at the time appointed. A few assembled at short notice in the house of Mr. Angus Cameron, and being joined by the major part of the Free Church congregation, which had met and been disappointed of service in consequence of the state of the roads, I had as large a congregation as the house would accommodate. We could not have assembled in the church, for there is no stove there, and the degree of cold was great. I conducted one service. During the week, I was occupied chiefly in visiting the members of the congregation at their houses; and I must here bear testimony to the unaffected kindness of the greeting which I received, and in every respect where the interests of the church are concerned, to the sincerity, loyalty, and enthusiastic devotion of these people of St. Mary's. Considering the smallness of their numbers, and their complete isolation, they have done, and they are still continuing to do, marvels. To one family especially—that of Mr. Angus Cameron—the church in this county owes a deep debt of gratitude. Both individually and collectively that family has been generous and indefatigable in the cause, almost beyond precedent.

On Sabbath, the 16th, the weather being very mild, we were enabled to meet in the church. The congregation was very large, chiefly composed of the younger people of the settlement, who understand English well, and much better than seniors. On the following Monday, a congregational meeting was held at the house of Mr. Angus Cameron, for the purpose of arranging congregational matters for the current year. Various interests and topics were discussed: a measurement of the site and surrounding land generously granted to the church, free, by the proprietors, Messrs. W. M. Clarke and John Cameron, was directed to be made on the following day, with the view to the drawing up of a formal and legal

deed—the affairs of the Lay Association were wound up, and office-bearers appointed for the current year—a list containing subscriptions towards the support of missionary services was filled in with names, and an agent appointed for the *Missionary Record*. On Tuesday, the 18th, I took my departure homewards.

On Sabbath, the 23d, I was at Roger's Hill. It snowed heavily with a high wind all day, and the weather being stormy, the congregation was small. On the 30th, I was at River John. This is a promising mission station. The number of our adherents here, though not large, is considerable, and they appear to be very spirited and enterprising. They have purchased a site for a church, and intend to commence building, if no unforeseen accident should take place, as soon as the weather will permit. In conjunction with the west end of the Cape John settlement, River John will form a very fair congregation, all things considered, both in point of numbers and ability. I announced a diet of catechizing there for my next visit. On the ensuing Sabbath, I was appointed to officiate at Truro, but on the Saturday evening previous, I received, through Mr. William Gordon, intelligence, communicated by telegraph, from Mr. MacKay, of the hotel there, to the effect that the hall, where we are in the habit of meeting, being out of order, in consequence of the late festivities in honor of Mr. Howe, the clergyman appointed to officiate there had better not come. On the 13th of February, I was at Cape John a third time. The congregations at both services were much more numerous than on the two former occasions. On Sabbath, the 20th of the same month, I was at Roger's Hill. The attendance was tolerably good, considering the season of the year. On the Monday following, I held a diet of catechizing at the school-house in the Meadows, which was as largely attended as might be expected, considering that that neighborhood is chiefly composed of adherents of the Free Church, and of other dissenting bodies. The account of my labors and proceedings at River John and Truro respectively, on the 27th of February and 6th of March, must appear in my next report.

THOS. FALLOCH.

#### ERRATA IN THE JANUARY NUMBER.

Page 3, column 1, at foot of page, after the words, "religion of the sword," insert the paragraphs on page 4, column 1, beginning, "as it detracts nothing, &c," and so on, to the second division of the article.

The figure (2) on page 4, column 1, ought to be (3); (1) the Jewish, (2) the Mohammedan, and (3) the Hindoo religions being referred to.

Also, the whole passage on page 3, beginning with the words, "The lower animals can,

in some degree," &c., and ending on page column 1, with the words, "from the tear of symbol to that of spiritual thought," ought to have been printed immediately after and now forms the close of the article.

Also, the article is incomplete, and is unconnected,—except as being one of a series—with that in the February number.

#### HOME MISSIONS AND LAY ASSOCIATIONS.

The various meetings which have lately been held in our churches, are fitted to lead our minds to some reflections upon Home Missions and Lay Associations. It is known that such associations in some form exist in all churches. There is a lay association in the Church of Scotland at home. Though small and different in its constitution from that existing among ourselves, it presents a handsome example every year to the funds of the church. The Methodist body is a combined lay association in which every member is a working member, a member who contributes at a meeting every week, a certain sum for the support of the church, and, with the aid of a most ample organization, uses his utmost exertions for adding to the numbers, increasing the efficiency and augmenting the funds of the denomination that he professes to think the best. As regards their working features, the laymen are the *beau ideal* of a church. If one is desirous of detracting from their praise on the plea of their erroneous doctrinal views, the reply: that it is better to have bad doctrine and a good practice, and great zeal for Christ, than good doctrines and no zeal. None can reply more telling arguments against those erroneous doctrinal views, which we hold and believe to be in accordance with the word of God, than those who hold them, and disgrace themselves by barrenness of effort and indifference. The people will judge of doctrines, not by their words, but by their fruits.

We take the liberty of referring to another lay association, from the constitution and prosperity of which we might learn, if we are disposed, many important lessons. The association to which we refer is the Diocesan Society of the Church of England. This society has originated in the same necessity and for the attainment of the same objects as our Lay and Home Missionary Association. It sprung out of the certain prospect of the aid which clergymen of the Church of England have been receiving from the "Society for Propagation of the Gospel in Foreign Parts," being at first gradually withdrawn, and the church being ultimately thrown upon her own resources. This is a course which churches at home have been and are now pursuing. Dissenters have long opposed this policy, and the Church of England, studying her best interests, husbanding her immense resources for those who are ready

of them, and seeking the best interests of the Colonial Churches themselves, is firmly fixing in the same direction. It cannot be that the Church of Scotland is to any extent withholding her grants. She was so no longer in commencing her Colonial work than the other church, that she suffered irreparable injury, and it may be for this reason that she adheres to the system longer than fairly begun. At any rate, it cannot be that she is to any extent withholding her able aid. On the contrary, she is more liberal than ever, liberal to a degree which exceeds the highest hopes which we dared entertain, and which ought to call forth our warmest gratitude.

Let every one be assured, however, that in British North America, the amount of money conferred upon organized congregations for the support of clergymen, whose services they enjoy, and which they are able to pay much better than they do, will in a few years be small indeed. People at home will discover and express some amazement at the fact, that people in America, which is becoming physically and morally under the influence of luxuries, to which the poor contributes the schemes of the Home-Church are hapless strangers, should be able to afford so many things which they cannot afford, and should yet call upon them to furnish the gospel in the deepest necessity of our race. They will soon say: "We are very sorry that we cannot afford you such a cheap gospel as you would wish. It is high time for you to provide yourselves with money and men. We ought to send our means and missionaries to the battles of the Lord on the broad plains of India, blackened with superstition, among the countless bands of human beings, prostrated under Satan's sway in China and Japan. For India we have paid dear in blood and treasure; other bodies are pushing the field, and we must secure our hold, or we lose all. Upon the poor Chinese, we have inflicted unspeakable wrongs in the desolation of their bodies and their souls by the consumption of opium, which we have supplied and thus sacrificed our religion to the worship of Mammon. We are determined now to retrieve our error, and make up for our unwisdom, and instead of the poisonous drug, let them in ten-fold abundance the bread of life." We imagine that we have seen indications of this day being much nearer than we suppose. We have reason to *prepare* for it, but not to *dread* it; as it by no means seems that it will be a day of calamity. It has been attended not with calamity, but with benefit to other churches; and what is there peculiar in our case, that should make us an exception? If there is not *internal* life enough to maintain existence, no *external* power will sustain it. If there is, we have no fear of destruction through any outward attack.

There is a period in the progress of empires, when it is the duty and privilege of the mother-country to throw her protecting shield

over her children, struggling in the uncultivated wilds, where they are the pioneers of a civilization, which they shall probably never live to contemplate. Reason and experience assure us that without this, colonies would either never be formed, or when formed, be visited with premature ruin. Without this motherly superintendence, the new settlers would sink under the toils of an unaided contest with savage beasts, still more savage men and savage nature. Whereupon, at such a stage, it is the custom for the mother-land to assist her offspring with soldiers to defend them, ships to carry necessaries, money to support good order, and science to develop the natural resources of their country. But there is a time when all this must come to a judicious termination. As an empire is an aggregate of families, it is to be viewed as a family of gigantic proportions. When the members of a family arrive at a certain age, they should be ready to go forth from the parental home, earn their own bread and secure an independence for themselves. Thus will they become a credit and satisfaction to their parents, and bear an honored share in the onward march of a sanctified and refined humanity. If they are not thus thrown upon their own resources, they may *live*; but it will be a miserable, dependent, spirit-consuming life, which may be physically good enough in its way, but will morally and intellectually be worse than death; and when the time of reparation comes, as of necessity it must, it will be marked not with advancement, but decline.

And thus it is with those divinely appointed institutions, called the Churches of Christ. There is a time in their history when the mother-church feels bound to assist her children, who are attempting to plant her banners, set up her institutions and revive her old associations, dear as the Christian alphabet of home, in remote corners of the globe. By early neglect, these revered principles and ancient manners would, without spiritual aid from home, wither and die in the foreign soil—as a sucker would perish if too early and too rudely torn from its parent trunk. It is, indeed, passing strange, how persevering and constant are the efforts which our colonists make to keep alive the cherished attachments and associations of home. But no life however strong, is wholly independent of external circumstances. It is a vigorous tree that, when transplanted, is independent of climate, sun, rain and culture. Who can read the account given in the January number of the *Record* of the comfortless struggles of the Sutherlandshire settlers in the north-west territory, and their patient and discouraging efforts to obtain a minister of their own church, without lamenting that there was *then* no such Colonial Committee as we have *now*, to cast the garment of defence over them and supply them with the bread of life to cheer their hearts amid their manifold calamities? But when the nonage of which we speak, is past, it is an

injury to continue an assistance which is unneeded. It is an injury to the givers, as they are misled and made to believe that they are engaging in a missionary work and doing a vast amount of good, when they are often doing a positive injury. It is a perversion of money and missionaries, who would be of immense service in other parts of the globe. It is taking the bread of the hungry and the famishing, and the wholesome medicine which would carry a blessing to the spiritually dying and the spiritually dead, and giving them to those, who are not hungry except for money, nor thirsty except for an indefinite amount of favors in receiving which they are never weary, nor dying without the gospel, for they have the gospel preached in all styles and with "all the talents" of which they are marvellous critics.

It is for these reasons and many others, that our Lay Association and Home Mission Schemes are so necessary and commendable. By every consideration drawn from the good of our people and the ultimate prosperity of our Church here, as a native product, drawing its support from the soil and not passing an exotic life, dependent upon artificial soil, artificial rain, artificial heat, and foreign hands, we would urge the advancement of these schemes. It is our solemn duty to prepare in time for *absolute self-support*. Let us build well and make firm and symmetrical our arch, before the scaffolding shall be removed, and it shall be left to stem the stormy waters of time, and convey a living freight across their dark and turbid flood, to the "land of Beulah and the company of the shining ones."

As an illustration, we have referred to the Diocesan Society of the Church of England. We have been favored by a brother clergyman of that Church with the *twentieth* Annual Report of the Society. We beg also to refer our readers to an excellent notice of this report in the December number of the *Monthly Record*. It appears that this Society has existed for *twenty* years, and is now a permanent institution in that Church, and in the country. Incorporated by an act of the Province, passed in 1851, it has a legal and civil existence. It is not sectional, but extends over the whole Church, including the weakest portions, and the feeblest congregations, as well as the strongest. The Bishop is President, and all subscribers of 5s. annually, or £10 at one time, are members. The Executive Committee, consists of the President, Secretary, Assistant Secretary, Treasurer, all licensed clergymen, together with one layman from each local Society. There is an annual meeting in Halifax in October. The objects are support of clergymen in poor districts, permanent endowment of the Church, the erection and enlargement of churches, supply of books and tracts, assistance of divinity students, &c. The objects, in brief are wholly of a Home-Missionary nature. The Diocesan Society is simply a vast, thriving and extended Home Mission Scheme. During the last year they have raised £1,687

for general purposes. The names of contribution, and the *amount of every contribution, however small, are printed in the annual Report.*

It is our *duty and privilege* to be animated by the example of other bodies, and to imitate, and, if possible, surpass them in our exertions. We are to provoke each other, not to railing and riot, but to *zeal and good will*. We have no hesitation in saying, that a Lay Association, or if you choose, a Home Missionary Association, should be formed, so as to extend its active operations through every corner of our Church. It should be recognized among our members as a permanent institution, and spread its branches, its fair proportions and its goodly fruit over every congregation and station. There should be a *permanent annual report*, in which appear the names of every contributor, man, woman and child, and the amounts opposite their names. The property of a station is no ground of exemption from collecting or contributing to our schemes. An opportunity ought never be denied to the poorest place. The minister or office-bearer who will be instrumental in doing this, will be the first to suffer. It is both bad morality and bad policy. There is not a single station in the Church of England, poor as many of them are, in which every individual is not called upon to give some mite or other to the Diocesan Society. We see no reason, further, why the association which we desire to see should not be incorporated by act of Parliament. This would give it a permanent character and a civil existence.

We have now three Home Missionary Associations, and as long as this state of matters holds, we must regret the counsels that have given birth to it, we shall have to mourn a protracted feebleness in Home Mission operations, and dread ultimate loss to the Church, from separate interests, in a field which, alas! is so small as to be one and the same. But if the people will have it so, then, let us do our duty in pointing out the right course, we have no more to say on this part of the subject. If, on the other hand, there is a willingness to establish an extensive Home Mission among the people, intelligent people ought to take it up and deal with the matter at once. Will no one make a scheme that will suit all parties, to be taken at next meeting of Synod? One thing is certain, lay-associations, under that or any other name, are the most important enterprises of our Church. We must relieve the Colonial Committee. Here is the best policy, and we must pay our dues. Independence and self-support must not only be inscribed on our banners, but graven on our hearts. Not till then will we flourish, and not till then will we love and revere, with a love worthy the name, our kind ecclesiastical Mother that has rocked our cradle in the hour of our weakness, and will deny us money and men, when we show that we deserve them.

#### WIDOWS' FUND.

Collections already advertised, - - - £30.  
Collections St. James' Church, Charlotte-  
town, P. E. I., per Jas. Anderson, Esq., £7.

Pictou, April 2nd, 1859.

W. GORDON,  
Treas.