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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS GUNNING."—Ps 137, 2, 5.

SERMON,

By the Rev. John Logan, F. R. S. E.

'Redeeming the time.'—COLOSSIANS. IV. 5.

AMONG those who have their time most at their own disposal, there prevails a maxim very different from that which is recommended in the text. The maxim of the world is, to spend time in idleness and folly, or, to speak in their own language, "to kill time" by dissipation and amusement. Life, which appears so short upon the whole, is nevertheless so long in particular parts, that vast numbers of men are overstocked with its days and hours; their time hangs heavy on their hands; they know not how to employ it, or what to make of themselves. As they have no fund of entertainment within, and for that reason no happiness at home, they naturally look out for it abroad. Hence every pastime is greedily sought after, that can banish thought and save them from their own company. Hence places of public entertainment are frequented, parties of pleasure are formed, plans of dissipation are concerted, and amusement, frivolous amusement, becomes the serious occupation of life. Only look around you into the world! Observe what policy and contrivance are continually put in practice by men, for pre-engaging every day in the week for one idleness or another; for doing nothing, or worse than nothing, and that with so much ingenuity and forecast, as scarce to leave an hour upon their hands to reproach them.

Such, my brethren, is the life of what is called the *world*, a repetition of the same childish conceptions, a perpetual round of the same trifling amusements. If you had been

sent on earth to play the fool; if your pilgrimage through life were merely a jaunt of pleasure; if it would be cruel and injurious to awaken you from the delusion. But as you profess to be Christians, and believe this life to be a state of moral discipline and probation for the next, it will be proper and reasonable to warn you of the folly of such a course, and to point out a nobler and a happier path, where at once you may see the world, and may adorn it; where at once you may improve your time, and enjoy life.

In order to this, I shall, in the *first* place, give you some directions for redeeming or improving the time; and, in the *second* place set before you the obligations to the practice of this duty.

We begin with directions for redeeming the time. In the *first* place, treasure up in your memory a store of useful knowledge, as a proper foundation of employment to the mind.

It has been the complaint of discontented men in all ages, that life is a scene of dullness, not worth a wise man's care, where the same things come over and over like a tale that is told, which, however entertaining it may appear when it is new, yet, by frequent repetition, at last becomes tedious and insipid. The consequence of which has been, that many, viewing the picture in this disagreeable light, have been inclined to throw off all serious concern about their duty, to give themselves up to habits of indolence and languor, and to make no other use of their time, but to study how to trifle it away. True it is indeed, that the days of many have thus been spent in vain; that their life has been a bar-

ren circle, within which they have been enchanted, going round and round, ever in motion, but never making any advances. But although many have made life a dull round of insignificant actions, yet no man had ever occasion to make it so. It is indeed so to the bruise, who soon arrive at that pitch of perfection which is allotted to their natures, where they must stop short without a possibility of going farther. Sense, which is their highest power, moves in a narrow sphere; its objects are few in number, and gross in kind and therefore not only come more quickly round, but also grow more insipid at every revolution.

But man is endowed with nobler faculties, and is presented with nobler objects whereon to exercise and employ them.—The contemplation of all divine truth to engage his understanding; the beauties of the natural and moral world to attract and captivate his affections; the power, the wisdom, and the goodness of God, manifested in the works of Creation, of Providence, and of Redemption, to exalt his admiration, and call forth all his praise. What employment can be more worthy of a rational being, or better adapted to the faculties of an immortal spirit, than thus to search out the order, the beauty, and the benevolence of nature; to trace the Everlasting in his works, and to mark the impression of his creating hand, yet recent on a beautiful world? Or if we turn our eyes towards the moral system, to observe a higher order of things, and a greater exertion of Divinity, in adjusting the plan of Providence, in bringing light from darkness, and good from evil, in causing the most unconnected and contrary events co-operate to one great end, and making all to issue in the general good. Here is a noble path for a rational creature to travel in. Whilst day unto day thus teaches wisdom night unto night will increase pleasure. The man who is thus trained up to the admiration of the works of God, and who has tasted the spirit of these sublime enjoyments will not complain of the insignificance and languor of life. These studies will afford an occupation at all hours. They will make your own thoughts an entertainment to you, and open a fountain of happiness at home. They will diffuse somewhat of heaven over the mind; they will introduce you beforehand into the society of angels and blessed spirits above, and already prepare you to bear a part in that beautiful hymn of heaven: "Great and marvellous are thy works, Lord God Almighty: just and true are all thy ways, thou King of Saints."

Secondly, Have some end in view, some object to employ the mind, and call forth its latent powers.

In devising or in executing a plan; in engaging in the whirl of active life, the soul seems to unfold its being, and to enjoy itself. Man is not like the soil on which he lives, which spends its power in exercise, and re-

quires repose, in order to recruit its wasted strength, and prepare it for new exertions. Activity is an essential attribute of mind. Its faculties exist only when they are exercised; it gains a new accession of strength from every new exertion, and the greater acquisitions it makes, it is enabled to make still greater. It is not a brook formed by the shower; it is a living fountain, which is for ever flowing, and yet for ever full. This will account for an observation that we have often occasion to make in life, that none have so little leisure as those who are entirely idle; that none complain so much of the want of time as those who have nothing to do. The fact is they want that energy of soul which is requisite to every exertion, and that habit of activity which applies to every thing. Indolence unmans the faculties; it impairs and debilitates the whole intellectual system. Those who under its influence, become a kind of perpetual sleepers, degrade themselves from the honours of their nature, and are dead while they live. A habit of activity is a most valuable acquisition. He who is possessed of it, is fit for all events, and may be happy in every situation. This habit is only to be acquired by pursuing some great object that may agitate the mind. Think not that your labour may be spent in vain. Nothing is vain that rouses the soul; nothing in vain that keeps the ethereal fire alive and glowing. The prospect of something coming forward; the pleasure and the pride which the mind takes in its own action, beget insensibly that habit of industry which will abide through life.

Thirdly, Set apart fixed and stated hours for the important duties of life.

It is the misfortune of a great part of men, that they have no fixed plan of acting. They live *extempore*. They act at random. They are always led by instantaneous impulse, and are driven to and fro as inclination varies. Their life rolls on through a course of dissipated time, and unconnected years, and appears upon review like the path of a cloud in the air, which leaves no trace behind it. It was the custom of the great Alfred, one of the English kings, to divide the day into three parts, which he measured by the burning of tapers. One part he employed in the cares of the government; another part he dedicated to the cultivation of the liberal arts; the third he devoted to religion. It would be happy for you, my brethren, if in this respect you would imitate such an illustrious example. Let, at least, one part of your time be devoted to the service of God. When the morning ascends from the east, let it be your first care to offer up your earliest thoughts as incense to heaven; to add your praises to the hymns and hosannahs of the angels in light, and spirits of just men made perfect. When the shades of the night fall around you, let it be your constant care to implore the pardoning mercy of God for the past day, and to commit yourselves to the protection of His Provi-

cence who slumbers not nor sleeps. In particular, let this day, which is sacred to the memory of a Saviour's resurrection from the dead; which is a memorial of the full accomplishment of our redemption; let this day be set apart for holy contemplation on the wonders of redeeming love, on the height, and depth, and breadth, and length of the love of Jesus to our race, which passeth all understanding; which prompted him to forego the glories of his divine nature for a time, to take upon him the robe of humanity, to lead a life of sorrows upon earth, and to suffer a cruel and ignominious, and an accursed death. Let us contemplate this amiable and divine love, till we are changed into the same image, and feel within ourselves an earnest and anticipation of that everlasting Sabbath of joy which is reserved for the righteous in the world to come, when time shall be no more.

In the *fourth* place endeavour to distinguish your days by some good deed.

As those who are intent to amass a fortune, attend to small sums; in like manner, if you wish to improve your time, you must take care not to lose a day. Many are the ways and frequent the occasions, which daily present themselves of adding to your true happiness, of improving your natures, and promoting the interests of society. You have all the world before you where to act and the whole of human life as a theatre of virtue. Through the assistance of divine grace, conquer the excess of passion, correct some irregular desire, and obtain a victory over the vices that war against the soul. Let your goodness extend to society, and spread over the land like the light of the morning. Can there be any employment so agreeable to a benevolent mind, and so congenial to the spirit of Christianity as to assuage the boisterous passions, and reconcile the jarring interests of men; to open the eye which prejudice has shut; to charm down the spirit of party, and to unite all your neighbours in one great family of love? Is not the employment godlike; is not the joy divine, to brighten up the face that was overcast with sadness; to wipe the tears from the cheek of sorrow; to turn the voice of mourning into the notes of joy; to make misery and woe vanish before us like darkness before the sun; to refresh with showers of blessings the dry and barren land wherein no water is, and co-operating with a beneficent Providence, to watch for the happiness of the world? Where is there any one so destitute of the gifts of grace, of nature and of fortune, as to have no mite to throw into the public treasury? He who cannot pretend to enlighten or reform the world, may instruct his ignorant, or comfort his afflicted neighbour; he who cannot communicate instruction may give alms. If even these are not in your power, the gate of heaven is ever open; the throne of grace is ever accessible; and by your intercession with God, society may reap more benefit, than from the

bounty of the opulent, or the labours of the learned. It was thus that Job improved his time, as we learn from his affecting complaint, when he reviewed the days of his prosperity: "O that I were as in months past, as in the days when God preserved me; as in the days of my youth, when the candle of the Lord shined upon my head, when the Almighty was yet with me, when my children were about me; when the ear heard me, then it blessed me; when the eye saw me, it gave witness to me; because I delivered the poor that cried, the fatherless, and him that had none to help him. I was eyes to the blind, feet was I to the lame: I was a father to the poor, and the cause which I knew not, I searched out. The stranger did not lodge in street; I opened my doors to the traveller. The loins of the naked blessed me, and were warmed with the fleeces of my flock. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

In the *last* place, Accustom yourselves to frequent self-examination.

Call yourselves to an account at the close of the day. Inquire what you have been doing; whether you have lost a day, or redeemed the time. Have you learned any useful truth? treasure it up in your heart, as a valuable acquisition; make it a principle of action, and bring it into life. Have you done a good deed? then enjoy the self-approving hour, and give thanks unto God for the pleasures of virtue, and the testimony of a good conscience. Have you been led astray by temptation, and overtaken in a fault? repent sincerely of your past transgression; implore the mercy of God, through the merits of Jesus Christ, and resolve, through divine grace, to be more guarded in the time to come. Did we, my brethren, thus make a study of a holy life; were we as much in earnest about improving the soul in piety and virtue, as we are about many trifling concerns, to what high degrees of sanctity might we ascend! How pleasant would it be, at the close of any period of time, to look back on a life, no season of which was spent in vain; to number up the days, the months, the years, that are marked with good deeds; to behold our youth, our manhood, and our age, as so many stages in our journey to the land of Emmanuel? This would inspire us with that peace of God which passeth all understanding. This would cheer the traveller in the decline of his days. His evening would be bright and pleasant, and his sun go down in glory. Life thus spent, would make us triumph in death. Time thus improved, would make us rejoice through all eternity.

I have thus given you some directions for the proper improvement of time.—The second thing proposed was, to set before you the obligations to the practice of this duty; which I shall do by considering, in the *first* place, your nature as men, and, in the *second* place, your expectations as Christians,

In the *first* place, Let us consider our nature as men.

It is a study full of instruction to the curious or the pious mind, to contemplate the appearances in the universe, and trace the laws by which it is governed. All nature is busy and active. Something is ever coming forward in the creation; in the moral world, as well as in the natural, there is a design going on. The great purpose of nature in our system is to diffuse existence; to multiply all the forms of matter and classes of being. Every element is stored with inhabitants. Even the loneliest desert is populous, and putrefaction is pregnant with life. Worlds are enclosed in worlds, and systems of beings going on, that escape the eye of sense.

Such is the plan of Providence in this inferior world. The order established at the first of time is still advancing. The Divine Spirit, who at the beginning moved upon the face of the deep, and turned a chaos into a beautiful world, still continues to move, inform, and actuate the great machine. Nothing in nature is at rest; all is alive, all is in motion in the great system of God. Thou too, O man! art appointed to action. The love of occupation is strongly implanted in thy nature. One way or another, thou must be always employed. Woe to the man who by his own folly is doomed to bear the pains and penalties of idleness; Rest is the void which mind abhors. An idle man is the most miserable of all the creatures of God. He falls upon a thousand schemes to fill up his hours, and rather than want employment, is contented to lie upon the torture of the mind, while the cards are shuffling, or the die is depending. The glory of our nature is founded upon exertions of activity. From the want of them, those in the more affluent stations of life, whose fortune is made at their birth, so often fail in attaining to the higher improvements and honours of their nature. Have you not, on the other hand, seen men, when business roused them from their usual indolence, when great occasion called them forth, discover a spirit to which they were strangers before, and display to the world abilities and virtues which seemed to be bought for the occasion? While there are so many splendid objects to allure the mind, why trust your character to be evolved by accident? why leave your glory in the power of fortune?

This activity is not only the source of our excellence, but also gives rise to our greatest enjoyments. Even the lower class of enjoyments, animal pleasures, are not only consistent with a life of activity, but also derive from it additional sweets. Hours of leisure, suppose hours of employment; they alone will relish the feast, who have felt the fatigues of the chase. But mere animal pleasures are not of themselves objects of a wise or a good man. Unless they are under the direction of taste; unless they have the accompaniments of ele-

gance and grace; unless they promote friendship and social joy; unless they come at proper intervals, and have the additional heightening of being a relief from business, they soon pall upon the appetite, and disgust by repetition. Has sensuality a charm when thy friend is in danger, or thy country calls to arms? Who listens to the voice of the viol, when the trumpet sounds the alarm of battle? When the mind is struck with the grand and sublime of human life, it disdains inferior things, and, kindling with the occasion, rejoices to put forth all its strength. Obstacles in the way only give additional ardour to the pursuit; and the prize appears then the most tempting to the view, when the ascent is arduous, and when the path is marked with blood. Hence that life is chosen where incentives to action abound; hence serious engagements are the preferable objects of pursuit; hence the most animating occasions of life are calls to danger and hardship, not invitations to safety and ease; and hence man himself, in his highest excellence, is found to pine in the lap of repose, and to exult in the midst of alarms that seem to threaten his being. All the faculties of his frame engage him to action: the higher powers of the soul, as well as the softer feelings of the heart, wisdom and magnanimity, as well as pity and tenderness, carry a manifest reference to the arduous career which he has to run, the difficulties with which he is destined to struggle, and the sorrows he is appointed to bear. Happiness to him is an exertion of soul. They know not what they say who cry out, "Let us build tabernacles of rest." They mistake very much the nature of man, and go in quest of felicity to no purpose, who seek for it in what are called the enjoyments of life; who seek for it in a termination of labour, and a period of repose. It is not in the calm scene; it is in the tempest, it is in the whirlwind, it is in the thunder that this Genius resides. When once you have discovered the bias of the mind; when once you have recognised your path in life; when once you have found out the object of the soul, you will bend to it alone; like an eagle when he tasted the blood of his prey, who disdains the objects of his former pursuit, and follows on in his path through the heavens,

Thus have I set before you your obligations as men to make a right use of life, and have shewed you, from the principles of nature alone without having recourse to Christianity, that the excellence and the happiness of man consists in a virtuous course of action, and in making an improvement of time. Let us now, in the *second* place, take in the considerations suggested by the Christian religion, and see what new obligations arise from it to urge us to redeem the time.

It is the doctrine of revelation, then, that the present life is a state of probation for life to come; that we are now training up for an everlasting existence; and that, according to

our works here, we shall be judged in a future world. According therefore as you now sow, hereafter you shall reap. The time is now passing that decides your fate for ever. The hours are at this instant on the wing, upon which eternity depends. In this view, let me exhort you to look back on your past life. Call your former hours to an account. Ask them what report they have carried to Heaven. Is there anything in your life to distinguish it from mere existence? Do you discern anything but shadows in that mirror which remembrance holds up? Is the book of memory one vast blank, or blotted all over? If this be the case,—and I am afraid it is the case with a great part of men.—*what better are ye than the animals of the field or the forest?* Like you, they sleep and they wake; like you, they eat and they drink; like you, they perform the various functions of nature. Alas! my brethren did Almighty God create you after his own image, that you might sink that image to the resemblance of a beast? For what have you done since you came into being, to distinguish yourselves from the brutes that perish? Have you glorified God in all your actions? Have you made your calling and election sure, by a living faith in the Lord Jesus Christ, by repentance from dead works, and by universal purity of heart and life? Have you enriched your mind with the treasures of wisdom? Have you adorned your life with the beauties of holiness? Have you laid up many deeds of piety and charity, as a good foundation against the time to come? Unless you have done these things, you have done nothing. You have been blanks in the universe. You are as if you had never been. You have been fast asleep; nor has your sleep been the less sound, that you have dreamed you were awake.

I now call upon you to arise, or be for ever fallen. It is now high time to awake. Almighty God now calls upon you to finish the work which he hath given you to do. Glory, and honor, and immortality are set before you. Up then and be doing, and the Lord shall be with thee. With such views of your duty, and upon these principles of action, you will never join in the apology which some make for themselves, that the general tenor of their life is innocent, and that at least they have the negative merit to do no harm. Perhaps this account may be true; but let me ask such persons, have you ever considered the parable of the master who called his servants to account? He delivered talents to them, according as he saw fit, with this charge, "Occupy till I come." The servant who received the one talent was negligent and slothful. He wrapt up his talent in a napkin, and hid it in the earth. He thought he did well, if he secured the capital till his Lord's return. But the master received the talent with indignation. He cast the unprofitable servant into utter darkness, and condemned him to weeping, and wailing, and

gnashing of teeth. The poor wretch was neither a thief nor a murderer. He had not wasted his Lord's goods. He had your plea—he had done no harm. But he was found guilty of idleness and sloth; he received the sentence, and was condemned to punishment. That which is the ground of your security, could not save him from condemnation.

But, in good earnest, do you no harm? Is it no harm to wander from the cradle to the grave, in a labyrinth of amusements, either vain or childish? Is it no harm to waste in dissipation and expensive pleasure, that wealth which might have saved an honest family from beggary and want? Is it no harm to squander in one continued round of vanity and folly, those precious hours on which your future happiness depends? If there be harm in human actions, *this is harm*. It is a criminal negligence which will turn the scale of your eternal doom.

To you, my younger friends, this duty recommends itself under the most interesting claims. You are now in that period when time can be improved to the best advantage. With you, every hour of life is precious. The misimprovement of youthful days is more than loss of time. It were of little consequence to throw away a few days from your life; but along with these,—you cut off the substantial improvements, the real joys of maturer age. Figure to yourselves the loss which the year would sustain, if the spring were taken away;—such a loss you sustain. No tears, nor lamentations, nor bitter upbraidings, will ever recall that golden period. The star sets to rise no more; the flood rolls away never to return.

Your own experience, my aged brethren, will urge the instant necessity of redeeming the time. Consider the fate that awaits you soon. A few steps will bring you to the threshold of that house which is appointed for all living. Man that is born of woman is of few days. He cometh forth as a flower, and is cut down; he flieth as a shadow, and continueth not. By the unalterable law of nature all things here hasten to an end. An irresistible rapidity hurries everything to the abyss of eternity; to that awful abyss, to which all things go, and from which nothing returns. The great drama of life is perpetually going on. Age succeeds to age, and generation to generation. Not long ago, our fathers trode the path which their fathers had trodden before them; we have come into their room, and now supply their places. In a little time we must resign to another race, who in their turn also shall pass away, and give place to a new generation. The race of men, said a Jewish writer, is like the leaves of the trees. They come forth in the spring, and clothe the wood with robes of green. In autumn they wither, they fall; the winter wind scatters them on the earth. Another race comes in their season, and clothes the forest again.

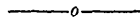
Consider the world, my friends, as you saw

it at first, and as you see it now. You have marked vicissitude and alteration in all human affairs. You have seen changes in almost every department of life. You have seen new ministers at the court, new judges on the bench, and new priests at the altar of the Lord. You have seen different kings upon the throne. You have seen peace and war, and war and peace again. How many of your equals in age have you survived? How many younger than you have you carried to the grave? Year after year hath made a *blank* in the number of your friends. Your own country has incessantly become a *strange* land, and a *new* world hath arisen around you, before you perceived that the old had passed away. The same fate that hath taken away your friends, awaits you. Even now the decree is gone forth. The king of terrors hath received his commission and is now on his way. If you have misemployed your time, that talent which God hath put into your hand; if your life is marked with guilt or folly, how will you answer to your own heart at that awful hour? For, previous to the general doom, Almighty God hath appointed a *day of judgement* to the *bread* of every man. The *last* hour is ordained to pass sentence on all the rest. The actions of your former life will there meet you again. How will you then answer at the bar of your own heart, when the collected crimes of a lengthened life, at *one* view, shall *flash* upon the mind; when the ghosts of your departed hours, of those hours which you have *murdered*, shall rise up in terrible array, and look you in the face? What would you then give for that time which you now throw away? What would a wretch who lies on the bed of agony, extended and groaning, who feels in his heart the poisoned arrow of death; who, looking back on his past life, turns aside from the view; who, looking forward to futurity, discerns no beam of hope to break that utter darkness which overwhelms him; what would he then give for those hours which you now despise, to make his peace with Heaven, and fit him for his passage into the world unknown? Remember, my friends, that this is no imaginary case; it is a case which may soon be your own. Be wise, therefore, while wisdom can avail, and save yourselves from the agony of repenting in bitterness of soul, when all repentance may be in vain:

To sum up all: my friends, the time is short. We are as guests in a strange land, who tarry but one night. We wander up and down in a place of graves. We read the epitaphs upon the tombs of the deceased. We shed a few tears over the ashes of the dead; and, in a little time, we need from our surviving friends the tears we paid to the memory of our friends departed.

Time is precious. The time is now passing that fixes our fate for ever. The hours are, at this instant, on the wing, which carry along with them your eternal happiness or eternal misery.

Time is irrecoverable. The clock is wound up once for all; the hand is advancing, and in a little time, it strikes your last hour.



On the Dignity and Usefulness of the Minister of the Gospel.

It is a prevalent notion now-a-days that the sacred ministry presents no inducements to any one to choose it as a profession. In the first place, it is often affirmed in regard to it, that it fails in conferring a sufficient amount of dignity on those who follow it. The reason of this is evident. These Provinces, like all other countries of a mixed population, swarm with an almost endless variety of religious denominations, and as all the religious tenets held by these different denominations cannot be all equally sound, it is but natural to suppose that their unsoundness will practically manifest itself in the daily walk and conversation of those congregations which adhere to them, and especially in the conduct of those clergymen whose office it is to enforce and inculcate such tenets. It is amazing to what an alarming extent an error in religion may lead astray those who hold it. The Roman Catholic, believing in the infallibility of the Pope, the intercession of the Virgin Mary, and the invocation of Saints, imagines that his eternal interests are fully secured, be his daily conduct whatever it may; the Universalist vainly imagines that God is more merciful than just, and hence will not punish any sinner—applies this tenet as a soothing opiate to his restless conscience, and hushes it to rest, and thus he indulges, without the least remorse, in the greatest wickedness; and the Unitarian, placing no confidence in the advocacy of the Redeemer, and failing to discern the God-like sanctity and purity which characterized all his acts and precepts while on earth, cherishes no desire, as an obligation to Deity, to tread in his footsteps and imitate his divine example—hence his very morality is rotten and rapid. But it may be said that these are somewhat ultra views of the subject under consideration—that the denominations which I have mentioned, are, as it were, on the very outskirts of the field with which we, as aspirants for the ministry of the evangelical Protestant religion, have to do. Well, then, let us come nearer home; let us, as it were, take a teleopic view of the good “Auld Kirk” of Scotland, in the support and propagation of whose religious tenets, many of our devoted forefathers have unhesitatingly bled and died; and shall we find that all her numerous clergy are entirely spotless before the envious and wistful gaze of her various sister denominations? We cannot, we dare not say so. Within her pale, there is, alas! many a cripple; treading her sacred precincts, there are many, many, who would have done more honour to the

world and to themselves to have followed the ploughshare, or to have handled the ponderous sledgehammer of the blacksmith. But it may be asked, "Does this state of things in regard to some of her clergy arise from the fallacy of her creed?" We can answer No. It is a matter of the highest consolation to us, her adherents, to be able to say that we firmly and conscientiously believe that her creed is purer and more scriptural than that of any other Church in christendom. Where, then, say you, lies the flaw? It lies in that moral and intellectual incapacity, in some of her ministers, for the sacred office, which solely arises (that is, the moral incapacity) from a want of divine grace in the heart, and consequently, from want of sufficient stimulus for good in the soul. It is not, then, our Church's fault. A man in whose constitution is deeply rooted the seeds of disease and death, may stand from morning till night in the apothecary's shop, surrounded with medicines of unquestionable healing virtue, and sufficiently adequate, if only partaken of, to eradicate his deadly disease; yet for all, if he obstinately refuses to touch them, he is still a sickly, a dying man. So the religious creed which an individual adopts may, in all its articles, be a very transcript of the Divine Will, and yet, notwithstanding this, such an individual, as daily observation but too clearly testifies, may still be in "the gall of bitterness and in the bond of iniquity." The way is sufficiently laid open before him, his creed is an infallible directory to the haven of celestial bliss; but because he disregards the directions therein laid down, he goes astray—he perishes. Now if there be found among the clergy of our Church, individuals who are not blameless in their outward demeanor, and who are unqualified for the efficient discharge of their sacred duties, the discovery, no doubt, betrays indignity and disgrace; but mark ye, such indignity is not attachable to the sacred profession of the ministry, *but to the unhappy individuals themselves*. Gold is not the less pure and genuine because dross is found skimming over its surface in the heated furnace; so, neither is the sacred office of the ministry less pure and less invested with heavenly dignity, because here and there there may be found holding it men whose lives are not in keeping with the sacred principles which they profess to teach.

But another reason may be assigned for the seeming want of dignity under which the clerical profession appears to labour in our times: it is a want of a requisite amount of education for the sacred office. In order to excel and do honor to any of the learned professions, a large amount of general information is requisite, and especially a large amount of that kind of information which is peculiar to the particular profession which one chooses. The medical practitioner, in order to be successful and eminent in his calling, must be a man well versed in the medical literature of

his day; but he were to fail wretchedly, and bring manifest disgrace upon his profession, if he were found ignorant of the principles of chemistry, or physiology, or anatomy. Now, if the profession of the "Healing Art," whose benefits are chiefly confined within the narrow limits of this present life, demands, in order to its dignity and efficiency, a large amount of general and particular education, oh! much more does that profession to which we aspire, whose blessings are not only designed to sweeten the cup of life, but to minister, also, joy and consolation in the last great struggle, and secure a joyous immortality beyond the tomb. But it is the opinion of certain parties, that a profound classical and scientific information, instead of being conducive to the efficient discharge of the duties of the Holy Ministry, is really adverse to it, and in support of this opinion, they frequently adduce the success of the illiterate fishermen of Galilee in their first evangelistic efforts. Than this, however, nothing can be more absurd. The fishermen of Galilee, to be sure, had eminent success, and all their evangelistic labors were characterized with grand moral dignity; yet, notwithstanding their singular success, I ask, does history justify the remark that any illiterate fishermen, or illiterate mechanics, since their day, had equal success? History is silent on any such statement. The evangelistic success of the illiterate fishermen of Galilee was more miraculous than a matter of any commonplace occurrence. The Redeemer, in the fulness of time, had come, and had himself committed the dissemination of his glorious message not to the Rabbinical doctors of much-boasted learning and philosophy, nor to the vain, self-conceited Pharisees, but to the poorest and most illiterate men of the land; and why? Just that "the excellency of the power," as the apostle expresses it, "may be of God, and not of men;" or because, as the same apostle elsewhere says: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;" and why? "that no flesh should glory in his presence." Our Saviour, then, had a special and a most wise object in view in choosing the poor fishermen of Galilee to transmit and disseminate his gospel. In the first place, he had to prove his own Divinity; for without proving this before the eyes of a sinful and prejudiced generation, his doctrine could not have been believed as divine;—and hence to accomplish this desirable end, he had to produce works indicative of his divinity, for he himself said to the disbelieving Jews: "Though ye believe not me, believe my works; that ye may know and believe that the Father is in me, and I in Him." Now, what work could more visibly bear the stamp of Divinity than the conferring of such power upon these despised, overlooked Galileans, as to enable them to work miracles, cast out devils, and

heal the sick? Not one. But the divinity of the Saviour having been thus long ago established and generally believed in throughout the Christian Church, surely these means which have been then employed for the establishment of this grand point, are now no longer needed;—hence it is but a simple and vicious apology this, to offer in our days, for want of adequate education for the profession of the holy ministry. To run down learning and philosophy, and substitute illiterateness in its place as being only favorable to the dignity and efficiency of the ministry, is but another way of sanctioning that old wretched tenet of the Romish Church, “that ignorance is the mother of devotion.”

No, no, gentlemen, profound learning is necessary for this high, this important office. The proper understanding of the word of God is a thing of paramount importance to the minister of the gospel. Now, the study of those languages in which the word of God had been originally penned, is the very first step in the right direction for the attainment of this great end. Also to prove and illustrate many portions of scripture, recourse must often be had to natural laws, hence a knowledge of the sciences is indispensably requisite. We have a striking confirmation of the truth of this remark in the immortal works of Chalmers, and Hugh Miller. The former bravely and learnedly battled with the hardened and obtuse infidel, and hushed him to inglorious silence, amidst the far distant orbs of heaven; and the latter achieved a no less noble conquest amidst the fossils and deep caverns of the earth. But there are certain individuals, as I have said, who, failing to see any necessity for any classical or philosophical training for the clerical profession, enter into it at once, and as might be expected, at once disgrace it. When assailed by the sneering, but it may be, more learned infidel, and are demanded to give an account of the faith “that is in them,” like so many undisciplined soldiers who never wielded a sword they act to disadvantage, and thus give cause to their elated opponent to suppose that he has gained a complete triumph. The cause of Divine truth is thus often most sadly injured, God is dishonoured, and the dignity of the ministerial office, very materially dimmed. But it is a matter of consolation for us to reflect, that, that Branch of the visible Church to which we belong is in a great measure exempt from this evil. Her members, we think, and at the same time speaking charitably and impartially, can compete in point of learning with those of any Church in the Christian world. She has her standard of education, and that standard must be reached by every one of her ministers before he can be allowed to fill the sacred office at all. Thus, she is at least, (and oh! it is a no small blessing) hedged in from this presumptuous invasion of Reverend ignoramuses, and the part of her dignity, in this respect, is maintained unalter-

able through all periods of her eventful history.

The usefulness of any station or of any profession, is as well tested from the fruit which it yields; or, in other words, from the direct benefits or advantages which society receives from it. Now need I tell you that the Gospel ministry has its fruits in whatever quarter of the globe it can find admittance. History is conclusive on this point. Mark this gradual and majestic march of the Gospel from the very first eras of its history, and follow it in its rapidly widening path over nations up to the present time, and what stupendous works do we not behold! Like a glowing meteor that has its aerial path paved with streaming light in what direction soever of the heavens it darts, the gospel carries its light—a glorious moral illumination, and enlightens (if they only embrace it) all those who sit in the “valley and shadow of death.” Go to India, where Satan has had his seat undisturbed for so many ages, and you can find its fruits there, ripening for an immortal bloom. Go to New Zealand, and the uttermost habitable parts of the wide earth.—where Cannibalism and the most atrocious barbarities have been for ages practiced,—where man has fallen to a most fearful state of degradation and vice, and even there you can see brilliant tropics of the everlasting gospel,—cannibalism is abolished,—the fighting club is laid down,—the deformed and dumb idols, are in a great measure thrown “to the moles and to the bats,”—peace is established, and the intellect, which has been on the very verge of annihilation is being developed—Justice dares raise her head to give every man his due,—schools are established, and one living and true God is alone acknowledged and adored. Nay, look to the now enlightened and far famed island of Great Britain, and consider what it has been in the dark ages of old, when the whole region was but one unbroken forest and marsh land, except where it had been thinly dotted over with the few rude huts of the native Britons, and contrast her condition then to her now prosperous and flourishing aspect, and does not this retrospect emphatically declare the usefulness of the gospel ministry? But the Infidel and mere worldly inclined man will question the validity of such statements will say, that it is entirely through the industry and intellectual training of its people that a country can rise to eminence, and enjoy the comforts and luxuries of civilisation. In this they are partly true, and partly false. It is true that it is in a great measure through the industry and intellectual development of its inhabitants that a country can rise in the scale of civilisation, and secure wealth and social happiness, but I ask when is this industry ever properly displayed, or when is the intellect ever developed and its faculties properly directed, but when Christianity is at the root of the whole, and with its life giving

principles causing the whole to advance and to flourish.' Yes, Great Britain has flourished, and Ireland has flourished, but the foundation stone of all this progress, was laid, little as he thought of it, by that great and intrepid warrior, Julius Cæsar. He, from a various design,—that of gratifying his own pride and ambition, penetrated this island with his victorious army, but God, who can take good out of evil, meant it for good. A way was thus laid open for the introduction of that glorious gospel which was now gaining access into different parts of the Roman empire. The mist of superstition and ignorance was now to give way, druidical worship was to be relinquished, and the beams of the sun of righteousness was then the first time to arise over Britain "with healing under his wings." It is this grand event in British History, I say, that was the starting point towards that intellectual and moral greatness which has ever since so signally distinguished the British nation. And this is the case indeed with *all* nations who are visited with the glad tidings of salvation. It is a fact that must never be overlooked, that the *affections* of a people, *must be in a healthy state*, if their intellect is ever to work powerfully for good. But whence do the affections receive their proper nourishment, but from those heaven-born truths which are scattered over the pages of Revelation? Here alone do we find motives of any value presented for moral progress, and these motives, under the quickening and directive influences of the Holy Spirit, sink into the innermost recesses of the soul, and grow into heavenly principles, and these *principles*, like irresistible impelling forces, drive those in whom they are implanted ever onwards and upwards, and cause them to devote all their physical and intellectual energies to the diffusion of happiness. If firm moral principles do not take possession of the heart, intellect will only work disastrously.

If a fated comet, in the course of its eccentricity in space were to dash against our hoasted planet, and hurl it to atoms, the loss would surely bear no comparison to the loss of a single soul with its wonderful powers and high destiny. This is not the mere dictation of fancy, it is in substance, the language of Scripture; for says he who "spake as never man spake." "What is man profited if he were to gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul." Now the minister of the gospel cannot of himself be said to save this inconceivably precious gem eternal ruin; he is at best but an instrument; but even as such, who can sufficiently value his grand office? Ah! none but the converted and renovated sinner can do so. Look at yonder sensualist! He daily marches forward in the prime of his strength, and has no higher aim than to gratify his appetites. His conscience, being frequently tampered with, is

long ago hushed to silence. He forgets that there is a God above him who has respect to the affairs of men. Full of spirit and healthful vigor, he puts the day of adversity far from him. But hark! in the midst of all his luxurious ease and enjoyment, a deadly disease seats upon his vitals. His pulse now becomes irregular, his breathing difficult. The dainty viands which lately gratified his pallet are brought before him, but they are now distasteful. The physician is called, but his medicines bring no relief. His system shows symptoms of daily prostration and decay. His days are evidently numbered. And now what shall he do! He suddenly wakes in the first time, as from a fearful dream. He looks back upon his past life with horror, and finds it but one continuous scene of sensual indulgence. He looks before him, and finds himself on the very confines of time, with a dark mysterious and awfully uninviting eternity ready to burst upon his view. His sensual companions throng around his dying couch, but they have no comforting words to communicate to him, and after gazing for a little while on his pallid form, they stupidly turn away and leave him. He cries out in the very anguish of his soul, and none in the wide universe seems capable of soothing his departing spirit. But yes! do not despair, there is one, the minister of the Gospel. He hears of his deplorable condition, and with a heart glowing with philanthropy which the spirit of God alone can kindle, he runs to his rescue. He examines his case, tells him not to despair, and reminds of the consoling fact that there is still a balm in Gilead for him, and a mighty physician there, who is both able and willing to fill up his aching void, and that by an application to this physician, even at this late hour, "though his sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." After this admonitory address, he kneels and earnestly intercedes on his behalf at the throne of Grace, and then departs. And now soon, witness the amazing change! The desponding, dying man does apply to the physician of sinners. His efforts are weak; but he who has promised to make his strength perfect in human weakness, strengthens him and administers to him consolation, and thus he is translated from the verge of the bottomless pit to eternal glory. Oh! this is but a faint picture illustrative of the usefulness of the minister of the gospel: still, I trust that the consideration of it may give you some idea of this grand truth. And now I have done. I fear I have already exhausted your patience too much; but if I have, I trust that the importance of my subject, however poorly it may have been handled, may serve as an apology.

And now one word in conclusion; and it is this:—Let us, oh! let us not think lightly or disparagingly of that sacred profession which we have chosen. Let those of us who

have now borne the greater part of the burden and heat of the day in preparing within these walls for this profession, redouble our energy, and pray to God for an out-pouring of his spirit upon us, so that we may be thus fully and efficiently equipped for fighting the battles of the Lord against the mighty; and let you, our dear friends who may have perhaps come up this session for the first time, be firm and courageous. Let nothing daunt you. A period of six years preparation in this place may appear to you somewhat long, and that extensive field of literature and science over which you have to cross during that time, may appear to you almost unsurmountable, still let "Labor vincit omnia" ever be your watch word, and pray to God for support, and fear not but that he for whose service you are preparing yourselves, will strengthen you and enable you to go through all with credit and will this qualify you for being eventually powerful and successful workers in his own vineyard.

JOHN LIVINGSTON.

Queen's College, Nov. 27th, 1857.

FOR THE MONTHLY RECORD.

"Is it well with the Child?"

KINGS.

Is it well with the child? he is lying there,
Like a liv' so pale and still;
His waxen forehead and golden hair,
No dreams of the morning thrill.
Like heavy seals on the glad blue eyes,
His fringed eyelids fall,
And the lips that laughed in their scarlet dyes,
Are dumb to life's joyous call.

Is it well with the child? let his mother speak,
She is kneeling beside his bed,
Raining wild tears on the marble cheek,
Which tells her, her child is dead,
Dead, yet so living—love's fibres start
At the clasp of his little hands.
His sweet voice rings through her bleeding heart,
As with memory alone she stands.

Is it well with the child? wherefore ask her this,
When he lies so dumb and pale,
Deaf to her sorrow, and cold to her kiss,
Mute to her passionate wail?
Her crown of life is a fallen thing,
Her rose is but pallid dust,
Why touch the harp with its broken string,
Or speak of the perished trust.

Is it well with the child? she answered 'tis well,
Through her tears came the soft reply,
As she rose in the strength of a mighty spell,
Which shone in her steadfast eye;
It is well with the child, though not for her,
The stricken and silent one,
Yet she rises above the tempest's stir,
For faith has the triumph won.

Is it well with the child in the Shepherd's land,
Where the pastures are green and fair;
Strange power is given to that little hand,
To lead that mother where
The fold is open by day and night,
Calling the wanderers in,

To mansions filled with Emmanuel's light,
From a world of death and sin.

It is well with the child—she knew it was well,
Death took, but it gave the while
A pledge from the ~~thing~~ invisible, *King*
In the light of that holy smile.

Suffer 't be children to come unto me,
On earth was the Saviour's call,
With a breaking heart she bent the knee,
Christ took and she gave her all.

Yet gave with a patient, willing heart,
The gift which her father lent,
As a gem in that great Crown's glorious part,
Which shines as the firmament.
Those little lips learned the firstborn's song,
Whose music as healing fell;

Is it well with the child? her faith was strong,
She answered through tears, "It is well!"

HALIFAX, SEPTEMBER 5th, 1862. M. J. K

Address by Rev. Mr. Paton.

THE following address delivered at Sydney by the Rev. Mr. Paton—a missionary in the service of the Reformed Presbyterian Church, Scotland—will be read with interest, as giving an account of the progress that has been made in the South Sea Islands. The extract is taken from the *Record of the Presbyterian Church of the Lower Provinces* :—

The Rev. J. G. Paton expressed his cordial thanks for the reception he had met with this evening, and only felt sorry that he was so unworthy of the kindness and approbation evinced towards him by the reverend fathers and brethren he saw around him. His object in appearing before them, as they had been informed, was to plead the cause of the mission with which he was connected, and to give a statement of the work in which, in the providence of God, he had been engaged for a little more than three years. The group of Islands which had been the scene of his labours was called the New Hebrides, rather more than a thousand miles from Sydney, consisting of upwards of thirty islands, with a population of a hundred and fifty thousand and these, with the exception of the inhabitants of one island, living in a state of the utmost depravity and heathen darkness. Fourteen years ago a missionary was sent there. The daily work of these savages then was fighting among themselves and feasting upon human flesh; the women were perfect slaves, having to do all the labour. They were frequently strangled, and infanticide was common. The grossest practices of savage heathen life were indulged in on the island of Aneiteum. It had a population of about three thousand, and these had been led by missionary labour to lay aside their idolatry, their worship of sticks and stones, and to embrace the doctrines of Jesus Christ, and the adoration of the true God. No longer were

they to be found clubbing each other, murdering wives and infants, or revelling in cannibalism. They might now be seen sitting at the feet of Jesus, asking that they might learn from him what to do. As the sun rose in the morning they might be seen approaching the mission schools with little baskets containing those portions of God's word they possessed, and when at the school, they might be seen sitting and meekly asking what God would have them do. Some of those schools he (Mr. Paton) had visited, and had observed children of four or five years, with their mother and her infant, around an aged father, all desiring to be instructed. Not being able to read, the aged frequently sat with the young boys who read aloud to them, the elder ones listening with the gravest attention imaginable. They treasured up and committed to memory that which was read to them. Mr Geddie asked one of the aged men some questions from the Gospel of Matthew. The old man began apparently to read, but he (Mr. Paton) was told that he could not read a letter, and, indeed, when the book was closed he answered just as well as before, having whilst listening to what was read to him by the boys, committed to memory many of the passages, so that when told in what part of the gospel he was to read, he could repeat them from memory. The whole of these people were professed believers in the Lord Jesus Christ, and in their knowledge of the Scriptures would put to the blush many of the professed Christians of our native land. At sunrise their voices might be heard in prayer and praise to Almighty God, and when in the evening they retired to rest, the family assembled and poured forth their hearts to him in fervent devotions.

It was scarcely within the bounds of conception that such a change should have been wrought by missionary labour within fourteen years. When, on visiting some of the schools, he had seen old and young, women and children, pouring forth their voices and their hearts to God in thanksgiving, tears of joy had rolled down his cheeks. The change that had taken place on this island within the last three years, was a hopeful indication of what he expected as the result, in a short period, of the labour of those who worked with the aid of the Holy Spirit. It was, however, but a small island of a large group, and many thousands were still living in a state of savage heathenism, killing and feasting upon their fellow-creatures, bowing down to the most brutish idols, and worshipping even the Evil Spirit, to whom they sacrificed their children, whom they often threw into the boiling springs in a passion. He and the other missionaries had known them to club their children, cook them, and invite their neighbours to feast on them. They had known them to kill more than seven individuals for one feast, to which they invited the whole community. They had been known to seek to drag the missionary to these feasts, and would have succeed-

ed, had they not, in the providence of God, been protected from such a degradation. How seldom was it considered that there were on earth people revelling in the grossest crimes, utterly depraved, and sinking daily into eternal misery, and that, too, within so short a distance from this highly-favored city. But now he had come to appeal to its Christian people for the means wherewith to enable the missionary to pursue his efforts for giving these miserable savages the enjoyment of the gospel as it was in Jesus. If those who now listened to his appeal loved Jesus, the appeal would not be in vain. As they valued those opportunities of eternal salvation conferred upon themselves, in the same degree would they be anxious to use every effort to rescue from misery those who had not the blessing of the gospel among them. Had his hearers seen these wretched heathens as he and his brother missionaries had seen them, they would put forth every effort until they rescued them from their misery. The missionaries could only visit a few of these islands, having but a small vessel, the *John Knox*, of eighteen tons, with which, however, they had managed with difficulty to place native teachers on five islands. On account of the high winds and heavy seas which frequently prevailed in these quarters, this small vessel did not admit of their extending their visits farther. The society had been requested to make arrangements for the *John Williams* on her return from England, to visit these islands. The request was listened to, and instructions were given to carry out this object as far as it was practicable; she was to visit the islands beyond Aneiteum. But that vessel had so much to do that the captain was unable to carry out the wishes of the missionaries. All they could do, therefore, was to bring back the native teachers, and for a time to turn their back upon those perishing heathens; willing as they were to hear of Christ, the missionaries were not able to stretch out a helping hand for the salvation of those wretched beings.

With regard to the *John Williams*, he might remind them how much had been done by the Sabbath school children in England, and Scotland, in purchasing and fitting out that vessel for the missionary service. Even when the directors thought of selling her for want of funds, the Sabbath-school children again come forward to supply the money required for the service of a vessel when it was to be engaged in the work of Jesus Christ. The vessel was not sold, more money being thus obtained than was actually required, the Sabbath-school children having been taught to love Christ, and to desire that the word of God might be carried to the heathens in the South Sea Islands. But as she could not extend the missionary work in the New Hebrides and Loyalty Groups, the missionaries in that quarter unanimously resolved to make an appeal to the children of the Sabbath schools

in: the colonies, believing that they would be willing to afford aid. From America a vessel sailed in the cause of Christ, and the missionaries came to the conclusion that the Sabbath school children of these colonies were able, like the children of America and England, to send forth a vessel on the same glorious errand. They now, therefore, appeal for such aid, not on their own personal behalf, though it filled their heart with gladness to be engaged in carrying the glorious news of salvation to these miserable creatures who were perishing in idolatrous ignorance. They proposed to place native teachers on various islands of the group. The last attempt they made was to locate two native teachers on the side of Tana, opposite to his station. The vessel was taken round the island. There had been many quarrels between the natives and the traders, and when the vessel appeared the natives fled to the bush. Having no boat, the vessel was kept waiting for men to come off; but although they were called, none of them could be tempted on board. The missionaries felt grieved, and when in the evening they retired without success, they poured out their hearts to God that the heathen might be brought from the bush. Next morning they thought they had gained their object when a single canoe came in sight, but it quickly disappeared. Ultimately, however, a canoe appeared, and the man was told not to be afraid, that he was not going to be killed, but that the missionaries had come to tell him about Jehovah. At length the canoe came near, and a string of beads was thrown out and picked up. They then threw a looking-glass, afterwards a piece of cloth. Gradually the canoe came up to the vessel, and the man came on board trembling with terror so as to be almost unable to speak. He was told that they were missionaries, and that there must be no more fighting or eating of men. He said missionary "live here." Having made such statements in English, he (Mr. Paton) said in the native language, that he wished to go on shore, and open up the way for the establishment of two teachers to come and talk with his people. He said his people would kill them. The missionaries told him they loved his people, and said why kill them. They then stepped into the canoe, went on shore, and were met by multitudes of savages, who yelled, raised their clubs, and poised their spears in threatening attitudes. However, when they were somewhat appeased, the native teachers were left among them with a promise that the vessel should return in three weeks. On their return at the appointed time, seven or eight canoes came alongside the vessel, and returning after examining it. The chief gave up his house to the teachers, who remained for twelve months and instructed the people in many things pertaining to the knowledge of Jesus Christ.

On another island, by God's blessing on the labours of three teachers, at the last visit

of the *John Williams* there were twelve of the natives baptized, who sat down with the missionaries at the communion table. There were multitudes of heathens standing round in sad silence, asking themselves, no doubt, what these things meant. It was our intention to place native teachers on all those islands, and have the means of visiting them; for upon all occasions when it was found necessary to send the *John Williams* home to England, the heathen would think and say that the friends of the native teachers had gone home and had deserted them, and the native teachers would be hardly dealt with. Whereas, if we could shew that we cared for them, and often visited them, they would be treated with kindness, and their instructions would be better received by the heathen. We had at present eight native teachers laboring in those islands. We had visited them at their work, and had seen the heathens gathered round them, and listening attentively to the reading of God's word. He might have given them an interesting statement regarding a Karatongan teacher, who was placed last year on the island of Potuna. A severe hurricane visited that island, and the natives were reduced to great extremities for want of food; and on afterwards visiting the island, he asked the native teacher what he had done under the circumstances for support. His reply was, that he loved God, and that God loved him and had provided for him; and on being asked how God had provided for him, he stated that when all his food was gone, and he was very hungry, he sat down and prayed to God, and asked him if he was to die of hunger? Having prayed, he observed some pigs passing by, and following them to the bush, saw them tearing up the native roots, when it occurred to him, that if the pigs could be nourished by the roots, he and his wife could be nourished by them too; he accordingly did collect them and fed upon them. Were not the men who would submit to such hardships in the cause of the Saviour, worthy of our support and of our confidence as Christians? And were not such men calculated, in the providence of God, to do good to those heathens amongst whom they have been placed? Yes. These men were grateful to the missionaries for all they had taught them; and already there was scarcely an island in those parts, upon which some of those missionaries had not sealed their testimony with their blood and had fallen martyrs to the cause in which they were embarked. We wanted, then, to take the native teachers to all these islands; and from the kind encouragement we had met with, and from the friendly Christian feeling that had been manifested in this large city, by all the children of God with whom we had come into contact, we had grounds for confidence that our appeal would not be unanswered. He hoped that he would not be sent back to those dark heathens to tell them that he had made an appeal to the

Christian community in Sydney, but that they would not supply the vessel that was required. He hoped that such a vessel would be obtained, and that it would, in God's providence, be the means of extending the cause of Christ and of bringing thousands of these benighted heathens to a knowledge of the truth. He still further hoped that the Christians of Sydney, would give him, and his fellow-labourers an interest in their prayers. We might have your contributions, but these might come short of meeting the desired object, but if earnest prayers were sent forth, it would move that Arm that moved the universe.

Allusion had been made by one of his reverend brethren to the dangers he had experienced; but for that mention he would not have referred to them, as he had not come here for that purpose, but as they had been introduced, he was bound to say something about them. He had witnessed heathenism in the New Hebrides Islands in its most degraded form. When first he went amongst the heathen, fights occurred daily in which lives were lost. On every hand human blood flowed, and human victims were sacrificed almost every day. Seven of these battles were fought around the mission-house. He always went among them to try and put a stop to these quarrels, and always with much fear, and prayed that God would bless his efforts; and the result of his interference often was the laying aside of the murderous weapons. The last heathen fight that was fought on Tana, before the outbreak which caused the missionaries to leave, was fought in front of the mission-house. At day-break on that morning, the savage war cry awoke him.—Springing to his feet, he rushed in the midst of the combatants, the clubs and spears falling in all directions, and besought them with tears to go away. At length the company on one side sat down, and listened with silence to what he had to say. Presently, one of the chiefs took up his cause and repeated every word he had said, enforcing his speech by appropriate gestures, and appealing to the combatants to put away their clubs and spears. Such an influence as that was not gained in a day.

Mr. Paton concluded by giving a graphic account of his recent escape from Tana, and of the almost miraculous manner in which he had been preserved.

The Cardross Case.

WE should be glad to leave this case and its results to those immediately concerned, were they equally disposed to accord to us, the same non-intrusive privilege. But when we are represented as having employed McMillan as our agent, to their sad annoyance, and when he is said to have hopelessly lost his pleas, to our great disappointment, truth

and self-vindication forbid silence. At the same time, we would observe, that were we to reply to the many unworthy and gratuitous accusations, which are brought against us by the same parties, we could find little time for more agreeable work. Let us take this case of universal notoriety, as an instance of their unscrupulousness.

What could be more at variance with the dictates of common sense, than that we, as a church should make use of McMillan in any way. He did not prove himself so dignified and estimable a character, when employed in the colonies, to do the work of that Church of which he still claims right of membership: and on his return to Scotland, his account of the state of our church here, interspersed with his low wit and abuse, excited bursts of applause and manifest satisfaction. While hearing how his grossly colored tale was received by his employers, it occurred to us:—“What a sad want of Christian principle in speaker and hearers? Were the report true or false, one spark of Christian spirit must have produced sadness and not mirth. Do these represent the men who lay claim to all the Christian principle of Scotland? You have sadly mistaken your spirit. You are doubtless preparing yourselves for divine chastisements.” We have therefore from first viewed this case, and the troubles, into which pursuer and defenders are involved, the beginnings of retributive justice. While then we would have our hands clean, from the use of such agencies, we advise those who employed one so capable of sowing the seeds of strife and disunion in these colonies, to confess penitently in the presence of the Prince of Peace, that they have grievously erred, and to manifest their sincerity, by cultivating charity and good-will, as the only way by which they can hope to escape the frown, and secure the favour and approbation of heaven.

He is also said to have hopelessly lost his case, and in consequence, he is represented as an exhibition of “shame and wretchedness on the world.” We do not know whether to pity most, the dishonesty or exultation manifested over the assumed prostration of a poor man. Whereas, in fact, the only thing that would seem to indicate a defeat, is clearly stated by one of the judges—“his want of means.” And is it not a very disreputable victory for any large body, more especially an ecclesiastical body, to put down one claiming rights of fellowship, simply because he has not means to vindicate himself. Such a position has never, we believe, been before lauded as a victory in Britain. We are assured, however, that his counsel has determined to take up his case anew, and in doing so, they are vindicating not the character of this man, but of all Britain. It were indeed, a lasting disgrace on her records, in the present aspect of the case, were this not done. And we might wonder, had not his counsel so determined. For their past success in his behalf.

has been everything but complete victory, and it has been the most complete humiliation of every position assumed by the defendants.

Every principle of public importance has been settled against them. The Free Church was constrained, in the first instance, to satisfy production; in the second, their pleas on the incompetency of a civil court to reduce the sentence of ecclesiastical courts, and the purely spiritual character of the sentence and its consequences, were all set aside, and the courts of every dissenting communion, placed in the same position, in relation to the law as that of any civil association. All these points have been decided, and the competency of the pursuer's pleas fully established. And one of the two judges who dismisses the case in its present hearing, states, that the defenders are chargeable with the mass of litigation which retarded the case coming up on its own merits—they, for years, struggled to preclude the court from entering upon the merits of their claims, on a strange misapprehension of the nature and object of the action.²⁹ Besides not one of the judges has once hinted that the defender was likely to sustain a defeat.

The only triumph which the pursuers have really gained, is, that they have no legal footing in the civil courts, by itself as a Church, or when represented by its judicatories. Surely this is a very negative and truly humiliating one. The only point that has been decided against McMillan by his judges,—the third dissenting,—was, that he did not pursue the proper party—that instead of pursuing the General Assembly of the Free Church, through their office-bearers, moderator, and clerks, he ought to have pursued any member of the majority of the court, who voted for his suspension and deposition. The dissenting Judge discerns, that in as much as it would appear that the Free Church had adopted the whole constitution and practice of the Church of Scotland, including the rules for suing and being sued for, the action has been raised against the proper parties. But is not this seeming defeat a real victory? Does not the decision of all the judges clearly imply, that there was a party against whom it was competent for him to raise an action.

Space does not admit, nor do we desire, to enter at length into the merits of this case. We cannot, however, but express our conviction, that the conduct of the leaders in the Free Church, in this case, had been tyrannical in the outset—to an extent unknown in any Protestant association, and very undignified and inconsistent throughout the whole course of procedure. While the Pursuer's case is pending before the Church court, it is heard somewhere, that he appealed in self-defence to the civil tribunal—that he has taken a course which many of his ecclesiastical judges had done before the secession, and they have all done since in this case, and what an inspired apostle had done long before. For this imaginary crime, he is summoned before

their bar. He is asked a simple question. He is debarred one word of explanation. And by doing so he is honest enough to give a truthful answer, he is at once deprived of all ecclesiastical privileges, and consequently of civil rights. For this assumed crime, he is dealt with in greater severity than for acts of immorality.

What does the Pursuer complain of? His alleged grievance is, that he had not been tried by the compact or constitution of his own Church. And do not all conceivable equities justify his complaint? Had they unanimously regarded him as the most abject of characters, justice required that he should be judged by the laws of their mutual constitution. But he was defended by a considerable minority in the inferior courts. Surely, then, sympathy must be on his side until he is tried in the higher court by the rules of their own association. Had he been so tried, they might easily have unfolded the manner and grounds of their procedure. At the same time, to submit a fair scrutiny of the case is simply to imitate Papists everywhere. In the face of such oppression and over-bearing conduct, the civil court has a right to protect the civil and also the ecclesiastical rights of the oppressed, until ecclesiastical associations assume and assert a position of Quakerism, or of some more attenuated form of Spiritualism.

In some respects the features of this case resemble the troubles brought upon the Church before the late secession. Previous to this sad event, there had been repeated violations of an acknowledged compact with the State, in dealing with matters involving the civil losses of individuals. Had they avoided transgressing the defined laws of the constitution, all civil interference and consequent expenses would have been avoided; or, whenever the Church discovered that there had been a violation of the constitution by them, had they then admitted their error and retraced their steps, they would have escaped all the subsequent troubles and expenses, and consequent great schism. Had the Free Church, in the case of Mr. McMillan or any similar case, deposed him in accordance with the constitution of their Church, and in doing so deprived him of civil emoluments, it remains yet to be shown, whether, even then, they are not liable to be prosecuted for the recovery of damages. It does not appear to us, that a body not recognized by the State, can have that power to deal with its members, so as to inflict civil consequences, that a State Church actually possesses. At any rate, it does appear most preposterous and very unsafe, to allow any association—ecclesiastical or any other, to exercise the power of summoning an individual of their party into their presence, and inflict penal sentence on him, while neither chargeable with an act of violence nor encroachment on any person whatever, but merely for having adopted le-

gitimate means of defence. Forbid that we should have fallen on such times, that the British constitution could wink at such procedure. We should dread being associated with any body within the realm, were there even one precedent of such tyranny permissible.

The most prominent difference between the Church of Scotland, as established by law, and the Free Church, with regard to the civil power, may be briefly stated as follows:—the former has the most unfettered control over all spiritual matters, and also over all her ecclesiastical and civil rights and interests, so that appeal is utterly fruitless, while these rights are exercised within her recognized constitution. The latter may possibly exercise discipline, while they do not involve civil losses and civil consequences in their decisions; if so, there may be an appeal therefrom. The present case has so far unfolded their real position as to shew that they cannot avoid the review and scrutiny of the civil authorities. The closing up of this case will likely prove, whether the Free Church may, even when acting within their constitution, exercise jurisdiction incurring civil consequences without incurring civil penalties. Should the Free Church find that they are thus hampered, their only recourse will be, as was contemplated, we believe, since the case has been pending, to apply to the civil court for certain powers in self-defence. We cannot see why this should not be done by those who went to the civil courts before the secession, and declared that they would have been satisfied with alleged concessions. Nor can we discover any reason why this case has not been tried long ago, on its own merits, only lest their own weakness should be seen, and lest they must admit that they were fallible in their decisions.

The conclusions already arrived at are very important for voluntary and self-constituted associations. It shields individual members in the minority, from incurring responsibilities, whereas the hearings of the case indicate, that under the British crown, no individual need fear obtaining redress from the oppressive acts of anybody, whether civil or ecclesiastical—that no spiritual assumptions shall screen any combination, from the necessity of producing the grounds on which they proceed. This is important for all existing and future self-constituted bodies; and very necessary too, for an association may yet arise, with pretensions much more dangerous than the Free Church, and refuse to subject their decisions to review.

The Church of Scotland has no occasion to have her position defined, or to inquire, who are the proper parties from whom to seek redress. In this she has reason to rejoice. From this position she does not seek to retreat. She does not shun to show the grounds on which she proceeds or to afford open trial to all, even the humblest. Nor need the Church of Scotland fear to produce the re-

sults of her decisions, or a review of her deliverances. No human power can interfere with her decisions in Church matters, while she acts with due regard to her constitution. Whoever does not wilfully close his eyes to facts, may have learned the falsity of the oft-repeated assertion, that the civil court can exercise pressure or control over the decisions of our Church. No Church could act with greater power, and at the same time with greater safety to all concerned. The independence of our Church courts was clearly and fully admitted and declared by the five civil and supreme judges in the case of Dr. Lochart, of Fraserborough, the first case that came up after the late secession—when they declared, that there was no Church superior to the Church of Scotland in ecclesiastical matters, and they further declared that the Church of Scotland might err in judgment and deal with undue severity with one or more of her members, but they must notwithstanding submit. The civil court could not set aside, or reduce her sentence. This has been amply confirmed in practice since then.

Our matured conviction is, that the defenders in this case shall be necessitated yet,—as they have been constrained to satisfy production before the civil courts to go also for civil privileges as a Church, ere they can enjoy like freedom, much more, ere they can exercise like power and authority with the Church of Scotland.

THE CHURCH IN NOVA SCOTIA.

ST. ANDREW'S CHURCH,
Pictou, Sept. 3, 1862.

Which time and place the Presbytery of Pictou met according to adjournment, and was constituted. Sederunt—Rev. D. McCurdy, Moderator; Messrs. Herdman, Pollok, McKay, McGregor, McMillan, and Sinclair, ministers; Messrs. Holmes, McKay, Fraser, Grant, Sutherland, McKenzie, Ross, Fleming, and McGregor, elders; and Mr. Christie, Clerk.

Inter Alia,

The minutes of last ordinary meeting, and of meetings by leave of the Synod, and of meeting at the induction of Mr. Sinclair, were read, and, after corrections, sustained.

The Rev. George M. Grant, Missionary from P. E. Island, being present, was requested to sit and deliberate with the court.

The Rev. Simon McGregor was unanimously chosen Moderator for the current year, and the thanks of the Presbytery accorded to the Rev. Daniel McCurdy, the retiring Moderator, for his courteous conduct while in the chair.

Elders present produced their commissions, which were read and sustained, and their names ordered to be added to the roll.

It was moved by John McKay, Esq., se-

conded by Mr. Herdman, and unanimously agreed to, that a deputation, consisting of Messrs. McKay, Pollok, and McGregor, be sent to the island of Cape Breton during the month of October—their visit to extend to four weeks. The pulpits of the members of the deputation to be supplied during their absence on the following Sabbaths:—

New Glasgow, Oct. 5—Mr. Christie; Oct. 19—Mr. Herdman.

East River, Oct. 12—Mr. Sinclair; Oct. 26—Mr. Christie.

Gairloch, &c., Sept. 28—Mr. McCurdy; Oct. 19—Mr. McMillan.

Received the following sums as salary to Presbytery Clerk:—From Kirk-session of New Glasgow, £1; Picton, £1; East and West Branch East River, £1; Wallace, £1; West Branch River John, 10s.; Gairloch and Saltsprings, Roger's Hill, McLellan's Mountain, Barney's River, and Earltown, have not contributed.

It was moved, seconded, and unanimously agreed to, that a renewed application be made to the Colonial Committee of the Church of Scotland for three missionaries to be sent out without delay—the application to be made through the Moderator and Clerk.

Annual Presbyterial visitation of congregations, it was moved, seconded, and unanimously agreed to, that the matter be deferred until next meeting.

Mr. Christie asked leave of absence for three months, which was granted.

Mr. Sinclair was appointed to supply the pulpit of McLellan's Mountain on Sabbath the 16th November, and Mr. McMillan on Sabbath, December 14th.

Messrs. John Goodwill and John Gordon were examined previously to their proceeding to Queen's College, Canada, to prosecute their studies in the Divinity Hall, and the Clerk instructed to furnish them with the usual certificate.

Adjourned to meet in St. Andrew's Church, Picton, on the first Wednesday in December, at 11 o'clock in the forenoon.

Closed with prayer.

JAMES CHRISTIE,
Presbytery Clerk.

ST. JAMES' CHURCH,
Charlottetown, Aug. 27, 1862.

WHICH time and place the Presbytery of Prince Edward's Island met, according to appointment and was constituted. Sederant—Rev. Thos. Duncan, Moderator; Rev. G. M. Grant, Minister; The Hon. Colonel Gray, and Professor Inglis, L. L. D., Elders.

The minutes of last ordinary meeting were read and approved. Mr. Duncan reported that he had fulfilled the appointments given to him, with one exception—in which he had failed to implement, on account of absence from the Island. The Presbytery enjoined him to supply Dog River on the last Sabbath of September, and expressed regret that so

little could be done for the spiritual distitution of vacant stations until the arrival of another missionary.

Commissions for the ensuing year on behalf of the following Elders were laid on the table:—The hon. Colonel Gray to represent the Session of St. James' Church, Charlottetown; Allan McDougal, Esq., from St. David's Georgetown; and Isaac Thompson, Esq., from St. Columba's, St. Peter's Road.

Mr. Alexander Nicholson, and Mr. Robert Shaw, students, having appeared before the Presbytery, it was intimated to them that the committee of Synod upon "the Young Men's Scheme" had consented to receive them to participate in the benefits of the fund on the usual understanding, that at the close of their curriculum they return to labour within the bounds of the Synod. Mr. Nicholson craved permission to delay going to Scotland for another year, on account of having obtained a situation, in attending to which, he could also prosecute his studies. The Presbytery granted the request, and empowered the Clerk to make the necessary arrangements for Mr. Shaw's passage. Colonel Gray having then counselled, the young men with reference to the work in which they would be engaged, the Moderator commended them in prayer to the good keeping of the Great Head of the Church.

The Presbytery adjourned, to meet again in St. James' Church, Charlottetown, on the first Wednesday of December at 3 o'clock. Closed with prayer.

G. M. GRANT, Pres. Clerk.

Tables of Statistics.

IN the following pages, our readers will find some Statistics of our Church, which we trust they will look over with care. They are somewhat more full and perhaps make a greater approach to accuracy than those published 4 years ago. Still the returns can only be looked upon as an approximation to what it is so desirable to attain—a full and accurate tabular statement of the condition of our Church in three of the Lower Provinces. The returns, so far as made, we believe to be as accurate and reliable as any documents of a similar nature. It cannot be expected however, that they should exhibit any thing like an accurate return of the numerical strength of our body throughout the whole extent of the Provinces. We have adherents in every district almost of Nova Scotia, but organised congregations in only four out of the eighteen counties. We trust that this unfortunate state of things will not continue and that before other four years have elapsed, many stations now unavoidably vacant will be usefully occupied. We had intended to present something like an analysis of these tables, but every reader who take an interest in our Church can do that to more effect, and with more satisfaction by doing the work for himself.

Statistical and Financial Returns of the Synod of Nova Scotia in connexion with the Church of Scotland, for the year 1861-2.

	1—No. of Bible Classes	2—How attended?	1—No. of Prayer-meet'gs	3—How attended?	4—Church incorporated?	5—No. of Trustees?	6—Building in a finished state?	7—Church accommodation?	8—Building secured to Church of Scotland?	9—Stipend promised?	10—Stipend paid?	11—How raised?	12—No. of Families?	13—Have you regular business meetings?	14—Additional sittings during the year?	15—Diminution of sittings?	16—Manse and Glebe?
11	20	1—well attended	1 in church	100	yes	4 yes	1500 yes	700 yes	£175	£175	subscription	292 yes	no seat letting, yes	no seat letting, yes	no seat letting, yes	Manse and Glebe?	
21	well attended	1—well attended	1—weekly	200	yes	7 yes	1000 no	700 no	200	200	new rents	150 yes	no seat letting, none—1	no seat letting, none—1	no seat letting, none—1	Manse and garden	
3	no register	occasionally	occasionally	75	yes	6 yes	320 yes	750 yes	75	75	subscription	71 yes	no seat letting, none—none	no seat letting, none—none	no seat letting, none—none	Manse and garden	
4	no register	50	50	150	yes	4 yes	450 yes	1500 yes	150	150	subscription	110 yes	no seat letting, no	no seat letting, no	no seat letting, no	Manse and garden	
5	no register	1—36	1—36	160	no	3 yes	450 yes	1600 yes	160	160	subscription	91 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
6	no register	weekly—50	weekly—50	170	yes	5 yes	600 yes	1700 yes	170	170	subscription	£33 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
7	no register	yes	yes	200	yes	5 yes	750 no	2000 yes	200	200	new rents	180 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
8	no register	3—80 each	3—80 each	225	yes	8 yes	650 yes	2250 yes	225	225	p. rents and collections	62 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
9	no register	1 fortnightly—20	1 fortnightly—20	100	no	4 yes	700 yes	1000 yes	100	100	p. rents and collections	120 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
10	no register	2—monthly	2—monthly	100	no	yes	350 yes	1000 yes	100	100	voluntary subscription	86 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
11	no register	4—unequal	4—unequal	225	yes	13 no	700 yes	2250 yes	225	225	subscription	78 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
12	no register	union—monthly	union—monthly	250	yes	5 yes	750 yes	2500 yes	250	250	new rents	270 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
13	no register	2—80	2—80	100	yes	6 yes	1200 yes	1000 yes	100	100	subscription and p. rents	150 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
14	no register	1—80	1—80	30	no	5 no	200 yes	300 yes	30	30	assessment	228 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
15	no register	monthly—40	monthly—40	40	yes	5 yes	325 yes	400 yes	40	40	voluntary subscription	50 no	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
16	no register	monthly—35	monthly—35	100	no	yes	750 yes	1000 yes	100	100	voluntary subscription	56 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
17	no register	monthly—45	monthly—45	100	no	yes	850 yes	1000 yes	100	100	voluntary subscription	114 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
18	no register	1—not reg'y.—90	1—not reg'y.—90	75	yes	8 yes	300 yes	750 yes	75	75	part voluntary subscription	152 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
19	no register	1—not reg'y.—70	1—not reg'y.—70	75	yes	6 yes	300 yes	750 yes	75	75	part voluntary subscription	80 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
20	no register	12	12	60	yes	5 yes	500 yes	600 yes	60	60	in full voluntary subscription	40 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
21	no register	35	35	250	no	no	250 yes	250 yes	25	25	in full voluntary subscription	25 yes	no seat letting, none	no seat letting, none	no seat letting, none	Manse and garden	
22	no register				no	no											yes, at W. B. in building
23	no register				no	no											
24	no register				no	no											
25	no register				no	no											
26	no register				no	no											
27	no register				no	no											

*Isl. of N.S.

Cape Breton Mission.

GRAND RIVER.

If the missionary in Cape Breton be not a happy and useful man, the blame will be very much his own: whilst he breathes the purest air under heaven, beholds the finest scenery in the world, and meets with kindness and respect wherever he goes.

The great drawback here, is the state of the roads in the back settlements; for which "our members" are responsible, who deserve to be brought to task for it. Otherwise you will have little to complain of; even there, now, you will get sugar in your tea, and a large feather-bed to rest your weary limbs on till eight o'clock in the morning, if you like. Then, after breakfast and family-worship, it is easy creeping from the house to the large barn, and there preaching to a crowd of people, as comfortably and effectively as if you were in a Church, even though it were consecrated. But the roads are all but impassable, and the conduct of members, in the case, is intolerable, scandalous, and cruel in the extreme. For instance, lately at Framboise, a settlement on the south-east shore of the Island, the men came up to meeting at Archibald McDumids, all blown and carrying their hats in their hands, the strapping young women with their hoops, could hardly get over the mud, and through the bushes at all, and some old people had to turn back, with tears in their eyes, after having come part of the way. It is long since I have said, there is no trusting any political party more than another. Part of the way here—for it is no road—for a distance of six miles, from Grand River, on to Framboise, is as rough and dangerous, though not so steep, as any I have ever met with, even in Cape North.

The principal colony here is Grand River, as it is called. This river is neither grand nor great, and must have derived its present title from the absence of any other river deserving the name, in this low, hard-featured section of the Island. It has however, a nice little fall hid amid the bushes near the head. Fringed with alder on its banks, and covered with spruce, in the back ground, this unpretending stream, issuing from Loch Lomond, ten miles into the interior, (like some men, who even do not make a little noise in the world,) without a murmur, quietly glides into the sea. Here again, the title bestowed on this lake is complimentary rather than appropriate; given it by some Bluenose, who it is likely, had never seen a lake in this life, save this same one. Here we have no Ben Lomond, nor any other Ben or hill, as an appendage in the case; but the lake itself, which is twelve miles in circumference, indented by numerous little head-lands, and dotted with several small islands, presents from different points of view, a fine appearance; and is an absolute relief to the traveller, emerging from the dark woods and rugged roads, as this

new scene, surrounded by the habitations of men, suddenly opens on his oppressed vision.

Here the soil is stiff and stony, but not so sterile, but that, from its quality of retaining the moisture, it generally produces good crops of oats and Scotch grass: and is a fit emblem of the renewed soul which retains the moisture from above. The inhabitants are industrious, and though poor, they are sober, which keeps them out of debt. You see no great farms here, but then you hear no drunken frolics, and meet with no idlers; and though, as in every poor country, the young men are driven to seek their fortunes far away by sea and land, in California and Oregon, they return with, at least, more knowledge of the world; and enjoy more their quiet homes during the rest of their lives. Of course, there is a sprinkling of devout people over the district. Meantime, however, it would take a Brainerd, or the Apostle Paul, to bring the whole community under a spiritual cultivation; of which, mayhap, more hereafter. This is an overgrown congregation entirely, and beyond all bounds,—numbering three hundred families, spread and scattered over a territory of twenty miles by fifteen, including the River, the Lake, Framboise, L'ardoise, Larchiveque, and other smaller settlements and hamlet, some, like the above, with French crabbed names.

There are two churches here, an upper and lower, the resident clergyman, who is a gentleman of education and refinement, is most liked at the lower Church: which is the more aristocratic looking one of the two. At the upper Church, a degree of dissatisfaction is felt with matters on measures of late; and a disposition is manifested on the part of the people there, and at Framboise, and elsewhere within the bounds, to adhere to the Church of Scotland, rather than any other, under these circumstances. And thus the matter stands.

The distance from this to Grand River is one hundred miles. but such was the hearty welcome I received there, and the kind attentions continued to me till I left the place, by these warm-hearted people, that, did time permit, nothing would yield me greater satisfaction than again giving them an early visit.

JOHN GUNN.

Soiree at West Carriboo, Pictou.

QUITE a successful soiree took place last month in this division of the Pictou congregation. The object was a very laudable one—to raise some money for repairing the school-house in that district. Much of the success is due to the efforts made by Mr. Ferguson, who superintended the whole management, and in whose commodious barn the meeting took place. The people of the district, almost without exception, contributed handsomely, and after paying all expenses, a surplus of between 3 and 4 pounds remained to carry out the intended object.

Picnic in connection with St. Andrew's Church Sabbath School, Pictou.

THE children belonging to the above school, about 120 in number, were treated by their teachers, and some other members of the Church, to one of those delightful treats, which juveniles so much enjoy and appreciate. Everything was provided in the greatest abundance. The fare was excellent, and the grounds of Peter Crerier, Esq., kindly given up for the day, were sufficiently inviting. Unfortunately the afternoon was a continuous pour, but though droukit a little, the young folks were immensely pleased, and grateful for the kindness of their pastor and teachers, and many other friends. We trust that next time the weather will be more propitious.

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Man and the Monkey.

WE were lately favoured with the sight of a travelling menagerie, at least, there was a collection of serpents of different kinds, and a chimpanzee or manlike monkey. This latter was said to possess $\frac{3}{4}$ parts of the human, and $\frac{1}{4}$ of the brute; a creature between 2 and 3 feet high, and 7 or 8 months' old, and a native of the West Coast of Africa. This oddity would go on all fours or stand erect, climb a rope or shake hands with visitors. It had four hands, for its feet closely resembled hands, and a body so perfectly formed, and so human-like in its attitudes, as to impress some with the notion, which its exhibitors evidently wanted to form, that it was a miniature of man, or that man was a development of the monkey. One visitor was so much taken with it, as to enquire whether it had ever worn a moustache, evidently curious to know whether that was the natural appendage of man, and therefore proper for him to sport. In short, it failed not to beget the notion that there was a regular descent from man to the inferior creation, and that the chimpanzee is a link in that chain. Now, no doubt, certain philosophers have endeavoured to maintain that idea, and to teach that man has sprung from the monkey, from the gorilla, chimpanzee or orang, but there are distinctions, physical, intellectual and moral, too great for reconciliation—and the doctrine of development has not been made out. First, as to physical features, man is a biped, 2 hands and 2 feet, upright, his body supported by his limbs, his chest broad, head erect and himself progressive: while the monkey is evidently not intended for an upright attitude, being quadrumanous, and its lower extremities unable to support the weight of its trunk, inasmuch so that it was never known to go erect, or to walk as man does, for any length of time, it must grasp a stick, or settle down again on all fours. Its heel being turned upward, forms an acute

angle with its leg, while in man, it is perpendicular, his foot therefore rests on the ground and he walks. Man is the only being that can walk erect and keep himself straight, and whose appearance and attitude give him a superiority over all other creatures. Behold his countenance, it reveals his mind; intelligence, passion, approbation and hatred can be read in it, it sways the brute creation, man's visage is Divine. The orang-outang, although it may evince man-like qualities, has but the brute form and appearance; the gorilla, although it may have been seen erect, has but the expression of the savage beast; and the chimpanzee manifestly belongs to the same tribe. In short, the monkey wants the majestic appearance, attitude and organization of man, and cannot, by any possibility, therefore, be confounded with him, being another and inferior creation of the brute, destined to go on all fours, and neither able to walk nor to comport itself as man, whatever may be said to the contrary, of its being $\frac{3}{4}$ human and $\frac{1}{4}$ brute. There are other physical points of difference. Speech, the glory of man, cannot be simulated by the monkey tribe. The ape chatters, that is all, but cannot be made to express articulate sounds, much less converse; but man holds communication with his fellows, and in different languages, discourses to different orders of men. What can compare with this, or why this glory of the tongue, if it be not to show his essential superiority? Man is fitted to inhabit any part of the globe, and to endure any climate, from the cold of Siberia to the heat of the tropics, but he is the only creature that can do so, the monkey is a native of warm climates and the species does not propagate in temperate countries.

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On Giving.

"DEMOCRACY, like the grave, is ever crying, 'Give, Give!'" was the indignant protest of Bulwer Lytton in the British House of Commons, against the ceaseless demands of the Radical Reformers. "The pulpit like the horse-leech, is ever crying, 'Give, Give!'" is the muttered comment of many a well-to-do merchant or farmer upon every appeal that is made to the pocket. And why should we who hold the reins of power ever be asked to admit those who do not enter into our partnership whatever? And why should we who carry a hog, purse, stocking, or bank account, ever be asked to share with the homeless, or to draw the strings for 'Sch-mes,' 'Missions,' 'Funds,' from which we will derive no special benefit for our dear selves? Is not that which we hold, whether of power or money, *our own*, to be used for our own private profit and pleasure, or our own ill and injury, as we list? When we make money, is it not for self, to hoard it or to squander it, to have well-stored barns for old age, or purple and fine linen, and

good eating? That is, is not the ultimate ground of possession in self,—is not our claim of right indefensible,—is not our money ours alone, ours absolutely, none daring to question us? To all which, the natural heart, the spirit of the world's trafficking, and the practical life of modern Christianity answer, yes, undoubtedly yes; while early instincts, sound philosophy, and Christ's teaching and example, answer no, a thousand times, no. In the judgment of the world, the man described in Luke xii, 16-21, was and ever will be a wise provident, and worthy-to-be-imitated man:—in Christ's judgment, he was and ever will be a fool." Here is a great gulf; choose ye, which side will ye stand on; whom will ye follow, whom serve?

Cicero, in his book concerning the nature of the gods, supposes the case of a man who has lived always in a dark cavern, or in the bowels of the earth, suddenly brought out, or up to the surface, where all the starry magnificence of heaven might be viewed by him, and he asks, what would such an one think,—would he not at once rise to the conception of a great architect? But now, suppose that such a man were to turn his eyes to the world of men, I would like to know his opinion of our social state, and how his unworldly, untutored mind would solve some of the social problems that Church and State have been tinkering at. 'See, here is God, seemingly sending all the mouths to one house, and all the meat to another, what would you make of that, Sir Stranger? Or see, here, in one part of Britain are thousands out of work, honest people, ready to work, reduced to pauperism, starvation, prostitution, crime; and in another part of the same Island, are men complaining that never was there such an abundance of money, that they do not know what to make of it, that millions of pounds are lying useless,—is not this a perplexing coil, Sir? Or, see, here are the heathen perishing, and the poor uneducated, and the aspiring youth thirsting for knowledge, and there are Christian people buttoning up their pockets, when the Church calls attention to such objects, and unbuttoning them only at the call of selfish ease and luxury, of selfish pride, passions, and prejudices,—what is your opinion on such a state of matters, O, my friend? Possibly the simple creature would be amazed, listening to me; possibly he would see no difficulty in the cases presented to him. 'What! is not "the earth the Lord's, and the fulness thereof," and does he give to the most favoured, more than the usufruct thereof? However widely cases and circumstances may differ, all reconciliation of such contradictions must be based on him that hath giving, yea, and not giving grudgingly, nor as a favor, but giving cheerfully, abundantly, and as if discharging an obligation.'

'And is it to be so, then? Is this romance to be converted into our reality? Why, this man thinks as a child,' you say. Yes, he does,

my friend: and you might add, 'he thinks as Jesus Christ thought.' Yes; how freshly, how beautifully, how truly the child thinks on these matters. He thinks it strange, yea, inexplicable, that he who has, should refuse him who has not; for, in his opinion, the one man is virtually the brother of the other. He does think it strange that he should have two coats while another boy has none at all; and it is not in his mind that such a state of plus and minus is a necessity, or should be by any means permanent. And as to inviting to dinner, those who have plenty victual at home, and leaving uninvited the starveling who grubs on a dunghill for a bone, that to him is a mere absurdity. And to suffer a grand scheme for the education or the amelioration of others to go down forever, because men who have the needful treasure will not give it, this is to him a thing not conceivable. This is the simplicity of the child as well as the eternal truth of God, at war with the back-neved selfishness of men. Which will prevail? Better even for commerce and selfish interests, that the former be not crushed, I do assure you, O monied man. For if you give no ear to them, the poor, the ignorant, the unfortunate may combine to get revenge, that is, a wild justice. Did you ever hear of Socialism, Communism, Levelling; Schemes according to which it shall be decreed and enforced by law, that no man shall have or own more than another, that there shall be equal division among all of the gold and silver of the earth, and that when inequalities arise, the cry will be, 'divide again?' Horrible, wicked, ruinous, you exclaim. Yes, but not one iota more wicked or abominable than the principle and practice of selfishness; the absurd notion that what God has given you to use for his glory, is absolutely *your own*, to do with it what you like.

And now let me clinch the above irregular and roughly constructed paragraphs with one or two orderly and weighty sentences of Andrew Thomson's. Hear what the great evangelical preacher says;—"No man who is alive to the importance and the value of Christianity, who feels for the moral darkness and the degradation of his species, and who sincerely desires to see "the name of God hallowed," and his "will done upon earth as it is in heaven," can seriously refuse to lend his aid to those exertions which may promise to enlighten and reform, and bless the world. When he gives his guinea to a political, and withholds his shilling from a religious purpose; when he expends his hundreds on mere personal gratification, and grudges his units or his tens, for instructing his fellow-men in the way of salvation; when he lavishes his fortune on fashionable amusements for his children, and can scarcely be prevailed on to give anything for the moral tuition of the poor,—can it be denied or can it be doubted, that he is "a lover of pleasures more than he is a lover of God?"

Contributions towards the Record.

WE gratefully acknowledge receipt of the subscriptional sums from the members of Synod of New Brunswick. We have been long anxious, and have made every effort editorially and otherwise, to make the *Record* self-supporting, so far we have not yet succeeded. Still, we believe, it has done, and is doing a good work, and its circulation, in proportion to our number is perhaps greater than that of any similar religious publication. When we state that at the present price it barely pays paper and printing, and that do what we will, there remains a large margin of bad debts, in addition to the expense of conducting the periodical, it may be easily understood that there must continue to be an annual deficit. Could our circulation be increased one third we would be safe, and we hope a most vigorous effort will be made in every congregation next year to reach that point.

In future we have the prospect of placing before our readers, regularly, contributions from members of our Church in New Brunswick, the Synod having appointed a committee from each presbytery for that purpose, and we need not say we make this announcement with much satisfaction.

Rev. W. Donald, D. D.,	\$4.00
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Sermon of Moderator of Synod of New Brunswick.

THE sermon of the Rev. Mr. McLardy, retiring Moderator of the Synod of New Brunswick, reached us too late for publication in our present issue, the usual sermon having been in type. It will appear in our next, as well also a "Report of the proceedings of last meeting of Synod."

WE have to thank the Rev. Mr. Gann, for a considerable addition to our subscription list from Cape Breton, and beg to acknowledge £1 enclosed. We direct attention to his quaint and graphic Missionary Report in the present number.

Review of the Past Month.

IN our last Review, we alluded at some length to the reverses sustained by the Northern army before Richmond. When we wrote, McClellan had established himself at Harrison's Landing, closely beleaguered and in a critically dangerous position. What has since happened reads more like a dream or a romance than a living reality. McClellan evacuated Harrison's Landing with the intention of meeting with the armies of Pope and Burnside, and under the impression that his departure was unknown to, because unopposed by, the enemy. The policy immediately adopted by the South, for boldness and address is almost without a parallel in history. Leaving Richmond comparatively destitute of troops, Generals Lee and Jackson, with their whole forces, attack the separated armies, and after a series of bloody engagements, in almost all of which they were successful, they managed to get into the rear of the main Northern army, and within a few days make themselves masters of the whole of Northern Virginia, cross the Potomac into Maryland, and threaten at once Baltimore and Washington. Here another series of still more bloody but indecisive engagements are fought. The loss on both sides must have been very serious. In the principal engagement the Federals confessed to a loss of about 10,000, while that of the South was probably equal. At Harper's Ferry, an army of 12,000 men, with all their stores and equipments, surrendered unconditionally to General Jackson. In another place, an army of 5,000 was obliged to surrender to the Southern General Bragge. In the meantime, however, the progress of the South northward has been checked, and partially overborne by the force of numbers, would appear now to be recrossing the Potomac. So far, the North has lost ground to an immense extent. The draft has not yet been rigidly enforced, but it is said that the Northern government intend to raise their army to a million of men, and crush the rebellion by their numerical strength. President Lincoln has proclaimed universal and unconditional emancipation in all disloyal States after the first of January next. A miserable exhibition of national weakness, to proclaim a privilege where one cannot assert a vestige of authority, reminds us of the story of the Khan of Tartary, who, after finishing his meal of horseflesh under his sheepskin tent, was graciously pleased to declare that the other monarchs of the world might now

dine. Each succeeding month appears to be extending the proportions of the war, and lessening the prospects of a successful termination to the North. We fear that foreign intervention alone will bring it to a bearing.

THE British American Colonies have, through their respective governments, come to a resolution to take advantage of the offered guarantee of the mother country, and build the Intercolonial Railroad. The proportions assigned are said to be—Canada, five-twelfths, and Nova Scotia and New Brunswick, seven-twelfths. The minimum cost will be £3,000,000 sterling, the interest on which will amount to £105,000 sterling, which, at three and a half per cent., would add £38,000 currency per year to the present obligations of New Brunswick and Nova Scotia respectively. We should be glad to see some scheme devised which would place the Colonies in a position to undertake and carry to completion so important a Provincial work.

LAST month, quite an exciting Rifle contest took place at the village of Truro, between representatives of the various Volunteer corps in the Lower Provinces. The palm was carried by Major Pollard of P. E. Island.

SUFFERING in England is extending and making itself felt to an alarming degree, with little or no prospect of a speedy remedy. Large sums are being collected for its partial alleviation, and it is gratifying to record the enthusiastic generosity of some of the cities of Canada, more especially Montreal, which has transmitted the magnificent sum of \$12,000, an example which might be imitated with great propriety by the cities of Halifax and St. John.

THE Great Exhibition is still open. The visitors average 50,000 a-day, and the receipts about £3,000 a-day. It is questionable whether it will meet its own expenses.

THE marriage of the Prince of Wales is now no longer a matter of speculation,—it having been definitely settled that he is to form an alliance with a Danish princess next spring. His Royal Highness will complete his majority on the 11th of November next.

THE English harvest will, it is said, be rather under an average one. That of France

will be fair; while the cereals of America, according to all accounts, will exceed those of any previous year.

THE leading event in Europe during the last month, has been the capture of Garibaldi and his followers by a detachment of Sardinian troops. The action of Garibaldi has been generally condemned by moderate people of all parties, as impolitic and impracticable. His temporary success would undoubtedly have led to complications of the gravest nature, bringing back the Italian States to a condition of anarchy, and striking perhaps a fatal blow at Italian liberty itself almost before it has had time to take root in the soil.

A WORK recently published, entitled "Our Moral Wastes," gives some interesting statistics connected with the city of London,—among others, that the average attendance at Church, by all denominations, is 374,000, out of nearly 3,000,000. In London there are 20,000 public houses open on Sunday, and only 750 Protestant Churches. More than 100,000 people are found intoxicated every year in the streets of London. There are said to be 20,000 fallen women, 10,000 gamblers, as many children trained to crime, and an equal number of professional thieves and receivers of stolen goods. Energetic efforts are being made in Edinburgh and Glasgow to carry the gospel into the most vicious parts of these great cities with considerable success. There are not fewer than thirty separate missions in active operation, and more than one Mission Church being nearly self-supporting in places where the very name of Christianity was formerly practically unknown.

We are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or we will send ten copies for 5 dollars. Single copies, 3s. 1-2d.

All communications intended for publication to be addressed to John Costley, Pictou Academy; letters on business to be addressed to Mr. William Jack.

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S C H E M E S O F T H E C H U R C H .

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