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# THE MONTHLY RECORD

OF THE  
**CHURCH OF SCOTLAND**

*In Nova Scotia and the Adjoining Provinces.*

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JUNE.....1864.  
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## NOVA SCOTIA.

THE Presbyterian Church of Nova Scotia, in connection with the Church of Scotland having resolved to engage in the

### FOREIGN MISSION FIELD,

the Committee are now prepared to receive applications. The Committee have in view one of the SOUTH PACIFIC ISLANDS as their field of labor. They are prepared to guarantee to their missionary fully the usual salary given to missionaries laboring in that part of the Mission field, together with the necessary allowance for outfit, &c. Applications may be addressed to the Convener. Every such application must be accompanied with well attested certificates of character and qualifications, in order to receive attention.

ALEXANDER MACLEAN, Convener.

*Mansc, Belfast, P. E. Island, May 11*

### THE

### MONTHLY RECORD

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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. X.

JUNE, 1864.

No. 6.

"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

### LECTURE,

By Rev. James Hamilton, D. D., F. L. S.,  
author of "Life in Earnest," &c.

"I the Preacher was King over Israel in Jerusalem."—ECCLES. i. 12.

THERE is no season of the year so exquisite as the first full burst of Summer: when east winds lose their venom, and the firmament its April fickleness; when the trees have unreefed their foliage, and under them the turf is tender; when, before going to sleep, the blackbird wakes the nightingale, and night itself is only a softer day; when the dog-star has not withered a single flower, nor the mower's scythe touched one; but all is youth and freshness, novelty and hope—as if our very earth had become a bud, of which only another Eden could be the blossom—as if with all her green canvas spread, our island were an argosie floating over seas of balm to some bright Sabbath haven on the shores of immortality.

With the Hebrew commonwealth, it was the month of June. Over all the Holy Land there rested a blissful serenity—the calm which follows when successful war is crowned with conquest—a calm which was only stirred by the proud joy of possession, and then hallowed and intensified again by the sense of Jehovah's favor. And amidst this calm the monarch was enshrined, at once its source and its symbol. In the morning he held his levee in his splendid Basilica—a pillared hall a hundred cubits long.\* As he

sate aloft on his lion-guarded throne, he received petitions and heard appeals, and astonished his subjects by astute decisions and weighty apophthegms, till every case was disposed of, and the toils of kingcraft ended. Meanwhile, his chariot was waiting in the square; and, with disdainful hoofs, the light coursers pawed the pavement, impatient for their master; whilst, drawn up on either side, purple squadrons held the ground, and their champing chargers tossed from their flowing manes a dust of gold. And now, a stir in the crowd—the straining of necks and the jingle of horse-gear announces the acme of expectation; and, preceded by the tall panoply of the commander-in-chief, and followed by a dazzling retinue, there emerges from the palace, and there ascends the chariot, a noble form, arrayed in white and in silver, and crowned with a golden coronet; and the welkin rings, "God save the King;" for this is Solomon in all his glory. And, as through the Bethlehem gate, and adown the level causeway, the bickering chariot speeds, the vines on either side of the valley give a good smell, and it is a noble sight to look back to yon marble fane and princely mansions which rear their snowy cliffs over the capital's new ramparts. It is a noble sight, this rural comfort and that civic opulence—for they evince the abundance of peace and the abundance of righteousness. And when through orchards and corn-fields, the progress ends, the shouting concourse of the capital is exchanged for the delights of an elysian hermitage. After visiting his far-come favorites—the "apes and the peacocks,"—the bright birds and curious quadrupeds which share his retirement; after

\* See 1 Kings vii. Josephus's Antiquities, Bk. viii. chaps 5-7, and Fergusson's "Palaces of Nineveh Restored," (1851,) pp. 225-232.

wandering along the terraces, where under the ripening pomegranates roses of *Shar n blossom*, and watching the ponds where fishes bask amid the water-lilies,—we can imagine him retiring from the sunshine into that grotto which fed these reservoirs from its fountain sealed; or in the spacious parlor, whose fluttering lattice cooled, and whose cedar wainscot embalmed the flowing summer, sitting down to indite a poem, in which celestial love should overmaster and replace the earthly passion which supplied its imagery. Dipping his pen by turns in heaven's rainbow, and in the prismatic depths of his own felicity, with joy's own ink this Prince of Peace inscribed that *Sorg of Songs* which is Solomon's.

It was June in Hebrew history—the top-tide of a nation's happiness. Sitting, like an empress, between the Eastern and Western oceans, the navies of three continents poured their treasures at her feet; and, awed by her commanding name, the dromedaries of Midian and Ephah brought spontaneous tributes of spice, and silver, and precious stones. To build her palaces, the shaggy brows of Lebanon had been scalped of their cedars, and Ophir had bled its richest gold. At the magical voice of the Sovereign, fountains native to distant hills, rippled down the slopes of Zion; and miraculous cities, like Palmyra, started up from the sandy waste. And whilst peace, and commerce, and the law's protection, made gold like brass, and silver shekels like stones of the street, Palestine was a haleyonnest suspended betwixt the calm wave and the warm sky; Jerusalem was a royal infant, whose silken cradle soft winds rock high up on a castle tower: all was serene magnificence and opulent security.

Just as the aloe shoots, and in one stately blossom pours forth the life which has been calmly collecting for a century, so would it appear as if nations were destined to pour forth their accumulated qualities in some characteristic man, and then they droop away. Macedonia blossomed, and Alexander was the flower of Greece; fiery and effeminate, voluptuous in his valor, and full of chivalrous relentings amidst his wild revenge. Rome shot up in a spike of glory, and revealed Augustus—so stern and so sumptuous, so vast in his conceptions, so unquailing in his projects, so fearless of the world, and so fond of the seven-hilled city—the Imperial nest-builder. Mediaeval, martial Europe blossomed, and Godfrey and Richard were the twin-flowers of chivalry—Godfrey the captor of Rome and King of Jerusalem; Richard of the lion-heart, Richard of the hammer-hand. And modern France developed in one Frenchman, the concentration of a people vain and ambitious, restless and rapid, brilliant in sentiment, and brave in battle; and having flowered the fated once, the Gallic aloe can yield no more Napoleons. So with

Palestine at the time we speak of. Half-way between the call of Abraham and the final capture of Jerusalem, it was the high summer of Jewish story, and Hebrew minstrel unfolded in this pre-eminent Hebrew. Full of sublime devotion, equally full of practical sagacity; the extemporizer of the loftiest litany in existence, withal the author of the pungent Proverbs; able to mount up on Rapture's ethereal pinion to the region of the seraphim, but keenly alive to all the details of business, and shrewd in his human intercourse; zealous in collecting gold, yet lavish in expending it; sumptuous in his tastes, and splendid in costume; and, except in so far as intellectual vastitude necessitated a certain catholicity—the patriot intense, the Israelite indeed; like a Colossus on a mountain top, his sunward side was the glory toward which one Millennium of his nation had all along been climbing,—his darker side, with its overlapping beams, is still the mightiest object in that nation's memory.

You have seen a blight in summer. The sky is overcast, and yet there are no clouds; nothing but a dry and stifling obscurity—as if the mouth of some pestilent volcano had opened, or as if sulphur mingled with the sunbeams. "The beasts groan; the cattle are oppressed." From the trees the embryic fruits and the remaining blossoms fall in an unnoticed shower, and the foliage curls and crumples. And whilst creation looks disconsolate, in the hedgerows the heavy moths begin to flutter, and ominous owlets cry from the ruin. Such a blight came over the Hebrew summer. By every calculation it ought to have been high noon; but the sun no longer smiled on Israel's dial. There was a dark discomfort in the air. The people murmured. The monarch wheeled along with greater pomp than ever; but the popular prince had soured into the despot, and the crown set defiant on his moody brow; and stiff were the obeisances, heartless the hosannas, which hailed him as he passed. The ways of Zion mourned; and whilst grass was sprouting in the temple-courts, mysterious groves and impious shrines were rising everywhere; and whilst lust defiled the palace, Chemosh and Astaroth, and other Gentile abominations, defiled the Holy Land. And in the disastrous eclipse, beasts of the forest crept abroad. From his lurking-place in Egypt, Hadad ventured out, and became a life-long torment to the God-forsaken monarch. And Rezon pounced on Damascus, and made Syria his own. And from the Pagan palaces of Thebes and Memphis harscries were heard ever and anon, Pharaoh and Jeroboam taking council together, screeching forth their threatenings, and hoating insults, at which Solomon could laugh no longer. For amidst all the gloom and misery a message comes from God; the kingdom is rent; and whilst Solomon's successor will only have a fag end and a fragment, by right Divine ten

tribes are handed over to a rebel and a runaway.

What led to Solomon's apostasy? And what, again, was the ulterior effect of that apostasy on himself? As to the origin of his apostasy the Word of God is explicit. He did not obey his own maxim. He ceased to rejoice with the wife of his youth; and loving many strangers, they drew his heart away from God. Luxury and sinful attachments made him an idolater, and idolatry made him yet more licentious: until, in the lazy enervation and languid day-dreaming of the Sybarite, he lost the perspicacity of the sage, and the prowess of the sovereign; and when he woke up from the tipsy swoon, and out of the swine-trough picked his tarnished diadem, he woke to find his faculties, once so clear and limpid, all perturbed—his strenuous reason paralyzed, and his health of fancy poisoned. He woke to find the world grown hollow, and himself grown old. He woke to see the sun bedarkened in Israel's sky, and a special gloom encompassing himself. He woke to recognize all round a sadder sight than winter—a blasted summer. Like a deluded Samson starting from his slumber, he felt for that noted wisdom which signalized his Nazarite days; but its locks were shorn; and, cross and self-disgusted, wretched and guilty, he woke up to the discovery which awaits the sated sensualist; he found that when the beast gets the better of the man, the man is cast off by God. And like one who falls asleep amidst the lights and music of an orchestra, and who awakes amidst empty benches and tattered programmes—like a man who falls asleep in a flower-garden, and who opens his eyes on a bald and locust-blackened wilderness,—the life, the loveliness, was vanished, and all the remaining spirit of the mighty Solomon yawned forth that verdict of the tired voluptuary:—"Vanity of vanities! vanity of vanities! all is vanity!"

—o—

### Sketches from Church History.

#### SCOTLAND.

##### Knox and his Times.

THE Reformation had made very considerable progress in Scotland before John Knox, who has always been designated "the Scottish Reformer," openly declared himself in favour of Protestantism. The young and amiable Hamilton had already worn "the crown of the martyr," for nearly twenty years. Many had been strengthened by his dying testimony and his heroic example, boldly to meet death at the stake, rather than worship the Virgin, or acknowledge the Pope as the Vicar of Christ. Among this number was the godly, eloquent, self-denying Wishart, the beloved minister of the people and the honoured servant of God. Amid those wild scenes

of martyrdom, the troubles of the Church grew and increased. The Earl of Arran, appointed Regent by the Protestant Barons, too soon deceived them, and returned to the Romish Church. New and more general and oppressive laws were enacted against "Heretics," until the people, no longer able to endure their sufferings, resolved to rid themselves of the yoke of the oppressor. Goaded on to madness, the Reformers arose in their fury—attacked and took possession of the Castle of St. Andrew's, murdered the notorious Cardinal Beaton, and threw him over the wall as a spectacle for the crowd assembled around the castle. This act only served to strengthen the hatred of the Romanists against the Reformers, and to lead them to seek revenge and redress. Certainly the Kirk, like a storm-lashed ship, had drifted into troubled waters, and required the care and skill and energy of no ordinary pilot to bring her safely through the surrounding dangers. Humanly speaking, whoever could do it must have a brave heart and a steady hand. The occasion called for prompt and decisive action, and much energy and zeal in bringing her out of danger to enjoy rest and peace. And such a pilot was Knox,—bold, resolute, fearless,—grasping the helm firmly, holding it manfully and bravely, until death relieved him, and another stood up in his stead.

How strangely has the strong, rough, earnest life of her Reformer impressed itself on the character of Scotland and her Reformation. For the mind of Knox was undoubtedly the moulding mind as well as the moving mind of this stirring and eventful period, and the influence of that mind is still and shall long be felt wherever Presbyterianism is known and admired. Surely Scotland may justly assign him a very high—nay, the highest place among her great names. If Wallace delivered his country from the yoke of England, under Divine Providence Knox delivered her from the more grinding oppression of Rome. What the one effected by the deadly sweep of his good broad-sword and the mighty strength of his great arm, the other accomplished through the skilful use of the sword of the Spirit—the Word of God, and by powerful appeals to reason and conscience. Indeed, those principles for which Knox contended and for which the worthies of the Kirk afterwards were imprisoned, banished and put to death, were principles that have moulded, to a great extent, not merely the future of Scotland, but, to a certain extent, of the whole civilized world. The early Reformers in Scotland were far in advance of their age. They laid hold of a great principle to which the Church of the Covenant afterwards adhered through danger and death. They saw the connection between two portions of man's nature, or rather between two of those relationships in which man is placed upon earth. They saw that Civil Liberty could never go hand in hand with

Ecclesiastical Thralldom. They knew that no portion of man's nature could be in bondage without affecting, to some extent, his every relation. They recognized the sacred rights of the human conscience, and clearly saw the troubles which must roll, like a mighty tide, over the whole of man's being and circumstances, if those rights were disregarded. They clearly saw and understood the true principles of Constitutional government when other nations were merely catching faint glimpses of them as they fitted onwards through the hazy atmosphere of prejudice and superstition. The relation between the *governed* and the *governing*, and the true foundation of all right government, is once and again clearly and boldly stated by the stern and unflinching Reformer in the presence of the Queen of Scotland. In one of those strange meetings between the young and beautiful Mary, and the cold, pale-faced, long-bearded, John Knox, he once and again reminds her, in the most direct and uncourtly manner, not only of her duty and responsibility to her God, but also to her subjects. Soon after Mary arrived from France, the first meeting took place. On Sabbath, Mary, like a good Catholic, must go to Mass in the chapel of Holyrood; but on the Sabbath following, Knox must make the conduct of his queen the subject of his sermon, and a very forcible one it seems to have been. The queen sent for Knox and resolved to conquer him either by kindness and grace or by argument. Cunningham says of the interview:—"The queen began by charging Knox with stirring up her subjects against her mother and herself; with writing a book against the government of women; and with doing all he did by necromancy." In regard to the first charge, he said that he had done nothing more than rebuked idolatry and preached the Word of God in sincerity. In regard to the second, he confessed that he had written the treatise referred to, and that it contained his opinions. "Then," said the queen, "you think that I have no just authority." Knox parried this thrust by stating that philosophers were privileged to entertain speculative opinions opposed to the existing order of things, as was Plato, when he published his "Republic." For himself, he was willing to live as a peaceable subject of her Majesty's government (he said,) and that his book was provoked by the persecutions of Mary of England. "But," cried Mary of Scotland, "you speak of women in general." The Reformer allowed that his argument was general, but urged that seeing it had caused her Majesty no trouble, and was not likely to do so, it was impolitic to stir it at all. Then referring to the charge of necromancy, he appealed to all the congregation to whom he had preached to refute the charge. "But seeing," he concluded, "that the wicked of the world said, my Master, the Lord Jesus, was possessed with Beelzebub, I must patiently

bear, albeit that I, wretched sinner, am unjustly accused." The queen then shifted her ground, and asked if he had not taught the people another religion than that of their prince's; "and how," said she, "can that doctrine be of God, seeing God commanded subjects to obey their princes." Knox had now clearly the truth on his side, and argued that as religion came not from princes, but from the eternal God, so to God only men were answerable for it. He appealed to the Israelites in Egypt, to Daniel and his fellows in Babylon, to Christ and his apostles in the Roman Empire. "Yes," said the queen, "but none of these men raised their sword against their princes." "God," said the stout Reformer, "had not given them the power and the means." "Then, do you think," asked the queen, "that subjects having the power may resist their princes?" "If princes exceed their bounds," said the unflinching Knox, and proceeded to illustrate his argument by the case of a parent seized with frenzy and bound by his children. "At this bold and startling declaration," continues the historian, "the queen was struck dumb. She remained silent and looked so ill that her brother asked if anything ailed her. After a little she recovered herself and said: 'Well, then, I perceive that my subjects will obey you and not me.' 'God forbid,' answered the Reformer, 'that I take upon me to command any to obey me, or yet to set subjects at liberty to do whatsoever pleases them, but my travail is that both princes and subjects obey God.' After this he proceeded to say that it became kings and queens to be nursing fathers and nursing mothers to the Church. 'Yes,' quoth the queen, 'but ye are not the Church that I will nourish. I will defend the Church of Rome, for I think it is the true Church of God.' 'Your will, madam,' said Knox sternly, 'is no reason, neither doth your thought make that Roman harlot the immaculate spouse of Jesus Christ.' When the uncourtly controversialist offered to prove that Rome was a harlot, and that the princes of the earth had committed fornication with her, the queen quietly said: 'My conscience says, not so.' 'Conscience, madam,' said Knox, 'requires knowledge, and I fear that of right knowledge you have but little.'" So much for the first interview between the young, the beautiful and accomplished queen of Scots, and the stern, unbending Scottish Reformer. Already the thorns in her crown began painfully to pierce her smooth brow of the unfortunate Mary; and, viewed in connection with her after-life of bitter misfortune and harrowing privation and suffering, the almost unhuman sternness and strength of the rugged iron Knox seems something like cold-hearted cruelty. His opponent had on her side everything that would naturally win the heart and secure the sympathy of less rugged natures. How differently would she have been treated by the amiable and accom-

plished Melancthon! Even the strong, deep nature, and the warm heart of Luther, would have been moved in her presence. The calm-browed Calvin might still have retained his wonted composure—his powerful intellect would still sway and master his emotional nature, but he would scarcely stand the occasion as did Knox. Yet, whatever we may think of him as a man and a courtier, who can fail to admire his adamant strength and unbending, uncompromising power of principle? He had not, indeed, the great learning of Melancthon. He knew nothing of the *mild, moderate, tender* soul of the great Philip, yet he possessed that which Melancthon never possessed, and which made his life comparatively a failure, but which served to give such a force and power to the character of the Scottish Reformer as to stamp itself firmly on the fate of his Kirk and country. Knox saw *clearly*; Melancthon saw *widely*. Knox acted *firmly*; Melancthon so balanced difficulties and refined his speculations as to incapacitate himself for vigorous and determined action. Knox saw that Rome was in error—he believed that the Pope was “the Antichrist,” “the Man of Sin,” and that the kingdom of “the Beast” had become so *thoroughly* corrupt that it must be totally overthrown and erased from its foundation. The peace-loving Melancthon proposed a milder remedy. He thought that the Church might be purified, but still preserved—that by patching up the old temple, it might stand in holy beauty. Knox felt convinced that no “half measures” would serve the purpose—that the work of destruction must be thorough—a plucking up of root and branch. Whose opinion has been confirmed in history? That Knox recognized the true position and relation of earthly kings and princes to the kingdom of Christ, as well as to their own subjects, we do not hesitate to affirm, although the expression of it was at times somewhat strange and startling. It was one of his successors who, in speaking of and to another of Scotland’s sovereigns, addressed him as “God’s silly vassa!”—2 successor who inherited much of the stern directness of the earlier Reformer.

The second interview between Knox and Mary shews the character of the Reformer in a very striking light. It took place at Lochleven Castle, where Mary had been enjoying the quiet beauty of the surrounding scenery. (Ah! little did she then think that it should in so short a time become her prison-house.) Here the queen still attended Mass, as of old—a circumstance which aroused the indignation of Knox. Some priests were seized and punished. Mary knew the influence of Knox and his party, and sent for him, resolved to use every persuasion to modify his opinion, and secure his good-will. Knox came. The queen complained that her subjects had taken the law into their own hands, and said it was hard that men should be punished for

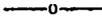
worshipping God according to their consciences. “The sword of Justice, madam, is God’s,” said the Reformer, “and is given to princes and rulers for one end, which, if they transgress, sparing the wicked and punishing the innocent, they that in the fear of God execute judgment where God hath commanded offend not God; neither yet sin they that bridle kings from striking innocent men in their rage. The examples are evident, for Samuel spared not to slay Agag, the fat and delicate king of Amalek, whom king Saul had saved; neither spared Elias Jezebel’s false prophets, albeit king Ahab was present. . . . And so, madam, your Majesty may see that others than chief magistrates may lawfully punish the crimes which God commands to be punished.” In justification of the argument of Knox, we may state that the law of Scotland made the holding of Mass unlawful at this period. The queen seems to have borne with him patiently, and continued the conversation for two hours. Supper-time had come, and Knox left her presence. Before sunrise, however, he was again summoned before her Majesty. Of this interview, Cunningham says: “The queen had gone out to enjoy a day’s hawking, and Knox came up with her in the woods near Kinross. She received him with the greatest kindness and condescension; told him of a little love affair between Lord Ruthven and herself; warned him against the Bishop of Galloway, whom she knew to be a dangerous man; confided to him some domestic differences between the Earl and Countess of Argyle, and begged his good offices to effect a reconciliation, and finally, before parting, said to him, with reference to their interview on the previous evening, that she would cause all offenders against the laws to be punished, and see justice done. She kept her word, and caused the Archbishop of St. Andrews, among others, to be brought before the Council and committed to custody.” But did this suffice to tame the Reformer? Did her queenly grace and kindness gain him over to her cause, or seal his lips against denouncing “the monstrous government of women?” No, no; he was made of sterner stuff. During the following month the Parliament met, and the young queen delivered the opening address, surrounded by a crowd of gay ladies dressed in all the gay and gorgeous drapery of France. Many a stern Baron looked tenderly upon Mary, as he gazed upon his youthful queen addressing her subjects. So young, so graceful, need we wonder that whisperings ran through the crowd, “God save that sweet face; was there ever orator spoke so properly and so sweetly!” Yet there was one, at least, who did not catch one spark of this enthusiasm. The stern Reformer saw nothing in all this but another terrible instance of “the pride of women,” and denounced all the labors of those French milliners just as strongly, at

least, as the most earnest admirers and most ardent followers of the Scottish Reformer ever denounced the use of crinoline. How much of all this was constitutional with Knox, and how far it had been the result of the treatment he had received during those nineteen months of hard labor in the French galleys, is a question upon which we cannot enter.

(To be Continued.)

S. M. G.

THE MANSE, W. B. E. RIVER, }  
19th May, 1864. }



**Fireside Musings.**

NO. V.

ENGLISH prose literature of the present century is peculiarly rife of metaphors—good, bad and indifferent; or, rather, good and bad, for an indifferent simile is simply an idle superfluity—a worthless, though (judging it on its own merits) perhaps a pretty excrescence. There is, however, a nice distinction to be maintained between simple metaphorical words, and images, figures or analogies wrought out in detail. The former, namely, words, converted from their naked aboriginal meaning, and endowed with new power and an extended sphere of usefulness—clothed upon, as it were, by some wealthy soul with new and more comprehensive ideas—introduced by him into the polite world of letters, and made free of the language forever after;—these become cosmopolitan words; they are justly the common property of all who know how to use them with propriety. Strip a language of those flowers of speech, as they are called—confine every word back to its bare original acceptation, and what a poor leafless trunk you will have left,—although in that trunk, and in those naked boughs, lie the sap and germ of all its wealth of leaf and flower.

However, the metaphor proper—the ambitious analogy in contra-distinction to the metaphorical word—will not bear the same amount of handling and remain pure and intact. It soon grows hackneyed and base.

These decayed metaphors, old as the oldest of writings, may be arranged and tied up in bunches like dried herbs.

The “babbling brook”—the quiet river floating peacefully through happy vales—the roaring cataract, &c., &c., are imaged out oftener in print than in nature, and, both literally and figuratively, may be said never to run dry. With these we may reckon the avalanche, which, as an engine of destruction terrible but unexpected, never fails, when rightly invoked, to bury its inevitable quota of victims. My heart aches when I reflect on the number of happy cottages, once clinging to the slopes of the Alpine hills, which have been “smo’ored in the snaw” by an

equal number of remorseless avalanches launched from the mouths of lecturers and (let me say it with all due reverence) miristers. Now, I have no objection to being thrown over a precipice or two (figuratively, of course,) or devoured, if need be, by a lion or other ravenous beast; I would even submit to a snow-drift upon a fit occasion, if absolutely necessary for effect; but against being avalanched upon every trifling pretext, I must protest.

It goes utterly against the hair of my feelings to be buried alive in snow and ice by every passing lecturer. I reject the situation even in metaphor.

Ministers, lecturers, professors, but principally ye *ex-officio* undress non-commissioned supernumeraries, I *rede* ye

“Beware the awful avalanche.”

There are also a particular set of wild animals, which, from the remotest period, have formed the staple of illustration. The lion and the eagle head the list, and they have in their time figured largely in poetry even of the first order; but now-a-days they seem, by common consent, to be given over to poetasters and to those writers who affect poetical prose. Poor animals! how often have ye proxied the superior race in their basest and most inferior moods! How often have ye been sought out as interpreters of passions, ignoble in men, but invested with a kind of rough nobility in your persons! How many unhappy sentences have ye turned!—how many flagging periods have ye wound up! As a lion . . . . . so . . . . . Oh! thou little as, how degraded and ragged thou art become in these degenerate days, soiled as thou art “by all ignoble use!” Thou hast become a pander to the prostitution of once pure and beautiful analogies, with thy twin-sister so for a go-between.

With the lion and the eagle may be reckoned the bear, the wild boar, the bull, the serpent, the dove, “sad Philomela,” and others—classic creatures all, but sadly fagged to death. This division may be called the menagerie of metaphor.

NO. VI.

The great influx of original and acquired excellence which has accrued to our literature during the past century, may be said to have enriched the blood of our language to a dangerous degree—dangerous to its healthy action, and the vigorous flow of its further development. This superabundant richness, unless toned down and purgated by the critics, may breed that gradual decay and languidness which ever overtakes a rich and refined, but extravagant and voluptuous language.

NO. VII.

One successful *litterateur* breeds, as a rule, a score or two of disciples, ardent and un-

compromising in their devotion to their master's productions, but whose highest efforts at reproduction seldom rise above *his* idiosyncracies. They often, by their weightiest action, only caricature and parody his style. They are, as it were, a magnifying glass to his blemishes, which, seen through them, appear monstrous to the world. They interpret and unfold his defects. Their works are elongated shadows of his accidents.

## NO. VIII.

True poetical images often seek the chambers of the mind—unbidden guests. They delight in tip-toe visits—stealthy surprises. They are shy of the real, but they fly from the gross. They will not unveil all their beauties to a careless eye. They love to be wooed, but still they love a gentle wooer.

Mayhap they at first may show but the skirts of their garments, and vanish—fleeing ghosts clothed with vapor, they seek for rest, "a habitation and a name." They have for ages wandered to and fro upon the earth, touching to silent thought the minds of men, but now their hour for gentle embodiment has come. Repel them not. They will grow beneath the warmth of your eye in strength, in beauty "in every limb"—perfect forms ready to be wedded to noble fact.

Halifax.

D. MCE.

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**Do not deceive Yourselves.**

THERE is great danger that you will. Not only is the heart deceitful by nature, not only is it difficult to know our own spiritual state, but there is also the danger from our being willing to be deceived, from our unwillingness to find out anything unpleasant about ourselves. An honest man ought, therefore, to subject himself to searching tests. Such a test is provided when God sends persecution. Then the number of professing Christians may be taken to represent the number of genuine believers. But, when "religion walks in her silver slippers," when religion is fashionable, the chaff almost hides the wheat. What test can we have, equally rough and searching, in times of peace and prosperity? A money test is not a good one theoretically, to entitle a man to exercise his full rights and privileges as a citizen. Still, it works marvellously well in practice, better than any number of "fancy franchises" would. A man may possess £1,000 a year and yet not be a good citizen. But, the rule is, that a man who has the prudence and industry required to make money, or the good sense necessary to keep it, will be a man to whom the rights of citizenship may be safely intrusted. So, a man may give all his goods to feed the poor, and yet be no Christian. But, as a rule, the men who give to the poor, and for the cause of the Gospel, are men who have in them the mind of Christ, and to whose hearts

His honor is dear. The Saviour himself applied the money test to one who talked beautifully about what he had been, and what he was willing to do, and poor man! he could not stand the test. His money was nearer to his heart than Christ, or his desires after heaven. Of late years, much has been spoken and written, concerning the money test. Evils, doubtless, have arisen from this. Men and congregations and Churches have too often been judged exclusively from this standpoint, in forgetfulness of Christ's words concerning the giver of two mites: "she hath done more than they all." But, notwithstanding, for general purposes, for a rough and ready application, it remains, perhaps, the best test that we have. Do not think that you are a Christian, because you give one-tenth of your income for Church purposes. But, you may feel not a little alarmed, if you discover that you are giving only the one-hundredth part, and that you are unwilling to give any more. We give for every purpose, person, and cause, that we care for, and desire to see prosper. We give to gratify our spite, our ambition, our affections, our appetites. The poor man gives, and the rich man gives. All are willing to make sacrifices for friends, relatives, country or fame. The heathen sacrifice the choicest sheep, and goats, and oxen, to dead idols. The Chinese spend more on gold paper, to burn before their false gods, than all Christendom collects for Church and charitable objects. And Christ's cause is languishing for want of support. And professing Christians hoard up their money, and hoot away the collector as a beggar; lavish pounds on themselves, and grudge pence to Christ's poor ones. Here is an extract from Dr. Dick, that I wish all would take to themselves:—

"TEST OF PIETY.—What sacrifice would it be to a man who has £500 a year to devote annually £100 to the purposes of religion and intellectual improvement? to another who has £1,000 a year to devote £300, and to another who has £10,000 to allot £4,000 annually for the same object? It would not deprive any one of them either of the necessities or of the luxuries of life, or of anything that contributes to comfort, honor, or sensitive enjoyment. It is now high time that the sincerity of a profession of Christianity should be tried by the test of pounds, shillings and dollars. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a Christian. He has never felt the influence of that divine maxim of our Saviour, "It is more blessed to give than to receive." He virtually declares, that "laying up treasures on earth," providing fortunes for his family, keeping up a certain rank of society, and living in luxurious abundance, are matters of far greater importance than the approach of the Millennium and the regeneration of the world. If a man is in

doubt with respect to the existence of religious principle in his soul, I know not a better test than this, by which to test the sincerity of his Christian profession: Is he willing, at the call of God, to give up a portion of his possessions to His service, and even "to forsake all," to prove himself "a follower of Christ?"

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### The Passover and its Significance.

BY DR. CUMMING.

THERE are between Christ our Passover and the Jewish Passover, such coincidences, such a perfect adaptation of the one to the other, that the inference of every man must be that the one was designed to prefigure the other; and that Christ, our Passover, is the substitute now for the great historic fact of the Passover Lamb slain on that memorable night of the march of Israel from the thralldom and the bondage of Egypt.

After the lamb was slain and offered up, its blood was caught, we are told, in a basin, a bunch of hyssop was dipped into the basin, and the blood was sprinkled on the door-post and the lintel of the house in which the lamb was slain. Here we have the proof that the stonement made by the sacrifice of that lamb was the safety of the children of Israel. When the angel of death swept on strong pinion through the length and breadth of Egypt on that memorable and awful night, and when he wished to ascertain where he should strike and where he should spare, what guided him? He did not ask what were the virtues of the father of the household within, that he might spare on account of them; nor what were the sins of the family within the house, that he might strike there. These were enquiries he did not institute. The safety of the house was not the virtue of its inmates, nor the goodness of the father, nor the love of the mother, nor the obedience of the children—virtues beautiful in their place; the safety of each house on that dark night, in the midst of Egypt, was something outside, not anything within: it was the blood sprinkled on the lintel and door-posts of the house. The angel's mission was to strike—not where sin had been perpetrated within, but where there was no blood upon the lintel; and the command of the angel was to spare—not where there were virtues in the lives of the inmates of the house, but where there was blood visibly sprinkled upon the lintel and the door-posts of the house. Magnificent, glorious truth! Your safety is not the virtues you have practised, nor the graces that adorn you, nor the unimpeachable spotlessness of all your antecedents combined—things in their place, and of themselves, dutiful and beautiful before God and mankind: your safety, your only safety, is in the blood shed for you, not in

anything done by you. Your safety in the hour of death, your acquittal at the judgment throne, your right to everlasting glory, the reason of your exemption from all the curses that are written in this law, is nothing done in you, nothing suffered by you, nothing paid by you; but wholly, solely, perfectly, and completely, the blood that has been shed by Christ our Passover sacrificed for us. And if that blood be sprinkled upon you—if you have washed your robes, to use the language of the Apocalypse, and made them white in the blood of the Lamb—neither sin, nor Satan, nor life, nor death, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God that is in Christ Jesus our Lord. "The blood of Jesus Christ His Son cleanseth from all sin." "We have remission by His blood, even the forgiveness of sins." Do you believe that? Have you trust in that? Can you lay the stress of your everlasting prospects upon this, that nothing done by you, nothing done in you, nothing pledged, nothing promised or paid by any one on earth, but that blood that has been shed for you—can you say this is enough? Let the humblest Christian say, and be assured while he says it that it will stand him in stead in that day, "I know in whom I have believed, and that Christ is able to keep what I have committed to Him against that day, and to present me faultless before His presence with exceeding joy."

Let me notice, in the next place, that the safety of the household, as I have shown you, was derived wholly from the blood sprinkled on the side-posts and upper door-posts of the houses; but the inner comfort of the Israelite, notwithstanding this, may not have been great. I can conceive that some mother clasped more tightly in her arms her firstborn, as she listened to the wail that rose from the next door, where father and mother gazed upon their firstborn stricken dead by the angel's breath; that she trembled and feared, lest the next stroke should lay her firstborn pale and cold beside her, and she clasped it to her bosom only the more ardently, as she thought of and feared what might soon overtake it. But what did her husband say to her? He said, "You are afraid, you are troubled, you love your child, you clasp and hold it fast, and you do well; but your safety is not here, but there—the blood sprinkled on the lintel; and your comfort must be there also; and you may have perfect peace, not because you are excellent, but because the blood of the lamb has been sprinkled upon the door-post." The inmate of the blood-besprinkled house, by doubts and fears, natural and to be expected, imperilled her comfort; but these doubts and fears did not in the least shake her indestructible safety before heaven and earth. Many true Christians who approach

the Lord's table, come with doubts that they cannot keep down—fears that thrust up, like bubbles from the depths, a deep sea—anxieties that they would crush, but cannot; and sometimes they say to themselves, "Well, I begin almost to doubt that I am a Christian at all." This is not only likely, but common. But what is to be your peace? whence your comfort? Not wrestling with these doubts, and difficulties, and perplexities, that rise from the swamps of the old Adam, who still clings to you and clasps you round. Your sense of peace, your encouragement, your joy, must be the blood that was shed for you, and not the grand things that have been done by you. Your right and title to come to the Lord's table, is not your virtues, nor your charities, nor your goodness, nor anything in you, nor anything done by you; but what Christ has suffered for you, or the blood upon the lintel and the door-posts of your heart. We shall never know what the safety, the peace, and the happiness, and the joy of a Christian are, till we learn never by introspective looks to pump out peace and happiness from our own empty hearts; but by looking outside to see what was done for us 1830 years ago; and then, justified by faith, we shall have peace with God through Jesus Christ our Lord. Oh! who would willingly give up so precious a truth, so suggestive a lesson, so blessed a Gospel, as the Gospel of the Passover, Christ our Passover, sacrificed for us!—*From "Moses right, Colenso wrong."*

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### "For my Thoughts are not your Thoughts."

"For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord.—ISAIAH LV. 8.

I.

1

LOOKING landward from the offing,  
Resting on the flowing tide,  
Sits the goodly ship "Orion,"  
White-robed as a beauteous bride;  
She has braved the stormy tempests,  
Lightly danced across the foam,  
Joy be with the good "Orion,"  
Once again we greet her home!

2

Hark! the sailors' gladsome chorus  
Softly—slowly dies away—  
"Gently blow, ye kindly breezes,  
Waft us safely up the bay;  
Home again from o'er the ocean,  
Home again, though long away,  
Friends and loved ones wait to greet us,  
Waft us quickly up the bay."

3

Yet the sun goes down in darkness,  
And the sea-bird's lonely cry  
Mingles with the sweeping tempest,  
Howling down the starless sky;  
Morning dawns again in brightness,  
O'er the heaving ocean wave,  
But the billows mourn in sadness  
O'er the good "Orion's" grave!

I I .

1

Tottering through the storm and darkness,  
Shivering in the blighting cold,  
Onwards, down the dreary highway,  
Moved a wanderer faint and old;  
Thoughts of better days were beating,  
Wildly, through his weary brain,  
As he humbly begged for shelter  
From the cold and drenching rain.

2

Bright lights from a lordly mansion  
Glimmered through the waving trees,  
Happy songs and softest music  
Mingled with the passing breeze,  
Youthful form and cheerful faces  
Flitted through the mellow light.  
Peals of laughter echoed downward  
Through the sullen storms of night.

3

"May I enter?" cried the stranger,  
"For the night is cold and drear,"  
And a coarse voice gruffly answered,  
"No,—you cannot enter here;  
"Onward move through storm and darkness,"—  
And he meekly bowed his head;  
Morning dawned again in brightness,  
But it saw the wanderer—dead.

I I I .

1

Moving down life's weary pathway,  
Comes a Pilgrim, frail and hoar,  
Death's dark shadows fall around him,  
As he knocks at Mercy's door,  
Crying with a wail of sorrow,  
"Lord, can I still enter in,  
Though my youth was passed in folly  
And my age was spent in sin?"

2

Instantly ten thousand angels,  
Shouting, strike their harps of gold,  
"See the Prodigal returning,  
Lo! the lost sheep seeks the fold;  
Open wide the door of Mercy,  
Bid the Wanderer welcome home,  
Lead him to yon shining mansion,  
Whence he never more can roam."

3

Though the ship and seamen perish  
Close beside the waveless bay;  
Whilst the heartless, selfish worldling  
Spurns his fellow worm away;  
Thou, oh! Jesus—King—Creator—  
Still will hear the sinner's cry,  
To repentance add forgiveness,  
And receive the soul on high.

S. M. G.

WEST BRANCH E. RIVER, March, 1864.

### Communion Prayer.

OH, CHRIST! oh, God! who did thyself shrink  
down  
To the low depth of our capacity,  
Subdue thy greatness to our weak desire,  
That we, with eyes washed clean with blissful  
tears,  
May gaze upon thy Godhead and not die.  
Oh, Christ! come down  
And sup with us; our lean, befamished souls  
Stretch out weak hands of faith for ghostly bread,  
And parched lips for sweet memorial wine;  
Oh! sup with us,  
That from our relish of this happy feast  
Our souls may reach a finer appetite  
For good, and loathing of all gross delight.  
HALIFAX, 1st May. D. McK.

## A PAGE FOR SABBATH SCHOLARS.

The little Girl of Greenland.

The little girl of Greenland, or the frozen land, has a strange name: it is Eqrk, and her brother is called Awahtok. They live with their parents in a low house, built of stones and plastered with moss, which looks like an old birch oven. A house is called *igloe* in that country. It has but one room, and the people crawl into it through a low long passage on their hands and knees. Within there is no fireplace, no stove, no fire, not a chair, or table, or bed.

Eqrk's father chiefly spends his time in fishing, and carries his canoe or boat on his back to the water; or, when the ice is too thick to break for fishing, he hunts the walrus, a creature of the whale tribe.

How do you suppose Eqrk's mother cooks her food? She boils it in a kettle over a lamp. The lamp is made of the shoulder-blade of a walrus, filled with blubber, with a wick of moss. As for baking, she never does that. Little Eqrk never saw a slice of bread, or a potato, or an apple. She eats a steak of walrus, or some broiled blubber, or frozen liver; or she sucks a bear's paw, or the rib of a seal. Never a stick of sugar-candy had little Eqrk. If you gave her one she would say, "Kuyanaka," which means, "I thank you."

If Eqrk goes out of doors, what does she see—green grass, and tulips and buttercups? No. A corn-field over the way? No. Currant-bushes and cherry-trees, or oaks and elms branching overhead? No, no. On one side is a great ice mountain, and fields of snow, snow, snow; hardly anything but snow, with grey rocks here and there.

A short time in the summer a little pale grass tries to grow in sunny spots, and a few small flowers smile by the grey rocks. Then the little girl must be happy indeed. She laughs, and has her games of play like you. She has no little carriage to run on the smooth ground; but her father makes her a sledge. He has no wood, for trees do not grow in that cold country, so he takes the bones of the whale and walrus, and fastens them together with sealskin; and he makes a back to lean against, because it will go over some rather rough places. It runs very swiftly; for who do you think draws little Eqrk? Not her father; he has gone hunting the great *nanook*, which is the white bear; not her brother Awahtok, he has his sledge; but a couple of little brown dogs, who are harnessed to the sledge, they run and draw Eqrk; and very much does she enjoy the drive.

What does she dress in? Hood and cloak and gloves, like our little girls? I will begin with her feet. Nobody knits in that frozen land; so she has no warm *woollen* socks like yours. Her socks are made of birds' skins, with the soft down inside. Over this she

wears seal-skin boots. These keep her feet warm. Then she wears leggings of white bear-skin and a jacket of fox-skin. This jacket has a hood to it; and the garment, jacket and hood together is called a jumper. This is the fashion of that country. It would look odd enough in our land. At first sight you would take little Eqrk for a stray cub of the white bear. Sometimes she holds a fox's bushy tail between her teeth, to keep Jack Frost from kissing her cheeks with his cold lips.

Oh, you do not know what terrible Winters she sees in her country. The sun sets in November, and it does not rise again till March. Think what a long night that is. We think Winter days are short enough; but to have no day at all, how much worse that is. There are the Northern lights, to be sure; but there is no light like the bright, warm, cheerful sun, which we see in our sky.

Winter is called *okipok*, the "season of fast ice." By March the sun begins to peep up above the icebergs, or ice-mountains, and slips quickly down again. Next day it stays longer, and the next, until June comes, when it stays all day and night. Summer is called *aosak*, "the season of no ice," though it is never really iceless, nor can the sun melt the great snow-drifts. It is, however, a pleasant season, for flocks of birds come and build their nests in snug corners and shelves of the rocks, and they are so tame that her brother Awahtok can easily catch a netful to carry home for supper. Do Eqrk and Awahtok go to school? They do not know what school is. There are no books, no pens, no slates in their country, except in a few spots where missionaries have settled. In all other parts of the land there are no day-schools, nor Sabbath schools, nor churches—not one of all those privileges which we have to make our life so improving, useful and happy. Their mother sometimes tells Eqrk and her brother of the "Great Spirit;" but she cannot tell them that "sweet story of old" about the Lord Jesus, who came from heaven to be the Redeemer, for she does not know it herself. I wish we could tell her; then perhaps she would say, "Asakoateet," which is, "I love," in her language. As for you, dear Christian children, I am sure you must say:

My God, I thank thee, who hast planned

A better lot for me.

And placed me in this happy land,

Where I may hear of thee.

—*Child's Companion.*

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### Orphanages.

"REFUGES" for christianizing the orphans in India were commenced by the Ladies' Association of the Indian Mission of the Church of Scotland, some time before the Disruption. The idea was a happy one. At the native mind in the East is easiest reached

at the earliest age, and orphans, as a class, are unprotected and uncared for, the ladies resolved to adopt orphan girls, and, in order to their maintenance as well as instruction, set about providing Refuges. The step was a wise one, for in the East females marry early—frequently at 12 or 14, and our ladies considered that by subjecting them to Christian influences till then, they should have laid the foundation of a future Christian family; and therefore Orphanages were adopted as an expedient. The scheme has proved a successful one. There are now Orphanages in four places in India: in Calcutta, Madras, Bombay and Sealkote; and so popular is the movement, that Sabbath Schools in Scotland and the Colonies vie with one another in maintaining pupils. Some years ago, so numerous were the applications that the institution in the chief Presidency had to be enlarged; and at this moment, nearly thirty of the orphans are supported by schools in Canada and the Lower Provinces. The yearly tax of supporting a pupil is £5 currency, and ten shillings go for a Bible. Quarterly returns of the progress of the pupil are forwarded by Mr. Paton, Kingston, Canada. Some of the orphans are but infants, and therefore only learning to read and sing; others, again, are more advanced; but in all the Christian idea is being carried out to lighten their minds with religious influence, as well as to teach doctrines, that hereby their minds may be disabused from the superstitions of their country, as well as their hearts opened to the truth. Several have been married from the institution, and others have entered the Church with hopeful signs. St. Andrew's Sabbath School in this town owes its Rhoda and Lydia to the kind intervention of the Rev. J. C. Herdman, Senior Chaplain, Calcutta, who is a constant visitant upon the schools; and its information and returns, &c., to Mr. Paton, Kingston, who has uniformly shown a deep interest in the prosperity of the scheme. That gentleman tells us, in his communication to our Synod two years ago, that "many schools being unable to collect the sum of \$20 required for the support of an orphan, a new effort has been commenced at Calcutta, of opening a native school under the same arrangement as the Orphanages. This has been very successful, there being over fifty children in attendance, and the number could easily be doubled did the funds permit. It has been arranged to divide the school into classes of four or five in each, and to call these classes by appropriate names selected by the schools or individuals who may undertake their support, the annual cost of which is fixed at \$10." This is something for those that cannot afford the regular \$20 for the Orphanage.

In conclusion, this Orphan system is fitted to exert a beneficial effect upon the schools that contribute, since the pupils will take a deeper interest in a living pupil, all their

own, than in a dead system. Accordingly, they should be taught to pray for their Lydia as well as to maintain her—that if it please God to open her heart: (Acts xvi. 14), they may have an abundant return for their expenditure. Besides, it is laying the foundation of a generous nature in themselves. How many adults of our Church, who are now almost closed against any appeal, might have been hearty and bountiful benefactors had they been trained early to give to an Orphan Refuge!

A. W. H.

*Pictou, May.*

#### Death of the Rev. Principal Leitch.

WE are convinced that the news of the death of the Very Rev. Principal Leitch, D.D., will be received with the most profound sorrow by very many of our readers. He had been so ill throughout the whole winter that he was seldom able to lecture or to discharge any of his important duties; but we still hoped that his vigorous constitution would triumph over his infirmities, and that he would be long spared to be an ornament and a support to Queen's University and to our Church in Canada. But the Great Disposer of all has seen fit to order it otherwise; and friends and brethren and Church must all bow in submission to His decree. This warm-hearted, genial friend, the courteous gentleman, the dignified Principal, the scholarly man of letters, loved and admired by all who knew him, has been taken from us; and whom have we to fill his place? We are not able, at such a moment, to give a calm estimate of his character, his abilities, and his work; neither, indeed, have we all the necessary information at hand: but we do sincerely trust that some one who knew and appreciated him, will charge himself with giving to the world a sketch of his life, along with a selection of his remains. Few literary men of the day had a more correct taste or a more lucid style than Dr. Leitch; and as he published little till within the last few years of his life, he must have left behind him many articles scientific and religious, the publication of which would be acceptable to a large circle of readers. His sermons were characterized by a charming simplicity of style, and a readiness of original and happy illustration that would cause them to be read with even more interest than they were listened to; and certainly it would be considered a great boon if one could be received for publication in the *Record*. For we are sure that nearly two-thirds of the readers of the *Record* were privileged to listen to the "speaking voice" when he visited the Lower Provinces last summer; and they would now read what he had written with feelings peculiarly solemn. Perhaps no man who ever visited our Synod became, in so short a time, so popular with all classes, with both our

clergymen and laymen. He counselled and laboured in Charlottetown, Pictou, Halifax, and St. John; and, in the most earnest spirit, he unweariedly pressed into every one of our country districts that was at all near to our centres of communication. For many a day his memory will be green with us. We mourn his loss, and we sympathize with his bereaved family; and we pray the Lord of the Harvest to send other labourers to the work—animated with his spirit, and worthy to be his successors.

Since the above was written, we have been kindly put in possession of a copy of the *Kingston Daily News*, which contains the following obituary notice of the deceased:—

William Leitch was born at Rothesay, in the Island of Bute, Scotland, in the year 1814, and was at his death under fifty years of age. The robust health of his boyhood was taken from him by an accident, which confined him for eighteen months, and threatened even his life before he recovered. When about fourteen years of age he fell from the mast of a yacht in the bay of his native town, and the fall produced a comminuted fracture of the hip joint, which made him lame for life. This accident was the occasion of determining, in a somewhat remarkable way, the tendencies by which all his subsequent life has been characterized, for during his long and dreary confinement the relief from intense suffering, which most boys of even high intellectual character would have sought in the fascination of fiction, he found in the study of mathematics; and his after life, which became almost from necessity that of a student, was devoted chiefly to the mathematical sciences. After finishing his preparatory studies for the Church of Scotland he did not immediately enter on the practical work of his profession, but remained for some years in connection with the Glasgow Observatory under the late Professor Nichol. About the year 1842, however, he accepted a presentation to the parish of Monimail in Fifeshire, where he found that congenial quiet in which he was able to continue his favorite studies and to extend his inquiries into other branches of physical science as well as into those departments of philosophy and theology with which the physical sciences are more closely connected. During his residence at Monimail, he made himself known by extensive contributions to various periodicals and Cyclopedias, on those subjects to which he had specially devoted his time; and by this means he enjoyed an intimate acquaintance with many of the most distinguished literary and scientific men in Great Britain. The science to which he remained most fondly attached was that of astronomy, and from his thorough familiarity with the practical working of an Observatory, from the enthusiasm with which he studied every improvement in astronomical instruments, and hailed every fresh discovery to which it led, as well as from his general scientific attainments, it was thought probable that, had he not left Scotland, he would have been appointed to the chair of his teacher, the late Professor Nichol, in the University of Glasgow. De Quincey, in a noble article on Lord Rosse's telescope, speaks of his friend, Professor Nichol, as having contributed more than any living man to keep general English readers who have not time for scientific investigations, acquainted with the latest and profoundest results to which these investigations are leading; and during the two years which have passed since the Professor's death, it would

have been difficult to point to a man for whom the same distinction could have been so justly claimed as the late Principal of our University.

In 1860 he was invited by the Trustees of Queen's University to become its Principal, and after spending session 1860-1 in the duties of the office, he decided to accept their invitation. His brief and sad career among us is so unfinished, that even its imperfect results, and certainly, at least, the larger and nobler aims by which it was guided, could be adequately described only at greater length than is possible in a hurried newspaper notice. Those who have been interested in his movements must have recognized the hopes which he entertained for the progress of science by the efficient working of our Observatory, and for the advancement of higher education by a more orderly government of our University, as well as by a reform in the general relations of all the Universities of Upper Canada. To those, also, who came into any ecclesiastical connection with Dr. Leitch, it was known that, though preserving the most perfect courtesy and charity towards men of different religious persuasion from his own, he loved the old Kirk of Scotland as he loved Scotland itself, and saw in the memoirs which cluster around its history an ever active source of inspiration to ennoble the religious character of Scotchmen in Canada. That his heart should have been almost broken by finding himself dragged down from all his high and sacred endeavors to the petty arena of local and meaningless squabbles, is one of the saddest events with which we have ever become acquainted. We will not raise again troubles which can not now disturb the heart that has found its everlasting rest. We shall rather gladden ourselves with the faith that he, who has left so much unfinished here, and ever aspired after something higher than he had reached, is now carrying out his aims with success in the enjoyment of those powers which have been matured by what he has done, and still more by what he has suffered on earth.

### Close of the First Session of Dalhousie College.

On Thursday, April 28th, the first session of Dalhousie College was brought to a close. It was intended at first that the session should extend well into May, but was it discovered that this would seriously inconvenience many of the students who had to begin to teach schools on the first of the month. A petition stating this was signed by almost every student, and the Professors accordingly modified their programme. There can be no summer session this year on various accounts, but hereafter there will be two sessions in each year; the long session commencing the third Wednesday of October and lasting five and a half months; the short commencing almost immediately after and ending on the last Wednesday of June. This year forty regular and twenty occasional students attended, a much larger attendance in Arts than in any other College in the Lower Provinces, and a still greater number may be expected in the following years. The students are of almost every denomination, and we are happy and proud to find that the chief honors have been carried off by young men who are studying for our Church, and who to all appearance will

sustain the old reputation of the Kirk of Scotland. Only four first prizes were given this year; two of them in Classics and two in Mathematics; three out of the four were taken by young men whom we may call "our students." The highest place both in Classics and Mathematics was awarded to Mr. Robert Shaw, of New Perth, P. E. I., who received his preparatory training in the Prince of Wales' College, Charlottetown. As long as that College is under the presidency of Dr. Inglis we may look for ripe scholars and gentlemanly students to come from its halls. When Professors Johnstone and McDonald were handing over to Mr. Shaw the large volumes that were given as prizes, they spoke of him in terms of the highest praise—as a student who would do credit to any institution. The first prize in the Junior Mathematics was awarded to Mr. Aubrey Lippencott, of New Glasgow, whose progress throughout the session has been steady and marked. Mr. John Gow carried off the first prize in Junior Classics. Had prizes been given in the Logic Class, Mr. Gow would have received the first prize in it also, but as it was, he had to be satisfied with hearing his name read out as first.

When the prizes were being awarded, we could not help feeling sorry that so few were given, and that there had not been at least one good prize in each class. Indeed there would have been none at all, had not the Governors at the beginning of the session given ten pounds out of their own pockets to the Professors of Classics and Mathematics for the purpose. Will not our rich men institute medals, money prizes, or even book prizes, in connection with the various classes, and so stimulate and reward the young men who distinguish themselves? Here is a good investment for any liberal minded man. Here is an opportunity of honoring himself and others. Or congregations may endow bursaries to be given to deserving students. Which will be first?

After the prizes had been awarded, excellent advice was tendered to the students by the Chief Justice, the Hon. Joseph Howe, and the Principal, all of which was listened unto most respectfully, and will doubtless be attended to as long as it is borne in mind and as far as practicable. The meeting was closed by the Principal pronouncing the benediction.

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**Letter from Rev. John Sprott to Rev. Alex. McKay.**

MUSQUODOBOIT, APRIL 20, 1864.

REV. ALEX. MCKAY:

*My Dear Sir,*—I have just now read an account of your Presbyterian visitations in the County of Pictou. I had always a favorable opinion of the Highlandmen, and the impression has been deepened by the state-

ments of the Presbytery. It appears that Sabbath schools, prayer meetings, and domestic worship, are in full operation. Churches have been built, and debt cleared off, and souls gathered to the Saviour. You throw older communities in the shade. We are delighted to hear that the stream of Christianity is becoming broader and deeper in the beautiful vales of Pictou. The tranquil frame of society favorably contrasts with the olden time, when there was often rough water among the exiles of our Scottish Judah. I came to Nova Scotia about the same time as the Rev. Donald Fraser. His character was assailed with evil reports. The Kirk was said to be a daughter of Samaria; her ministers preached a bare morality; and some of them would not quench their thirst with the liquids which her cold brooks afforded. Unfounded prejudices in time yielded to the force of truth, and died away like the mist of the wave; but while they lasted, they marred the harmony and beauty of our transatlantic Zion. The Pictou Academy was, for many years, an apple of discord, and kept society in a state of excitement like a pot of soda water. It split some congregations like an orange. The Pictou Academy at length found its way to the House of Assembly, and for weeks together shook the floors of legislation with stormy debates. In time it was buried with all the honors of war, without hope of resurrection. In the heat of the battle I visited Pictou on a preaching excursion. I met with a kind reception, and preached to good congregations in bars and school-houses. Pulpits were not then opened to Seceders. Some years afterwards, I asked the Rev. John Martin to assist me at the dispensation of the Lord's Supper. At that time, five of my Elders had been Kirkmen at home, and they were glad to see him. But some of the chief of the Pharisees regarded this as a premature exertion. But as Mr. Martin was as sound as a Covenanter, the matter passed away quietly. Mr. Duff and other brethren visited Musquodoboit. They began to see that a Kirkman could fly as high as the best-feathered eagles among the Antiburghers. I must not impute unworthy motives to our ministers; but I deeply regretted that they did not sooner come to a better feeling with ministers from the North British Church. If the angels of light knew the points of dispute, they must have regarded them more like the amusements of children than serious matters for sober men.

The Church of Scotland, like other Churches, has had her bright days and dark days. At the time of the Disruption, she had nearly lost her lights in Nova Scotia; and the matter might have been worse had not Dr. McGillivray and Mr. Martin stood by her altars and trimmed her fires. I was in Scotland soon after the Disruption. A man could hardly live in Glasgow unless he was a Free Churchman. On steamboats and railroads

the question was often put to me: "Are you bond or free?" I had no relish for such questions, and did not usually return satisfactory answers. In Glasgow I called to see an old acquaintance. The lady brought in a glass of wine, but, before giving me the wine, she wished to know whether I was "bond or free." I attempted to avoid the question by telling her that in the time of a revival in America, they asked an Irishman to what side he belonged. Paddy replied that he had never seen any religion, but he could turn his hand to it. I was then in danger of being thrown overboard as an Unitarian, and would have lost the wine had not a brother officer of mine, who was with me, told her that I was justly entitled to the wine, for I was a correspondent of the Rev. Dr. Chalmers.

At that time the Kirk was almost deserted, and the Church of Scotland reminded me of a noble ship which had been in a storm and had lost her spars. She has regained the harbor; and we hope that under the fostering care of heaven, she may continue to spread truth and holiness over the hills and vallies of Scotland.

George has done a good work in India. He intends to leave Ceylon, with his wife and family, in May. I hope that you and Mr. Herdman and others will forward his views when he comes to Nova Scotia.

I see that some of your missionaries have gone home. They might have waited a little longer.

I have been confined to the house for five years with rheumatism and erysipelas. If I get better I must pay you a visit. I fear that Mr. Martin will not recover. Write me soon, and give my kind regards to Mr. Pollok and Mr. Herdman.

Yours, truly,  
JOHN SPROTT.

### Ministers seeking Re-admission into the Church of Scotland.

At the last ordinary meeting of the Established Presbytery of Edinburgh, a petition was submitted from the Rev. Alexander W. Brown, who was minister of St. Bernard's, Edinburgh, in 1841, and seceded from the Church of Scotland in 1843, and was for 20 years minister of Free St. Bernard's, praying to be re-admitted into the Church of Scotland. Mr. Brown resigned his charge of Free St. Bernard's in 1863, on account of some differences with his people as to stipend. Mr. Brown's petition contained the following statements:—"That, while your petitioner felt it to be his duty in 1843 to leave the Established Church, he has also felt it to be his duty, in consequence of certain recent events, seriously to reconsider his position. That, with the views which your petitioner entertains—first, with regard to the principle of a national recognition and a national support

of the Christian religion; and, next, with regard to the freedom of Christian ministry—these events have led him to look back upon his succession with a feeling of regret. That your petitioner has no hesitation in expressing to your Reverend Court his regret at having taken such a step; that he has cordially rejoined the communion of the Established Church; and that he now respectfully asks to be re-admitted as an ordained minister within its pale." The petition was remitted to a Committee, without remarks, to consider and report to next meeting of Presbytery. Reports were given in from two Committees as to clergymen wishing admission into the Church of Scotland. The one report recommended that the petition of Dr. Wrightson, who was at one time a minister in Philadelphia, and had recently been minister of a congregation in the Presbytery of Newcastle-on-Tyne, in communion with the Presbyterian body of England, should be transmitted to the Assembly, with a recommendation that Dr. Wrightson should be admitted as a licentiate of the Church of Scotland. A similar report was given in in the case of the application from the Rev. Mr. Begg, lately a Free Church minister in Australia.

KINGSTON CHURCH, GLASGOW.—A congregational soiree in connection with this church was held on the evening of the 20th April, in the Trades' Hall,—the Rev. Robert Pollol in the chair. Tea having been served, a short but appropriate address was delivered by the chairman; after which the congregational and Sabbath school reports were submitted by Messrs. Smith and Clement. The statements made by the latter gentleman showed that the number of children attending the Sabbath school amounted to 122, and that there were 13 teachers, being an increase on the previous year. The adoption of the reports was moved, seconded, and unanimously carried. Mr. Smith then, as representing the congregation, presented Mr. Pollok with a handsome timepiece, together with a purse, containing £100, as an expression of their esteem for him in his private and ministerial capacity. Mr. Pollok acknowledged the gift in suitable terms. Addresses were afterwards delivered by the Rev. Messrs. Dodds, Cochran, and Charteris. A number of anthems were sung during the evening by an efficient choir, with accompaniments on the organ.

### THE CHURCH IN NOVA SCOTIA.

#### Presbyterial Examination. MCLENNAN'S MOUNTAIN.

THE Presbytery of Pictou met at McLennan's Mountain on the 24th day of March, for examination. After sermon by the Rev. A. Herdman, the members of Presbytery who appeared, were Messrs. Herdman, Mc-

Greger, Stewart, McKay, ministers, who proceeded to inquire into the state of the congregations.

Questions were first put to Mr. Stewart, the incumbent, when it appeared that he entered on his duties in this (to him) new sphere of labour with much zeal and activity. Mr. Stewart was licensed by the Presbytery of Dunkeld, and sent to this field under the auspices of the Colonial Committee. He preaches twice every Sabbath, and has three places of worship—officiates in one of them twice, and in the other two once a month. There are monthly prayer meetings in church, and also prayer meetings in private houses. Since Mr. Stewart was settled in this charge—not quite six months—he has catechised all his people, and visited nearly all at their houses. He is also regular in his attendance at Church Courts—is commissioner of Schools, and finds that the word of God is read as a morning exercise. He also reports that he considers the moral condition of the people to be very good. A branch of the Bible Society has been lately formed in the congregation.

By the questions put to the Elders, it was found that they consider it to be their duty to watch the moral conduct of the people, that they visit them in their affliction, take part in prayer meetings, and are regular in their attendance in the Church Courts. There are six Elders in McLennan's Mountain, two in Sutherland's River, and three in St. Mary's, and these are regarded sufficient. They intend to keep the five registers of the church. In the meantime there are no Sabbath schools, and the Lord's Supper was not dispensed since the induction of the Rev. Mr. Stewart, owing to his absence in Cape Breton during the most suitable season of the year. The ordinary attendance in Church is 450. There have been 18 baptisms during the past year.

By the questions put to the Trustees, it appeared that the Church is not incorporated, but is secured by deed to ministers of the Church of Scotland. There are five Trustees, and they hold half-yearly meetings. They secure £150 currency to their minister, which is raised by voluntary subscription. The first instalment is not quite due, but nearly collected. The Church building in the Mountain, which is a very handsome one, is quite finished and clear of debt, while about £200 is still due on the seats—all having been sold. It is but due to Mr. Stewart's predecessor, the late Dr. McGilvray, to state that this satisfactory state of the Church in being free of all incumbrance is greatly owing to his exertions and liberality.

It was also found that the congregation is due the late Dr. the sum of £8 for the year 1861, and one-third of the salary for the following year, the year succeeding his death.—they having agreed to pay that year's salary as usual, with the understanding that the Presbytery should give partial services. It was plead in excuse, however, that they did

not receive supplies as regularly as they had expected. But seeing that the congregation had done so well in other respects, it is fondly hoped that they shall not be long behind in this matter.

The examination being ended, the members of Presbytery expressed their satisfaction with the state of the congregation, anticipating growing prosperity in this important charge, where so much harmony prevails, and so much zeal and activity was manifested alike by pastor and people. The Lay Association being resuscitated, the meeting, which was small, in consequence of the day being very stormy, was closed with the benediction.

A. MCK.

#### Report of Missionary Labors, during the past year, in Musquodoboit, by the Rev.<sup>d</sup> George W. Stewart.

I AVAIL myself most willingly of this renewed opportunity of submitting to the Presbytery a report of my missionary labors during the past year. At the outset, I may be allowed to observe that, owing to the Mission at Truro, one of my fields of labor now being occupied by another missionary—the Rev.<sup>d</sup> Wm. M. Philip—I, in consequence of which, have been enabled greatly to extend my operations here, and to devote my whole services over an extensive field of Christian labors.

There are, in connection with the Mission Church of St. Andrew's, at Little River, two other stations—the one at New Antrim, combining the Halifax Road, and a part of Grey's River Settlements—and the other at Upper Musquodoboit, with which are connected the Dean and Chaplin Settlements. The distribution of Sabbath services in these places is as follows: On the 1st Sabbath of each month, a morning service is held in Little River Church, and at New Antrim in the afternoon; on the 2nd Sabbath, two diets of worship at Little River; on the 3rd Sabbath, morning service at New Antrim, and in the afternoon at Little River; and, on the 4th Sabbath, morning service in the Upper Musquodoboit meeting house, and in the Dean Settlement in the afternoon; and, when there is a 5th Sabbath in the month, services are given to the congregation at Little River Church. In the discharge of these Sabbath services, I have to travel over 90 miles every month, besides paying domiciliary visits to families and the sick connected with mission stations, which cannot be less than 30 miles more. It is a great cause of thanksgiving and gratitude on my part, to report that, by the Divine help, and God's blessing, I have been enabled regularly to implement these Sabbath appointments (with the exception of two Sabbaths, when I was laid up with cold caught in the discharge of ministerial duties), in all seasons of the year, and in every condition of the roads.

*St. Andrew's Church, Little River.*—This

congregation still continues highly to appreciate, and is regular in the observance of Sabbath-day services. The marked attention of its members to duties, either in their families or their dealings with the world, I have every reason to believe, is in unison with their profession as members of a Christian Church. There are now, in this Church, three Sabbath services each month, and the dispensation of the holy communion of the Lord's Supper once a year. The Kirk-session, at one of its recent quarterly meetings, unanimously resolved to have a semi-annual dispensing of the Sacrament; and I understand that this was at the suggestion of a number of the members of the congregation, which shews, on their part, a high-toned Christian feeling. During last winter, I had great pleasure in dispensing this healing ordinance of the Church to forty-nine communicants, all of whom gladly embraced the opportunity of again obeying their dying Saviour's command, "Do this in remembrance of me;" and I have since learned that many others would have observed the same (for there are 80 communicants on the roll), had it not been for the inclemency of the weather, and another local circumstance over which they had no control. The whole of the services of that communion, both preparatory and on a "high communion Sabbath," were decorously and solemnly observed by an attentive and numerous audience; everything connected therewith was done in proper and scriptural order, the office-bearers performing the functions of their sacred office reverentially and modestly. It is earnestly to be hoped that the faith of many a participator that day was confirmed, their love animated, their zeal increased, their resolutions ratified, and their prayers answered. And it is my fervent prayer that, to minister, elders and communicants, yea even to many spectators, it may have been a season of "refreshing from the presence of the Lord."

The Sabbath School has been carried on with its former efficiency and success, though the attendance and numbers of scholars have not been so good as on some previous years, the decrease being in the male classes. I have been ably assisted, in its duties, by the school-mistress, Miss McLaughlan, and Mr. James H. Wallace; the numbers on the roll were 45, and the average attendance 40. I have circulated 200 copies of the *Child's Paper*, besides many Tracts and Reward Hymn Cards, together with three dozen of the Shorter Catechisms. The library, I am sorry to report, has had no addition of new books. The monthly missionary and prayer meetings have, in general, been largely attended, and their exercises have been eagerly observed, especially by the young and middle-aged; while the missionary intelligence, I trust, has afforded much instruction and grounds of rejoicing to Christians, as to the advance of the Redeemer's cause in the lands of heathenism and idolatry.

*New Antrim Station.*—I am happy to report that this congregation is in a vigorous condition. The attendance, in general, is gratifying. Divine services are held here on two Sabbaths of each month; and it is no uncommon thing for the school-room, where we worship, to be inconveniently crowded. It is truly satisfactory to observe the attendance of the young and the aged, as well as encouraging is the attention given by the congregation during divine service. There is a Sabbath class held on the Sabbaths that I officiate, an hour previous to commencement of divine service, which is most effectively conducted by the school-mistress, Miss Nyman, who deserves great credit for the way in which she imparts to her young pupils Bible information. May her labors in this part of the vineyard be crowned with success! To the scholars I have given the *Child's Paper*, and other tokens of my approval of their attendance, attention and progress in religious knowledge; though their number be limited, yet it is pleasing to reflect that this may be the earnest of a good spiritual harvest. The number of families in this district is thirty, and, with a few exceptions, all are Presbyterians. The people have been urged upon, again and again, of the great necessity there is of erecting a Mission House, where they and their children might, more conveniently than in the school house, worship the God that daily blesses them with all their mercies. The answer, however, is, "We are too poor;" certainly, they, like many more settlements, are not overburdened with wealth, but, were their hearts in the right place, I am confident they would shortly set about a matter so necessary, and affecting their best interests, both for time and eternity. A site, admirably suited for such a building, with a grave-yard, has, I am informed, been gratuitously offered, by two of our earnest and zealous adherents of the Mission. May I then hope, though this may be the day of small things with them now, that the Lord, in due time, by His grace, would so dispose them to set about a work, which would be an honor to them, a credit to the settlement, and a great boon to their children's children. It affords me, indeed, great pleasure to minister in holy things in this station—a good attendance and an attentive audience. In my visitations, I have been received with great cordiality by all the families.

*Upper Musquodoboit Station.*—This station is only of recent existence; I may truly say that ground was only broken in the month of August last. A few of our adherents, dwelling there, did, as often as convenient, worship, and join the communion at Little River, for a number of years back (they having to travel a distance of upwards of 20 miles). During which time, application, both by letter and person, was frequently addressed to the Kirk-Session of the Church at Little River, for Sabbath services. And while the Session greatly sympathised in their eager desire

for religious services from the Church of Scotland, they felt that they were not in a position, till recently, to grant a favorable reply. It may be in the recollection of members of Presbytery, that, in the year 1862, a petition from this place was presented, craving divine service on the 5th Sabbath of those months in which such did occur (which services would amount to four in a year). The Presbytery, admiring the earnestness and perseverance of the petitioners, took a favorable view of their peculiar circumstances, in their wish to have religious ordinances dispensed to them by the Kirk, remitted said petition to the Kirk-Session of St. Andrew's Church, Little River, at the same time recommending and enjoining the Session to consider the circumstances of the petitioners, and to grant such Sabbath services to the adherents in Upper Musquodoboit. The Kirk-Session having considered the subject, granted the request, as recommended by the Presbytery. This arrangement was faithfully carried out, up to August last, at which time,—the Presbytery having relieved the missionary of his duties in Truro, and as his time was to be devoted wholly to Musquodoboit, by which arrangement a monthly Sabbath service could be given to this station,—the people here gladly accepted of this additional supply, and the Kirk-Session having received a bond for such services, I was appointed to preach in this station on the fourth Sabbath of every month. I had not been preaching here many Sabbaths, (*my services being a full diet, consisting of a lecture and a discourse*), when I was requested to give an evening service in the Dean Settlement, which place is distant from the Meeting House, where I officiated in the morning, about 7 miles, and where some of our adherents dwell, and connected with which is also the Chaplin Settlement; the school house, where I was to hold the evening diet of worship being centrally situated for both. To this, I most readily consented, as I was informed that not a few from these settlements were unable to go to the Meeting House, owing to the distance and the want of conveyances. I am happy to report that our meeting in the Dean Settlement school house has been well attended, and the inhabitants, in general, evince a desire for religious services there. It is truly gratifying to see so many young persons, and others, enjoying the sacred services of the Sabbath, which, had it not been for our meeting, in all probability, would be, to not a few, a silent Sabbath. Since I have commenced my services at this station, I have received every mark of attention and kindness from the people, in general; they are warm-hearted and hospitable, but, what I deem of great moment, they are fully alive to the importance of religious ordinances, by which their piety can be nourished, and the principles of their religious faith manifested. Our adherents here are few in number, but they are devoted and

zealous in the maintenance of their mission, as they have honorably and fully implemented, up to the present time, their pecuniary engagements. The Dean Settlement appears to me to be a place of missionary interest and importance, as I have been informed that there are in it and the Chaplin Settlement, with which is also connected the Millar Settlement, 40 families, all of which are professed Presbyterians, and they could easily worship, with their families, at all seasons, in the Dean Settlement, were there a sufficient place of worship. I have great pleasure to report that, since the Mission was here opened, a number of the inhabitants have seen it their immediate duty to set about the erection of a Mission House. A few of our friends have commenced a subscription, which I understand, amounts to the sum of £50, and I fully believe that, if increased by donations from others, the erection, ere long, will become a fact. This effort is highly creditable to all concerned, and if a united and earnest endeavour be made by all interested, they will certainly add to their present spiritual comfort and happiness, and bequeath a valuable boon to the next generation.

Such is a Report of my missionary labours here, and I earnestly trust and hope that they have not been in vain—that, with the blessing of Almighty God, I pray that the services of the Church, and the dispensation of the ordinances of religion may have been, to many the means of enlightening the ignorant, comforting the sorrowful, building up believers in their most holy faith, and saving souls by the atoning blood of Jesus Christ, the only Saviour.

I cannot conclude this Report without rendering my warm and grateful acknowledgement to the "Committee of the Halifax Sabbath School Association," for their gratuitous gifts of their "Scheme of Lessons," which I have used with much success and profit in my Sabbath classes, and I cannot but add my humble testimony of praise respecting it, as I deem it an admirable vehicle of Scriptural knowledge, well calculated to excite the attention and inform the youthful mind in the doctrines of our most holy faith.

Geo. W. STEWART.

Musquodoboit, May, 1864.

#### Prince Edward Island.

THE Sabbath Scholars of St. James', Charlottetown, held a Bazaar on the 28th April, which realized the handsome sum of £65 10s.

THE frame of the new Church at Dog River (or rather Clyde River, as it is now called) will be erected some time in June. Its dimensions are forty feet by thirty, with a session-house attached. It will be a credit to the settlement, when finished. The ground was granted by Mr. McPadyan, ship builder.

ABOUT seventy pounds have been subscribed towards the erection of a manse on

the St. Peter's Road. The congregation of Brackley Point Road have agreed to join in the good undertaking. If any of our good friends in Nova Scotia have money to spare, I have no doubt but it will be heartily accepted, and it is a good chance for safe investments.

DIED, at Charlottetown, James Watts, Esq., baker. For thirteen years he had been a Trustee of St. James'; and during that time had been a most zealous supporter of the Church and a good man.

THE Governor's pew in St. James' has been the occasion of some sharp work between the Speaker and the Government. The Speaker lost, and the Hon. Roderick McAuley is the present Speaker of the House. The ex-Speaker's position was by far too arbitrary for the House.

N.

### Monthly Summary.

THE past month is more remarkable for events of interest and importance in the political than the religious world. Though the Assemblies of the Scottish Churches have been held this month as usual, the record of their proceedings has not yet reached us. It is not likely that any cases of disputed settlement will make their appearance before the present General Assembly, which is surely a cause of thankfulness. The uncertainty of the law of the Church and the latitude of interpretation which it allows in the matter of objections to presentees are in such cases for the most part as unsatisfactory to all parties as they are unedifying to the general public.

Still more unedifying are some Sheriff's sales which have, during the last few months, been taking place in Edinburgh. Some persons object on the plea of conscience to the payment of the police assessments, because part of the money is applied to the payment of the city clergy. They prefer constraint and martyrdom. It is not strange that an uneducated zealot should persuade himself that it is wrong to pay such a tax, but it is strange to find enlightened people lending countenance to such resistance. If disapproval of the purposes to which the revenue of a tax is applied may constitute a sufficient reason for non-payment, there could hardly be any taxation in the United Kingdom. The application of the voluntary principle to the raising of the revenue is a height to which the advocates of Voluntaryism have not yet, amid all their heats, been carried; and yet the resistance of the payment of this tax, admitting for argument sake that their motives are perfectly pure, necessarily presupposes the adoption of such a chimerical rule of conduct. It is now all but universally admitted that the only proper and constitutional method of escaping the payment of a tax is its abolition through the machinery of free political institutions.

Though the General Assembly should henceforth avoid dealing with the question of "innovations" in the mode of conducting public worship in the Church of Scotland, constantly-recurring paragraphs in the newspapers of the day indicate that a silent and gradual change is taking place over the Church. In a new parish Church in Elginshire the pews are being made so as to afford an opportunity to the worshippers of kneeling during prayer. While few of these questions are important enough to justify disturbance or divisions in congregations in order to settle them, it must be admitted that almost anything in the shape of a change would be better than the present attitude of people in most of our congregations during prayer. A stranger to our fashions, were he to visit a great many of our congregations and see the people standing in every imaginable attitude during prayer, turned in different directions, some looking out of the window, some studying their neighbor's dress, some noting other countenances, some turned to the minister and some away from him, and wearied weak ones now resting on the right foot and again on the left, like shivering fowls on a Nova Scotia winter morning, and again during praise all sitting with closed lips and unconcerned faces while a half dozen young people perform some piece of music in the gallery, would be quite astonished to hear that this was our mode of worshipping God. He would hardly be able to understand how all this could come about among a religious people, and would be quite excusable in thinking that the singing of the birds of the air among the branches of the trees bears a much stronger resemblance to the worship of the Creator, who, as He is the Redeemer of men and the Author of man's exalted powers, is entitled to be worshipped with deep inward and outward reverence and loud and fervent praise.

THERE is little worthy of comment transpiring amongst ourselves here. The Dalhousie College session has closed, and two students belonging to our Church have distinguished themselves in a manner creditable to themselves and the teachers under whom they have been prepared for College. Mr. Lippencott is a pupil of Mr. McKay's, New Glasgow, and Mr. Shaw of Dr. Inglis, Prince of Wales College, Charlottetown. It is to be hoped that after many difficulties this institution may become truly provincial, acquire the support of many who are now opposed to it, and prove a blessing to the whole country. Its fame is already wide enough to have occasioned the conferring of the degree of Doctor of Divinity upon the Principal by Queen's College, Canada, and of the degree of Doctor of Laws upon Professor Lyall by McGill College, Montreal.

THE death of Principal Leitch, which took

place on the 9th May, after a long and painful illness, we feel to be almost a domestic bereavement. His visit to this country last summer, his amiable and winning manners, combining so much of the Christian and the gentleman; the warmth, the dignity and simplicity of his discourses, as well as their amplitude of illustration drawn from natural science; his love of the beautiful and the curious in nature, and the charms of his conversation, so endeared him to the hearts of our ministers and people, that his death is widely and acutely felt among us. His past history is noticed in another place, and without entering into the sad circumstances which have caused us and his young family this loss, we trust that the rebuke of the Almighty will admonish those who have the management of Colleges to dread a spirit of insubordination, and endeavor, by openness of character, charitableness of judgment, love of peace, and strictness of discipline, to make every College a fit place for the training of youth—a place where age is venerated, learning is admired, and faction and rebellion are abhorred.

It seems that, three weeks ago, we were on the eve of war with Germany, in the Danish quarrel. There was an impression that the German Powers were attempting to render nugatory the efforts of the conferring powers, by neglecting to provide their representatives with instructions. This produced such a remonstrance from the Cabinet, as has issued in an armistice. The British Government and people are now tolerably well roused to the fighting point, when it becomes dangerous to trifle with them. The conference is still to sit, but it is doubtful, after all, if war shall be averted. It is evident that Prussia wishes to possess the duchies, as Frederick the Great seized Silesia, and as she has acquired all her territory hitherto, and thus advanced from an electorate to a kingdom. Let us hope, however, that there will be peace.

THE *Presbyterian Witness* publishes an account of the arrival of the *Day Spring* at Melbourne, in March, after a prosperous voyage, in which the little vessel, the fruit of the children's efforts in this country, Australia and Britain, reflected great credit upon the New Glasgow ship-builders, by her speed and sea-going qualities. She was visited by 3,582 children at Melbourne. The churches at Melbourne were put at the disposal of the missionaries, that they might, in preaching the Word, enjoy full opportunity of interesting all religious people in the cause of foreign missions. A large missionary meeting was held, presided over by Dr. Cairns, at which addresses were delivered by ministers of different denominations. By a most opportune arrangement, Mr. Geddie, who, with Mrs. Geddie, is on his way to this Province, was present, and with him a heathen convert. He

detailed the changes that had taken place among the Aneiteumese, since he went there 20 years ago. Then they were murderers, infanticides, worshippers of the heavenly bodies, constantly engaged in war, degraded, cruel. Now, they are attached to God's Word, moral, peaceable, and willing to aid in the work of missions. Mr. Geddie is expected here about the end of June. We are sure he will receive a warm welcome from all denominations. His zeal, his enterprising spirit, his steady, prudent, well-regulated enthusiasm, his self-denial, and his success in founding, amid many obstacles and discouragements, a prosperous mission, having now many agents in these islands of the New Hebrides group, prove him to be a very remarkable man. No doubt his success is God's work, but the wisdom of the Divine Being is evinced in selecting men suitable, by their qualities of character, for His work. Mr. Geddie's name will long be remembered as one of those who have reflected credit upon this Province—a name more illustrious than those of Williams, Inglis, Parker and Welsford, because he chose to seek the benefit of his species in the highest and purest sense, and in a path in which all the avenues to worldly ambition, comfort and splendor were effectually closed against him, and in which he had fortitude enough to turn a deaf ear to the seductions of the flesh.

It will afford his many friends much pleasure, to learn that Dr. Donald, of St. John, is to be relieved of his duties for four months, and proceed to his native country on a visit. His congregation have shown their attachment to him, by advancing his half-yearly salary, amounting to £250, and adding £150 more to it. He well deserves it at their hands, and it is also creditable to them that his labors have been appreciated.

It must be gratifying to every friend of our Church to hear that Dr. Gillan has moved in the Synod of Glasgow and Ayr that an overture be transmitted to the General Assembly to repeal the Act of 1799 prohibiting ministerial communion with ministers of other denominations. The passing of this Act and the circumstances connected with it form a curious chapter in the history of the Scotch Churches. The conduct of Rowland Hill and the Haldanes at that time, though they did much good, and much of their rebukes of the prevalent bigotry and lukewarmness of Scottish piety was deserved, was so offensive to the Scotch Churches, that, not only was this Act passed by the Established Church, but the Antiburgher Synod forbade its people "to attend or give countenance to public preaching by any who were not of their communion," and even the mild and tolerant Synod of Relief passed an Act forbidding their pulpits to any not regularly educated.

WHAT can the *Presbyterian Witness* mean by publishing such letters as those addressed to John McKay Esq., with reference to two articles contributed by him to this Magazine? Mr. McKay's articles are argumentative, and should be met and answered, if they be answerable, in a similar manner by all who do not wish their honesty, ability, soundness of views or Christian courtesy placed under serious impeachment. Mr. McKay's views upon modern claims to miraculous powers and prophetic views are, as the *Witness* well knows, those of an overwhelming majority of the Christian Church in all lands, and why then, when Mr. McKay endeavors to render a service to true religion and the orthodox

faith in such matters, does he make his paper the vehicle of puerile abuse, and articles which are a tissue of cool and inane impudence. We are agreed with him upon the evils of horse-racing, and exceedingly regret that respectable men and members of government should parronise amusements so demoralising, but it is our conviction that more injury is done to religion by such communications in a religious paper of high professions, than by a horse race once a week. They can do no harm to a man like Mr. McKay, who is and has long been a highly respected and enlightened member of the community, but they must inflict disgrace upon religion, and the newspaper that prints them. A. P.

## DALHOUSIE COLLEGE ENDOWMENT FUND.

### ST. ANDREW'S CHURCH, NEW GLASGOW.

	Sub.	Paid.	Brought forward	\$281 17	\$64 54
<i>Merigomish.</i>					
Angus Grant	\$12 00	\$4 00	James Wilson	6 00	2 00
William Cameron	12 00	4 00	John Fraser	3 00	1 00
Alexander Campbell	6 00	2 00	Donald Fraser	3 00	1 00
Finlay Campbell	6 00	2 00	Alexander McDonald		2 00
William Munro	12 00		<i>Fraser's Mountain.</i>		
<i>Wentworth Grant.</i>					
Francis Love	12 00	4 00	Archibald McKay	6 00	2 00
John Grant (junior)	5 25		Donald McKay	9 00	3 00
William Grant	3 00		Widow Duncan McDonald	12 00	4 00
John Fraser	6 00	2 00	Alexander McGregor	12 00	3 00
Archibald Chisholm	1 20		Donald Sutherland	3 00	1 00
Malcolm Fraser	6 00	2 00	<i>Linnessey Settlement.</i>		
Alexander Fraser	6 00		William Cameron	9 00	3 00
Neil McLaren	12 00		William Roy	6 00	2 00
Thomas McLaren	3 00		Donald Cameron	6 00	2 00
Alexander McLaren	6 00		Donald Grant (senior)	3 99	1 33
John Munro	5 60		John Weir	16 00	
Lewis McKenzie	4 80		<i>Loading Ground.</i>		
Mrs. McKenzie	6 00		Colin Ferguson	6 00	2 00
Donald Campbell	6 00	2 00	<i>New Glasgow.</i>		
William Ross	6 00	2 00	John McKay, Esq.	19 98	6 66
<i>Big Cove.</i>					
Alexander Cameron	8 01	2 67	John McKay (junior)	3 00	1 00
John Lamb	4 20		James McKenzie	6 00	2 00
John Munro	3 01	2 67	Duncan Ross	6 00	2 00
Donald Cameron	4 20	1 40	James Fraser, Esq.	240 00	80 00
Oliver Ross	6 00		Mrs. Kerr	12 00	4 00
Duncan McRae	3 00	1 00	Basil Bell, Esq.	60 00	20 00
<i>Marsh.</i>					
Donald McDonald	6 00	2 00	Donald McDougal	4 50	1 00
William McDonald	6 00	2 00	William Fraser (D)	19 98	6 66
Angus McDonald	6 00		Donald Cameron, Esq.	240 00	80 00
William Fraser	6 00	2 00	John F. McDonald, Esq.	30 00	10 00
<i>Middle River.</i>					
Alexander Douglas	12 00	4 00	William Fraser (Postmaster)	30 00	10 00
John Douglas	12 00	4 00	Simon Cameron	12 00	4 00
John McKenzie	6 00	2 00	James W. Jackson	4 00	1 33
John Horne	6 00	2 00	James Fraser (Downe) Esq.	100 00	33 33
Donald McLeod	4 50		James H. Fraser	20 00	6 66
<i>Robertson's Mills.</i>					
Allan Weir	18 00	6 00	Donald Ross	12 00	4 00
Thomas Frame	8 40	2 80	Donald Grant	20 00	6 66
James Grant	18 00	6 00	Alexander Holmes	12 00	4 00
Robert Purves	4 00		Thomas E. Fraser	30 00	10 00
<i>Carried forward</i>					
	\$281 17	\$64 54	Alexander McLeod	10 00	3 33
			Mrs. Jackson	3 00	1 00
			Allan Pollok	240 00	80 00
			William Fraser (M D)	40 00	8 00
			Duncan McGregor	9 00	3 00
			Thomas Fraser, Fish Pools,	12 00	4 00
			Hector McKenzie, Albion Mines,	60 00	20 00
			John Patrick, Albion Mines,	12 00	4 00
			<b>Sum Total</b>	<b>\$1649 62</b>	<b>510 11</b>