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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

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

### SERMON,

*Delivered by the Rev. James Kidd, A. M., Minister of Richmond—the Retiring Moderator of the Synod of New Brunswick—in St. Paul's Church, Fredericton, 9th August, 1865; and published at the unanimous request of the Synod.*

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 CORINTHIANS, iv. 3, 4.

BOLDLY and fearlessly did the great Apostle of the Gentiles stand forth, while advocating and maintaining the glorious truth, with the promulgation of which he was entrusted and commissioned by the Spirit—dauntlessly, bravely and successfully did he advance, in the strength of his divine Master, the cause which he had so warmly espoused—and most earnestly and perseveringly did he labour to plant the standard of the Gospel on the battlements of its bitterest foes. Difficulties obstructed his path, but his courage forsook him not,—dangers threatened him on every side, but they did not quench his ardour, nor make him turn back, for he had gone forth conquering, and he was determined to conquer. A world of ignorance and error lay before him which had to be enlightened and rectified,—a world of prejudice and enmity to his cause, which had to be uprooted and destroyed,—a world of presumption, folly and sin which had to be reproved, crushed and ruined,

His, then, was no easy task to advise and warn,—to counsel and dispute,—to expose and check,—to caution and guard. Ignorance understood not his words,—error misconstrued them,—pride disdained his doctrine of humility,—sophistry, in gaudy robes and subtle arguments, pretended to discover fallacies and discrepancies in what he taught,—prejudice would none of his things,—infidelity denied them,—and cruelty suggested that the intrepid Advocate of the Gospel should be delivered over to it, to be punished according to his deserts. But neither fire nor flood,—cold nor hunger,—fatigue nor watching,—imprisonment nor scourging,—bonds nor fetters, could make him relinquish his purpose, and lay down the arms with which he had assailed his enemies.

The prospect of no temporal reward glittered before him for acting in this way,—no praise would the world confer upon him for endeavoring to estrange men's minds from it,—no comfort nor ease would it afford the man whom it accused of turning it upside down,—no preferment would it bestow upon him who reproved it and vilified it. But he courted its smiles as little as he feared its frowns, else his conduct had been very different from what it was. A path was his to tread higher than its highway,—a work was his to perform more noble than any that its service supplied,—nothing whatever had the Advocate of divine truth to be ashamed of, or to fear. His calling was high and holy,—his encouragements great and abundant,—and most heartily and earnestly did he devote his whole energy to the cause which was to evangelize the world, and make heavenly

light shine where the blackness of wickedness had obscured every thing in gloom.

Was it not a very great honour conferred upon him to be chosen a soldier of the cross?—to be commissioned by heaven to fill one of the most holy and responsible offices with which man has ever been entrusted?—to reprove the world of sin and iniquity, and proclaim salvation through the only Son of God? What was he or his father's house that he should be brought hitherto,—that he should be advanced so far,—that his mouth should be opened to preach the unsearchable riches of Christ?—At one time a self-righteous Pharisee, a despiser of that Gospel which he has now so warmly embraced, a cruel and bigoted persecutor of the followers of Jesus—who thought that by driving them to prison he was doing God a service:—but by the grace of God he had passed from spiritual darkness and death to light and life, and become what we now find him to be—a firm believer of the truth,—an energetic Apostle,—a teacher of justification by faith in Jesus.

The gallant little band to which he belonged had, a little before this, been deprived of the bodily presence of their Lord and Master,—but His Spirit was still with them, and made them act as they did in His service. They had been repeatedly told by Him, while He was with them in person, that theirs was to be no easy task to perform,—that while they scattered the seed of divine truth, in preaching the gospel, their path would be strewn with difficulties and dangers,—that the doctrines which they were to avow and maintain, and their peculiar walk in life, would bring contempt and persecution upon them,—but they were warned not to lose heart, for greater was He that was to be with them than all that could come against them,—and they were encouraged to persevere in His service, from the assurance that victory was to be theirs at last. The prospect of heavenly happiness lay before them, of which they were to be partakers,—a kingdom incorruptible, undefiled, and that fadeth not away, was to be their sure portion, if they should remain faithful to Him who had purchased it for them with His blood. But even in this world, over all the opposition which should be brought against it, their cause was to prosper and triumph,—the divine torch which they carried with them was one day to enlighten and enliven the whole world,—error and ignorance were to give place to rectitude and knowledge,—immorality and vice, to holiness and righteousness,—and Antichrist to Christ. The strong man of sin was destined to be crushed and ruined,—his house to be broken down and demolished, through the instrumentality of that Gospel which they were to preach and uphold, at all risks and hazards. The account of their labours so faithfully described on the sacred page testifies abundantly to the earnestness and zeal with which they fulfilled their mis-

sion,—and the history of the Christian Church also bears evidence of the nature of the heaven which they infused into it.

Though not one of those who had their teaching directly from the lips of Jesus, our Apostle was contemporary with them,—and after his conversion, devoted his whole energy and strength—his whole time and talents, in furthering that cause which he then so firmly believed to be the truth,—to spend and be spent in the service of Jesus was his highest ambition and boast. What a noble example we have in him to all who call themselves by the name of Christ,—but more especially to those whose immediate duty it is to proclaim the Gospel to their fellow-men,—to preach repentance and forgiveness of sin through the Saviour! Into their hands is put that divine light which is to shed its cheering beams to the most remote corners of the earth,—to them is entrusted by God the feeding and guiding of His flock in this world,—to them the unfolding the mysteries of the kingdom of heaven.

To speak peace to the troubled soul,—to strengthen the feeble hands and raise up the drooping head,—to reprove sin and encourage holiness, is no easy work,—and much steadfastness and resolution—much self-denial, and assistance both from God and man, are absolutely required by all those to whom is entrusted the breaking of the bread of life,—the heralds of the Gospel of peace,—the pastors of the Church of God in this world.

May we all be found worthy in our peculiar calling,—being zealous for the glory of God, and for the welfare of His Church on earth,—esteeming ourselves highly for the work's sake, and blessing Him who hath called us hitherto,—and may He aid us and prosper us in every good word and work.

In discoursing further on the words of the text, I shall consider, 1st., the expression "Our Gospel"—"the glorious Gospel of Christ,"—and in doing so will point out some of the advantages it brings with it to the believer. 2ndly. I shall show the nature and danger of unbelief,—and I shall conclude with a short improvement.

First.—Let us consider the expression, "Our Gospel"—"the glorious Gospel of Christ." These words contain the meaning, and embody the substance of the highest wisdom and knowledge,—they enclose within their fold all that is needed to ensure happiness here and hereafter,—they are the key which unlocks the door to that which is truly great and glorious,—they contain the germs of the kingdom of heaven. Without them the world would be full of spiritual darkness,—from them all the spiritual light which is in it has emanated,—without them the whole human family would have been in indescribable misery,—without hope, and in despair. Of all the information conveyed to fallen man, the news proclaimed by the Gospel of Christ is the best,—of all the benefits con-

ferred upon him, salvation through the Saviour stands pre-eminent, being a final restoration from the power of sin and death, and a surety of his partaking of the everlasting blessedness of heaven.

By the violation of the covenant of works by our first earthly parents in Eden, they and all their posterity descending from them by ordinary generation were doomed to endless woe—for in this covenant Adam stood bound not only for himself, but for all his descendants,—and by his one act of disobedience we all fell from the holy and happy state in which God created us. Divine justice then demanded satisfaction for the infringement of the law, and would have inflicted punishment upon the criminals for their disobedience,—but at this fearful crisis the sweet voice of mercy was heard saying, “Deliver from going down to the pit, for I have found a ransom.” Then were some of the eternal counsellings of the Trinity first revealed to mortal ears, “The seed of the woman shall bruise the head of the serpent; it shall bruise thy head, and thou shalt bruise his heel.” This is the solid and sure foundation on which our Gospel stands,—of this material is it built,—and is so constructed as to suit the deepest needs of the human soul. Its system is perfect,—its influence most powerful and benign,—and its intentions are most merciful. Its aim is to elevate and refine,—to ennoble and purify,—to seek and save. In mystical rites and symbols—in expressive type and figure, it appeared in the earlier dispensations, and acted for long in that form to lead the believing soul to heaven. It then spoke, in words distinct and clear, of Him who is its author and origin,—its life and soul. The Messiah who was to come— it pointed to Him as the Redeemer of His people—the Atonement to divine justice, who was one day to shed His blood on Calvary hill,—and its announcement of the fulfilment of these predictions is what gives it its name. The good news that the only eternal Son of the Highest has come on earth as a man, and has suffered and died for sinful men, is the best information which has ever been disclosed to mortals,—inasmuch as the greatest good to them is contained in it,—and this good news our Gospel contains and declares. It comes to all with an authority, which it is not safe to challenge or reject,—for by doing so, it is but an effort to call in question and set aside its Great Author—our Creator, Preserver and Redeemer—and thus virtually effect the destruction of our soul,—heaven and earth shall pass away, but the Word of God shall never pass away. Of all the arguments which the infidel has brought against it for so many ages—of the neglect which the world in general has shown it for so long—of the vast amount of detraction and contempt used by its enemies, for the purpose of overturning it, and killing its usefulness, the result is that not one jot or tittle of it has

been injured—not one failing or flaw has been found in the whole system—and our glorious Gospel stands now as solid and firm, and as incapable of being destroyed, as it was on the day when the last of its inspired writers concluded the sacred narrative—and it will continue so forever, for it is the truth of God, and his power unto salvation.

Like gold refined and purified from having passed through the fiery furnace, our Gospel also shines the brighter from having withstood, uninjured in the least, the severe scrutiny through which it has passed—and the malicious trials to which it has been subjected. Its voice still sounds sweet and clear in many lands,—its benign influence is still felt over many countries,—it still proclaims pardon and peace to the greatest sinner, by the simple enunciation—“Believe and live.” Like a perpetual fountain casting forth its pure and cool water in streams, our Gospel is ever refreshing the thirsty soul that has grace given it to come and drink,—like a continuous feast ever prepared, it is always affording delicious sustenance to every hungry soul which desires to be filled with God's goodness,—like the warm and genial noon-day sun, it is ever affording spiritual light and comfort to the soul rescued from the darkness and degradation of sin and Satan. It has a full supply for all spiritual wants, and an abundant gratification for every pious wish.

To the sinning soul it calls for repentance and reformation,—to the troubled soul it speaks peace and comfort,—and to the converted soul it affords unspeakable delight and joy. It does not break the bruised reed, nor quench the smoking flax—but its great aim is, to bring all men in gentleness and love to Jesus for salvation. It teaches us how to live, and how to die,—how to escape hell, and how to obtain heaven,—how to be happy here and hereafter. It is the grand instrument in the hands of the Holy Spirit, by which he effects conversion, and thus saves sinners from endless torment,—it is the solemn voice of God speaking in words plain and distinct to every intelligent human creature—and addressed to all men, saying—“Turn ye, why will ye die,”—it is the divine finger post placed at the side of our path through life, pointing to heaven, and having inscribed on it—“This is the way, walk ye in it,”—it tells that “there is no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the Spirit.”

Our glorious Gospel ascribes to Him the glory due to His name,—narrating faithfully His divine connection,—His eternal Sonship, co-equal with the Father and the Holy Ghost,—His merciful design in becoming the Dayman between an offended God, and His erring human creatures,—His assuming the human nature, but without sin, and uniting it to His divine nature in one person, in order that he might completely work out the

scheme of human redemption,—that He might satisfy divine justice by enduring punishment in place of the sinner for violating the law of God,—that He might fulfil that law and make it honourable,—that he might procure the salvation of all who shall believe in His name, and serve Him in His Gospel.

His peculiar history is faithfully narrated on its sacred page,—the particular method that He took to convince the world that He is the true Messiah,—and the design of His mission here as the adorable God-man. The pure waters cast out from this eternal Fountain flowed through the various channels of the different writers of the Holy Scriptures,—the divine light shining from this heavenly sun was reflected faithfully by them for long,—whose rays, while they were meant to enlighten the world in true religion, also exposed and described Him from whom these doctrines originally emanated. Truth pervades their every lesson,—its zeal is stamped on every sentiment,—and although it may be misunderstood and misconstrued by some, yet there it stands, intact and entire—demanding to be interpreted, in order to its being best understood—by itself. God is his own best interpreter, and if His exposition be attended to, He will make everything plain. The darkness of comprehension which leads to error is in man, debased by sin—and not in the sacred description, which has perfection exhibited on its every part.

The information and wisdom on holy subjects which, for so many ages, occupied the time and engaged the attention of the master-minds of antiquity, but which baffled their greatest endeavors to find out—are so clearly and simply stated in our inspired Gospel, that he who runneth may read—or a child may understand them. Being intended by its great Author for the benefit of the whole human race, while there are depths in the revealed Word which have never yet been sounded by mere man—that which is adapted to supply our greatest spiritual wants is expressed in such a plain way that no error can be made on the subject unless by those who are willingly ignorant—or who entertain a prejudiced opinion. No philosophical reasoning is therefore required in order that we may know our duty to God—to our neighbor—and to ourselves,—and also how our souls may be safe in the great day of the Lord, if we only read with understanding, and believe the plain statements of Scripture—which are our unerring guide to all that is great and good.

If the seed of the Word be also received into the honest and good heart, it will produce fruit there after its own kind—without the aid of human invention to make it, as some may think, more attractive by any vain ornaments which may be hung upon it. Our Gospel needs not to be so gaudily decorated, unless to meet the approbation of carnal and

sickly minds—which prefer postures, if not impostures, to the pure and living Word of God to lead them to salvation,—for “majestic in its own simplicity it stands”—the wonder and admiration of the whole redeemed world. It disdains to wear any flimsy adornment whatever, which man can put upon it,—or permit its own innate beauty and inherent lustre to be obscured and defaced by the trappings of parade and ostentation. Plainly and purely it notifies the designs,—it exhibits the wisdom,—it breathes the Spirit of the Living God—and points to the blood of Christ—the fountain opened by divine grace for sin and all uncleanness, as all that is necessary to procure us salvation. To the peculiar case of every sinner it applies the doctrine of the Cross,—and tells in whom consolation and safety are only to be found. It is the only safe guide to which the soul can trust, that desires to rise from earth to heaven,—and for this it both encourages and assists.

Redemption and salvation by the sacrifice of Christ is its key-note,—the grand disclosure at which the ransomed of the Lord on earth rejoice,—and the subject which now affords hymns of praise to the blessed angels in heaven—and will do so forever. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”—are words to which the innumerable multitude of the redeemed will constantly refer with the greatest delight,—and will point to themselves as the perpetual witnesses of their truth. These washed their robes by faith in the blood of the Lamb,—they accepted him as he is freely offered in the Gospel,—they lived in conformity to its injunctions,—their Saviour’s righteousness was imputed to them by God,—by Him they were justified, adopted, and sanctified in this world,—and at last they reign triumphant with Him in glory.

The merciful intentions of God toward His lost and ruined human creatures are very plainly stated in our Gospel,—the ample provision He has made for the faithful—and the help He is affording them to progress in the ways of righteousness, are truths so evident, that while they meet with an honest response from every unprejudiced mind, they also afford matter for the deepest gratitude—the purest affection—and the strongest encouragement to follow the Lord. Upon the same condition does our Gospel offer salvation to all alike,—it holds not out different terms to the different classes of society—but to the prince and the peasant its calls are the same,—for all being alike by nature, it addresses\* all alike—but it is only upon the individual who attends to its call that it works any salutary influence. Its teaching both convinces the judgment, and warms the feelings,—and for these purposes it is as well adapted at the present day, and will continue so to the end of time, as it was

the day it was completed and given to the world.

The proofs of its authenticity and genuineness are equally good in every period of time—and its saving power is felt and acknowledged by all who have dedicated themselves to God. By believing it we credit its great Author,—and by accepting and fulfilling His terms of salvation, through His grace, we secure the everlasting welfare of our immortal soul. Those who live under its influence live to God, and not unto themselves,—they enjoy all the blessed privileges of His adopted children,—being justified and sanctified by Him,—constantly working out their salvation with fear and trembling—and yet possessing the peace of God which passeth all understanding. In the acceptance of our Gospel, then, is true happiness to be found—and it is the highest wisdom to follow its directions—for the best blessings of God in time and throughout eternity are the sure portion of all who sincerely love Him—and faithfully serve him in the Gospel of His Son.

(To be Concluded next No.)

### Gems from Edward Bury.

BORN 1616—DIED 1700.

1. THOU must have a settled resolution to cleave to Christ and obey Him, even in the most despised, disgraceful, dangerous, difficult, and costly part of duty; though it be to the loss of thy worldly enjoyments, yea, and life itself. Many would pick or choose their duties: *this* thing they would do, but *that* they would not: they scum off the fat and sweet of duty, but leave that which is difficult or dangerous. But God will have no such servants. Obey Him thou must, though thy father, mother, and all thy friends become thine enemies upon the account.

2. Never was goldsmith more careful of his gold that it shall not be in the furnace longer than need is, than God is of His people. They shall be no longer in the furnace of affliction than necessity requires—till their dross is consumed, and they refined.

3. The experience of 5000 years cannot produce one example when God has falsified His word.

4. There are none in this world that have more true cause of joy than believers have. Here they are under the divine protection of God, and are sure to want nothing that is good; and when this earthly tabernacle shall be dissolved, they have a kingdom prepared for them.

5. If God be not glorified by thee, He will be glorified upon thee: if He have not the glory of thy salvation, He shall have the glory of thy destruction.

6. In all duties performed to God or man, see that thou hast a divine warrant for

them out of the Word of God. That which He commands is our duty, and what He forbids is our sin, if we do it. Where there is no law, there is no transgression; and where there is no command of duty, there thou canst expect no blessing.

7. When thou knowest thy duty, and hast a divine command for it, delay not, but set upon it. Many undo themselves by delays: they think to do that hereafter which they never live to do. Practice is the life of all.

8. Christians that have taken Christ upon His own terms, and are delivered from the power of sin and Satan, think they never can do enough for Christ: they are always questioning, 'What shall I do for Him that has done so much for me?'

9. If thou would read the Word of God with profit, 'tis necessary that thou prepare thy heart for so solemn a duty. Come not out of the bustle of business, with a heart full of the world, to discourse with God. Take not God's Word, any more than His name, in vain.

10. Bring a spiritual appetite always with thee to the means of grace. Come with an empty stomach, or why dost thou seek after food?

11. 'Tis a sure token of a hard heart, when the consideration of God's mercy and Christ's sufferings do not bend to duty; and of all the judgments in the world, a hard heart is one of the greatest.

12. Many that are constant in public duties, are defective in private; but it is secret duties that chiefly maintain our communion with God. In those it is we most engage our hearts to God and God to us.

13. A gracious heart should be as sensible of mercies as of miseries, and be as ready to render praise for the one as to put up prayers for the removal of the other. But most men are like the lepers: of ten that are healed, but one gives thanks.

### The Project of a Divinity Hall in Halifax, in connection with the Church of Scotland.

THE genius of the public Press may not inaptly be compared to that fairy Lady of Shalot, of whom the Poet Laureate sings. The function of that lady was to stand day and night within a secret bower, gazing into a magical mirror, in which the shadows of the great world appeared, and to weave those wondrous sights into a mighty web. Through the length and breadth of the British Islands, innumerable shuttles, in the shape of printing presses, are flying fast every day and every hour, weaving into visible form the multitudinous threads of human history. One thing which strikes a person coming from the Mother Country into a colony like this, is the inefficiency of the public Press as a mirror of

the manners, habits and social characteristics of the people. Nor is this circumstance to be wondered at, for, in the literary, as well as in the provision market, the supply must always be regulated by the demand.

Never, in any newspaper, have I observed a Report of the proceedings of the Church Courts in this Province. It is the practice, in Scotland, to lay before the public, not only the results of ecclesiastical policy, but the logical or illogical processes (in the form of debates,) by which these results were attained. And this is a wise and useful practice, because it sometimes happens that the instincts of ecclesiastics are not in strict harmony with the instincts of other people; and an opportunity is thus afforded of subjecting to fuller review and broader discussion every question of public importance. By this means, the interests of all parties are protected. Rash and ill-considered schemes may be thus timeously exploded, and wise and beneficial measures receive the advantage of being more effectually commended to the public mind.

The people who belong to the Church of Scotland in this Province, have not the advantage of reading in the papers the discussions which take place in our Supreme Church Court, in relation to the various matters which are brought before it. They see in the *Record* only a summary of the resolutions adopted, and are ignorant of the reasons which were advanced for and against the measures, when proposed. I purpose, on the present occasion, to supply, in some degree, this defect, by recording the substance of the views I expressed at last meeting of Synod, in relation to a subject of such public importance, that no member of the Church ought to be ignorant of it. The subject to which I refer, is the proposed institution of a Theological Hall in the city of Halifax, to train and prepare native aspirants for the ministry, so as to save them the trouble of going home to Scotland for that purpose. On this subject, there was, by no means, unanimity of opinion at the Synod.

It appeared, in the course of discussion, that, when the plan of re-organizing Dalhousie College was first entertained, on the part of certain members of our Church, this project of a Divinity Hall was reserved to be developed, in due time, as the crowning part of the enterprise. Various members of Synod, however—myself among the number—were altogether taken by surprise when the "Overture" on the subject was produced and read. It is much to be regretted that a scheme of such grave importance—a scheme, indeed, requiring more calm consideration and more careful discussion than any other scheme which has been before the Synod for years—should have been suddenly disclosed at the eleventh hour, at the "flag end of the session," and slipped so hurriedly through Court, as this was done. There was scarcely any matter, of

the most trivial kind, which did not occupy more of the time and attention of the Synod, than this did. Several members never, till the moment the "Overture" was read, having heard of such a project, had not time to form an opinion concerning it. A scheme like this, on the issue of which the very life and prosperity of the Church may be said to have been thoroughly discussed before Presbytery, and to have come up from Presbytery in the shape of an overture. Very different, however, was the manner in which the business was managed. The document, which was read and received as an overture, came neither from any Presbytery nor Synod, but was (formally) extemporized for the occasion, by a private individual. Nay, one member (at the last) revealed the fact that it was the intention of the projectors to have the proposed Hall in operation next summer! It is to be hoped that the business of the Church may be conducted in future in a more open and regular manner.

But, let us proceed fairly and calmly to judge the scheme on its own merits. No one can doubt the desirableness of our having a native ministry to supply the spiritual wants of the people of these Provinces, who maintain their attachment to the Church of Scotland. Young men, born and bred in the country, will, as a general rule, find themselves more at home, than natives of Scotland. Nevertheless, I believe it would be injurious to the religious interests of the people, and to the distinctive principles of the Church of Scotland in the Colonies, if there were not always somewhat of the home-grown and home-made material interwoven in the native cloth. But the question at once occurs, "Is there any necessity for a Provincial Divinity Hall, in order to train up a native ministry?" Certainly not. A number of the ministers, who are now settled in charges, are natives, who were sent to Scotland for their education, and the supply can be obtained in the same manner as formerly. It was objected that, when young men were sent to Scotland for their education, some of them never returned. Having tasted of the flesh-pots, they murmured, it seems, at being recalled into the wilderness; and the same spirit was manifested by those who were sent even to Canada. This objection is surely not seriously urged. The young men who were sent to Scotland from this Province, to be prepared for the ministry, all came back, and, with one exception, remained, and are now faithfully discharging their duties. That exception might, of course, have occurred under any system. But, if it is seriously maintained that the young men who are sent to Scotland are, with difficulty, got back to their native land, to enter on the office for which they were prepared, this fact plainly indicates the existence of an evil which an expensive local institution like that proposed, instead of re-

moving, is only calculated to aggravate. If these Provinces really present so forbidding a prospect to aspirants for the ministry, where are the young men to be found who will enter themselves as students in the proposed Hall? If it were observed that soldiers embraced every opportunity to desert the service, would Government propose, as a remedy for this evil, to build a new and more convenient recruiting depot? This question seems to suggest at once the true source of our weakness as a Church, and to point out the defect, towards the remedying of which all future measures ought to be directed. Let the position of clergymen in these Colonies be improved as soon and as far as circumstances will permit, and there will be no lack of young men of talent and worth, ready to reinforce the ranks of the ministry, and willing to remain at their posts. Let the money which would be required to carry on the machinery of a Theological Hall be formed, say, into an endowment fund, or a fund for the support of ministers' widows. The latter scheme is, perhaps, the more simple and practicable; and I believe the Church of Scotland in Nova Scotia stands almost alone in this respect,—that it has no Ministers' Widows' Fund. The "inception" of some measure tending to improve the position of clergymen, will be at least a step in the right direction. It follows, as might be expected, that whatever tends to make the position of any class of workers less anxious and precarious, renders their calling an object of more general desire. Every wise man knows that the very power to do good to his fellow-beings, depends, in no small degree, on his temporal circumstances and social position.

It cannot be maintained that the method which has hitherto been pursued, of sending naive young men home for their education, has proved, in any sense, a failure. On the contrary, the results are rather such as greatly to encourage the people to trust to that system until a better and a cheaper can be devised. I need not add that the system now proposed would not only be a hundred-fold more expensive, but, as may be presumed, would be far less efficient. Supposing the proposed Hall were instituted in Halifax, and our future ministers were to be wholly educated and trained within the limits of Nova Scotia, what kind of men, let me ask, (speaking comparatively,) would be produced by such a system? In all probability, not more than one or two young men would enter themselves annually, as students of Theology, or if more should do so, the supply will certainly exceed the demand, and many of the forthcoming ministers will look in vain for a sphere of labour in Nova Scotia. Say that a staff of three Professors (and fewer could not possibly be proposed,) should be instituted. These three men would require to be paid £300 currency a year. The Colonial Committee would, we shall suppose, pay one of

them, but there would still remain the sum of £600 to be raised from the people every year. The yearly sum required to pay the Professors would thus be £900. If any man propose to pay a Professor at a lower rate than £300 currency (which is only equal to £240 *sig.*), I have only to say that the article which can be got for this money will not be worth having at all. Professional ability, as a rule, has its market price, like every other commodity. Well, the theological education of one or two young men would thus cost annually the sum of £900! And, according to the system hitherto pursued, the same end has been accomplished (and far more efficiently than could be done under the proposed system,) at the rate of about £25 for each student! Even at £300 a year, it is only a second, or rather a third rate man (compared with the men who fill similar situations at home,) that can be obtained for such an office. When a Professorial Chair becomes vacant in any of our Divinity Halls in Scotland, it is well known that, in all Scotland, where there are about 2000 ministers to choose from, only two or three men presume to compete for the office, so rare are the gifts and attainments which qualify a man for that position—and those who offer themselves as candidates are invariably men who have expressly devoted their lives to the study of those great subjects (with all their kindred branches,) in which they hope to enlighten others. I presume there is no one within the Church in these Colonies, who imagines himself qualified to assume the office of a Professor in the proposed institution. There are excellent pastors, and popular preachers, and talented men, in the Church, as represented in these Provinces, but I should not think there is a man who believes that he possesses the particular kind of attainments, experience and ability required for any one of the professorial chairs which would have to be instituted. It follows, therefore, that we would be obliged to have recourse to the Mother Country for suitable persons to fill these chairs; and for £300 currency a year (and that salary not very secure), we could only obtain a second or third rate man. But, granting that even efficient Professors were obtained, there is a very weighty, and, I think, an insuperable objection to the scheme, of another kind. As I have said, the classes of the Professors would, in all probability, consist of only one or two lads, from year to year. What intellectual progress could these young men be expected to make, in such forlorn circumstances? It is to be feared that both Professors and students would be in danger of falling asleep at their work. Undoubtedly, one of the most signal advantages of a Theological Hall, or a public seminary of any kind, is, that it brings together a large number of variously constituted minds, which, by the mere force of action and re-action, help to develop each other's powers, and stimulate each other's ener-

gies. Were it not so, students could sit at home, and study their lectures enough on Divinity, &c. (to be purchased at the book-sellers), and a little advice from the local minister would be sufficient to guide them in their labours. Experience, however, has shown that, by private tuition, though conducted by the best master, the natural powers of the mind are never brought into full and vigorous play; and this mode of teaching is now all but universally abandoned throughout England and Scotland, or is practised only with mere children. Yet, with only one or two students to operate on, what would the proposed Divinity Professors be, but *private tutors*? The intellectual and moral discipline, the knowledge of men and manners which is obtained by young men at a University or Hall in the Mother Country, are advantages which can be obtained in no other way. In the crowded class-room, a young man is speedily reduced to his proper level. The ignorance, vanity and self-conceit which may have grown upon him within the narrow circle in which he previously moved, are likely to receive (if such is possible,) a severe check, when he mingles in a crowd in which he finds himself but an insignificant unit. From the lethargy of indolence into which many young men are apt to fall, he will probably be aroused by the wings of emulation or the dread of shame, and will thus start with alacrity on the race of learning. Whatever of talent or worth may be in him, is sure to be drawn forth, and his ambition will be fired by the thought of bearing himself manfully on a stage where many eyes will behold him, and where a reputation may be won which shall give him the start in life. Consider, in addition, the liberalising and softening effect naturally produced on the mind by the free and genial intercourse of so many youths of different tastes and manners, as are drawn together within the Theological Halls of the Mother Country. Now, from all these benefits, mental and moral, the one or two lads who would sit down, of a morning, on one of the benches of the proposed Hall in Halifax, would be hopelessly excluded. The loss they would thus sustain, is a loss which they could never, of themselves, repair. To catch the moral and intellectual tone of an ancient and highly civilized country, it is necessary to live in that country for some length of time. It is not simply the superior store of information which our native young men would acquire at a Hall in Scotland, that makes it so desirable for them to go thither, but the expanding, refreshing and invigorating influence which a larger intercourse with mankind could not fail to produce on their minds. I cannot conceive that the education of any native youth, whatever profession he may aspire to enter, can be considered complete, until he travel to *some* of the old countries of Europe (the centres and sources of all modern civilization), where he may have an opportu-

nity of observing new aspects of society, and new phases of humanity, *which he never dreamed of before*. And, to what country could the future ministers of this Province go, with greater profit and advantage to themselves, and to those among whom they are to minister, than to the land of their fathers? Every square foot of Scottish soil is consecrated by glorious associations of the past, which are calculated to awaken, in the young and ardent mind, thoughts, sentiments and aspirations, that tend to elevate and ennoble the character. Within the circle of those frowning hills, Freedom, nursed from of old by patriotic valour, and exalted by devout intelligence, still maintains her sacred seat, and guards the peaceful trophies she has won. Is it not good for any one—and especially for the distant descendants of Scotchmen—to dwell, though but for a brief season, amid the historical scenes and memories of such a land, and observe the true foundation on which national greatness and glory must repose? So important, as a means of intellectual development, is foreign travel esteemed, even in Scotland, that an endowment, or public fund, has been instituted, in connection with the Church of Scotland, to enable meritorious young men to spend some time in Germany and France, after having completed their Home education. In connection with the Free Church, I believe, a similar fund has also been established. Yet, there are those among us, who, after having reaped these invaluable benefits themselves, would deny them to others in all time coming. Truly, if this scheme of a local Hall be adopted, the next generation of ministers will owe little to the wisdom and magnanimity of their spiritual sires! They must needs be a dwarfish and feeble race. I shall venture, further, to say that the present prosperity of the Church in the Colonies is owing, in no small measure, to the fact that the ministers have been men who received the benefit of a liberal education in the Mother Country. Intellectual culture and solid attainments are, if possible, more urgently required in ministers of the Colonial Church, than at home, in order to procure for them that personal respect and influence, on which their success, as teachers of the people, solely depends. In Scotland, under the conditions of an Establishment, the office magnifies the individual, but, under the voluntary system, the individual must rest his title to public regard on purely *personal* grounds. While subject to system, then, according to which all success depends on the *personal* qualifications of the minister, how needful it is that the minister should receive all the advantages which the best training and education can give him. If a minister, through defect of education, practically fail in his profession here, the penalty which he himself must pay is a severe one; and the consequences to the people, though less felt, will certainly be not less disastrous. An ig-

norant and illiterate clergy have often been a curse, and can never be a blessing to the people.

I had many other things to say on this subject, but have already occupied more space than I intended. My apology is the vast importance of the subject, and the hasty, and, as I think, irregular manner, in which it was passed through the Synod. It may be easily shown that the scheme of a Provincial Divinity Hall is not only undesirable and un-called for, but, on financial grounds, utterly impracticable. Should it be adopted, the inevitable effect will be to frustrate the other schemes we have undertaken, and undo all the good that has been done. The Church is already heavily laden with pecuniary obligations, which she will find it hard to discharge. "What, then, is the use of Dalhousie College to us?" is a question which has been asked. I reply—the same use to us as to other people. Was Dalhousie College, however, instituted for our special benefit? I thought Dalhousie College was an institution intended, as it is certainly fitted, to impart a liberal education to the rising youth of the country. If it be maintained *as such*, its value to the province cannot be over-estimated; and, considering the learned and able men who fill its chairs, I think it cannot fail to succeed, provided ecclesiastics do not spoil it.

WM. M. PHILIP.

Truro, August, 1865.

### On Examination of Candidates for the Ministry.

THE subject of Licensure for the Ministry has begun to be taken up by our Synod. Though not called to do much in this line hitherto, it has been felt that it belongs to a Church to frame rules and to have things in readiness; consequently, a Committee has been appointed on the subject. In the following remarks it is proposed to direct attention to those spiritual qualifications that are indispensable to the candidates for License.

And, first, there can be no doubt that it belongs to a Church Court to examine into the fitness of the candidate. It appoints trials and also conducts examinations, so that it is the responsible body. And what is that fitness that is requisite? To make it consist only in scholarship, or in possessing a moral character, is much beneath the mark. A good moral character would be required in a Teacher, but a candidate for the ministry ought to exhibit something higher and more decisive—earnestness and devotedness, love to the work and to the Saviour, whose work it is; in short, without certain spiritual qualifications, it will be allowed that he is not properly qualified. Scholarship is indispensable, and, to be a workman not needing to be ashamed, he must be able; but then scholarship is not everything, and therefore it

belongs to Presbyteries and Synods to do something in a spiritual direction, imposing and testing the qualifications of entrants. If they do not, they either declare these qualifications are not necessary, or trivial, or that they are unable to guide in the matter, both of which are humbling confessions. A few years ago, Dr. N. McLeod, with the approval of the Assembly, pled for a converted ministry, that he who would win others must himself be on the Lord's side—that he must be more than a mere cymbal or utterer of truths that would be serviceable in converting others to God. Why, then, do ecclesiastical bodies move so little in this spiritual direction? Examine the law or practice of Presbyterians generally, and they will be found defective in this respect. Not all, however, for, to their credit and to the elevation of the ministry, some in this land require their youth to state the motives that induce them to apply for Licensure; and in the States, where matters, happily, are still stricter, a spiritual test may be imposed; but, generally, an amount of Theology and a fair character are all that are judged necessary. But we "do not know the heart, and are no judges." Neither do we know the hearts of intending communicants, and yet ministers, anxious to fulfil their duties as unto Christ, inquire of youth ~~into the~~ motives that induce them to apply; and certainly that minister is either very credulous of human nature, or else most easy-going and perfunctory, who takes for granted that religious inquirers are actuated only by the true and best motives. But if we enquire why youth propose themselves for communicants, is it not equally, nay, more necessary to know, what reasons induce candidates to propose for the ministry? I say *more* requisite, for the latter aspires to be the guide of the flock; and unless they have elevated aims and pure motives, how shall the people acquire them? Like pastor, like people. The latter may be expected to sink down into the level of the former. Then let nothing prevent us from requiring of candidates those qualifications which the nature of the ministry obviously involves, for—

(1.) It is right of a spiritual court to do so, and would tend to elevate the ministerial office.

(2.) It is for the advantage of the candidate himself, who may not afterwards complain that he was without direction as to his course or motives.

And (3.) It would tend to "separate the precious from the vile," the earnest from the indifferent, and devoted from the careless.

In short, it would accomplish a practical benefit.

Now, what sort of test is requisite? Something in the form of a declaration that, from love to Christ and to souls, the candidate has desired the office, and engages to devote himself to its prosecution, would suffice; or

a confession, as in the Church of England, that "he has been inwardly moved by the Holy Ghost to undertake it." Surely if Episcopalians discover this regard for the spiritual disposition of their candidates that they will deliberately put to them the question, "Do you judge yourself called by the Holy Spirit to this work?" we, Presbyterians, and members of a National Church, should not blink it. Wherefore, to the Committee appointed in the matter of Licensure,—nay, to the whole Synod as the proper body entrusted with and responsible,—do I commend this important subject, only adding that now that we have resolved to push forward in the matter of a Hall, if proper encouragement be given, and as we may then expect to have an amount of licensing to do, it would be well by next Synod to produce such a measure as may tend to ensure the right sort of men, not only in point of scholarship, but of spiritual qualifications.

A. W. H.

### Map of the New Hebrides, &c.

THE accompanying Map of the New Hebrides, and other Islands of the South Seas, will be of much interest, we doubt not, to the readers of the *Record*, since our Church has undertaken to maintain a mission there. Our thanks are due to the Rev. Mr. Geddie, for kindly forwarding a number for distribution; and believing that their general circulation would be very desirable, application was made as to the probable cost, &c., of a sufficient number to place one in the hands of each of our readers. We have to acknowledge our indebtedness to the *Record* Committee of the P. C. L. P., through Rev. Prof. McKnight and Jas. Barnes, Esq., who have furnished the same free of charge.

### A Sabbath in the City of the Puritans

It would be extremely unfair to form an estimate of the intelligence and piety of a large city from any thing that can be seen, or any facts that can be collected, in the course of a flying visit. Nor do we wish to attempt anything of the kind, for all such attempts must end in failure, and all conclusions so hurriedly formed must necessarily be received with caution and a certain degree of suspicion. There are certain impressions, however, which we always must carry away with us in those visits, and certain general conclusions which will force themselves upon us, and which may not be very far from the truth. It is not so difficult to discover the general tone and temper of the inhabitants of a large city within a somewhat extended margin.

We lately had occasion to visit Boston—a city which must always be interesting to every Presbyterian, founded, as it has been, by men who fought, side by side with our

Covenanting Forefathers, the battles of civil and religious liberty. The "pilgrim fathers" who settled at Massachusetts Bay under Sir H. Rowsell in 1620, were more strict in their adherence to extreme Puritan principles than those in the neighboring settlements of New Plymouth, Rhode Island, and Providence. They never relinquished the principles of a National Church. They recognized the power of the civil magistrate in matters of faith and worship. They severely punished all acts of Sabbath desecration, and gave their best attention to all the ordinances and external observances of Christian worship. Upwards of two centuries have passed since those fathers "have fallen asleep," and their descendants have increased, and strangers from all countries have joined them, so that Boston at present numbers about 180,000 inhabitants. It has all the external appearance of commercial prosperity. The streets are thronged and the hotels crowded. Large warehouses, and elegant shops, stately and massive public and private buildings, bespeak a high degree of material prosperity. On Saturday we visited the Museum and the Gallery of Art. In the former is an interesting collection of the material products of the country—a few good pictures, and some of the usual busts and statuettes. In the latter may be seen some very noble paintings, but they are chiefly copies of the old masters. There is a great dearth of original paintings, so great, indeed, as to lead to the conclusion that the Bostonian is more in his element when inventing machinery than when wielding the brush, and that while he excels in the practical, he has but little power in the higher departments of the fine arts and the works of creative imagination. His country is still young, and the fine arts belong rather to older countries with more venerable and hallowed associations and greater repose.

We awoke early on Sabbath morning with the agreeable consciousness of a day of rest, and the prospect of mingling with the worshippers of another country, and of hearing the same glorious Gospel from other lips. And we confess that our first impressions of a Sabbath in this city of the Puritans were rather startling. We carried with us vivid recollections of Sabbath mornings spent among the descendants of the Scottish Covenanters and the Presbyterians of Glasgow and of Edinburgh, and had expected to find that a Sabbath in Boston would not differ widely from a Sabbath in one of the cities of Scotland. But we were sadly mistaken. We missed the quiet of those noble sacred Scottish Sabbaths. Coaches in vast numbers rolled along the streets. Carriages of every description were abroad with their drivers, Jehu-like, driving furiously. Footmen tramped along the pavements whistling patriotic airs, and occasionally breaking forth into song. It seemed to us as if the city had turned out



for enjoying a holiday, and were bent upon making the Sabbath a day of pleasure. News-boys passed along the streets with the morning papers. From our window we observed him enter almost every door along the street—leave his newspaper, and pass on to the next door. In Scotland, we were accustomed to hear the voice of Psalm tunes break the stillness of the morning. Here, indeed, we also heard music—but it was the music of the week-day as well as the Sabbath—the singing of some popular air, and especially a song which, at that time, seemed to occupy fully the minds of the citizens of Boston, sung to the not very sacred words of “Tramp, tramp,” &c., &c. The shops, indeed, were very generally closed, and business suspended for the day, but everywhere there seemed to us to be an utter want of that feeling which the lofty expression, “the Lord’s Day,” is so well fitted to awaken. Perhaps we cannot express the feeling that reigned more fully than by saying that there seemed to exist no *reverence* for the Sabbath.

The thought very naturally arose, how great a change has two centuries wrought upon the religious views of the inhabitants of Boston! What would the Puritan fathers think of all this, were they allowed to revisit the city which they founded? Their descendants have certainly been progressive! They have successfully cast aside their youthful training and the early opinions and prejudices of their fathers. And another question, and a very serious one, also, arises. At the present rate of progress (?) where will the Sabbath be one century hence? Let the inhabitants of Boston succeed in getting rid of what they seem to regard as an antiquated notion and a Jewish observance—a Sabbath of rest “holy to the Lord and honourable”—let them succeed in the future as they have done in the past, and what will be the Sabbath of their children, one hundred years hence? It will certainly be difficult to recognize it among the seven days of the week, except, perhaps, as a day of greater worldly enjoyment. The Lord of the Sabbath only knoweth where this questionable kind of progress shall be arrested.

Yet this is the spirit of the Continental Sabbath, this also the ideal Sabbath of many in England, and the kind of Sabbath observance which not a few would wish to introduce into Scotland. We are told that places of amusement and recreation—parks and public gardens—ought to be opened for the working men, where they can enjoy themselves on the sacred day. The men who advocate such things consider themselves to be, and are sometimes called “the friends of the people.” They make fine platform speeches that sound well and seem to many quite philanthropic. Those who love the old Scottish Sabbath, and who look with abhorrence upon any infringement upon the sacred day, are considered as far “behind the age,” and as anything rather than friends of the people.

Now let us set aside entirely that view of the Sabbath (which we believe, however, to be the correct one,) viz: that it is a day appointed by God himself to be kept holy in all ages, a day in which we are not to think our own thoughts, speak our own words, or do our own actions, and let us ask which view seems best adapted for furthering the best interests of the people. Let us say that the Edinburgh Artisan spends his Sabbath in reading his Bible and attending the house of God, while the Boston Mechanic spends it in the country or on the Common. Which of them will begin the labours of the week with the greatest amount of vigor and freshness? We certainly believe that it is the man who on Sabbath read his Bible and offered up his prayers and dedicated the entire day to the worship of God. Coming in contact with his Bible and the great and elevating truths of Christianity, he has gained freshness and contentment and strength and reverence which no parks, however fresh or airy, and no public gardens, however beautiful, can give. In proportion as we secularize the Sabbath, life becomes hum-drum and monotonous. In proportion to the extent to which we bring the worldly spirit into the first day of the week, must we fall in piety, in peace and in true prosperity. The Boston workman is indeed, in some respects, in a most enviable position. His wages are good, and he can afford to dress respectably and to live comfortably. And in this respect “the friends of the people” in Britain may do positive good to the workmen. Let them by all means strive to raise the wages of the labourer, let them endeavor to have the working hours shortened, let them agitate for the building of better houses. All this is true philanthropy, but let them not deprive the workman of his greatest blessing, the Sabbath of the Lord—that day that fits him for the discharge of his duty here, and prepares him, under God’s blessing, for the enjoyment of an eternal Sabbath hereafter.

On Sabbath forenoon we sought out and found the place of worship where Dr. Blaikie meets with his congregation from Sabbath to Sabbath. The Dr. and his people have no Church—they meet in a Hall, or, as Dr. Blaikie puts it, “in their own upper room, and their own hired house.” They do so, however, rather from necessity than from choice, for although this mode of meeting may sound quite *Apostolic*, they are in the meantime *obliged* to adopt it, for a certain Church which they consider belongs to them has passed over into the hands of a Unitarian congregation. It was communion Sabbath in this congregation, and it was easy to see that there was at least *one* congregation in Boston that stood out firmly against all innovations. Here a table was spread and duly covered with a white cloth, as in the olden time. Nothing but the old Psalms of David were sung. We need scarcely say that there was no “organ.” The Trustees

stood in his desk and led the music; no organ, no choir, not even the singing of the Paraphrases, is tolerated. The great majority of worshippers were Nova Scotians. A few Scotsmen mingled with them, but we were told no Bostonians, with one solitary exception, ever thought of joining them. Indeed, many Nova Scotians, after spending a few years in Boston, begin to think the services rather bald, and wander forth into other congregations, where they can hear finer music, and sit in more fashionable Churches. The same problem here meets Dr. Blaikie which meets many others on both sides of the Atlantic. He must either introduce an organ, or lose many of his people. If the organ be introduced, he feels that he is opening the flood-gates for what he considers a perfect tide of innovations, and is further guilty of an act of will-worship. If he does not introduce it, his people will leave him and find their way into other Churches, where they may imbibe false views and be led astray by unsound teaching and impure doctrine. The Unitarians and Universalists are numerous in the city. They have beautiful Churches, excellent music, and attractive services. Still, we think the Dr. does not for a moment hesitate as to the course he must pursue. He sets his face firmly against every change, and holds on in the old way, singing his Psalms and preaching his sermons. As to the wisdom of his course, there will always be the greatest difference of opinion. One thing is at least certain—the Dr. labours diligently among the Nova Scotians in Boston, and if they will insist upon listening to the words of unsound teaching, and be led aside from “the old paths,” it is from no want of attention and vigilance on his part.

W. B. E. R.,  
August 24th. }

S. M. G.

### The Church of Scotland and her Accusers.

(Continued.)

OUR Church has been represented as having lost all her genuine pulpit power and worth at the secession. Her ministers have been portrayed in figures and terms such as could not have been conceived for one moment, either in charity or good taste, and such as ought not to have escaped the lips of weak and dependant men. And while we feel it to be a delicate subject on which to treat, even in self-defence, we believe important practical lessons may be learned from its consideration. For we conceive that the history of the last twenty-two years affords a commentary pregnant with lessons for those who would arrogate to themselves the honour which is due to God only, and limit the goodness of God to themselves, to the exclusion of those from whom they differ,—which should teach them to reflect that the measure they

deal out to others may very soon be meted out to themselves.

We believe, on the authority of many who have the best opportunity and are most competent to judge, that in no previous period of the same length of time have so many young men of talent, piety and pulpit power come forward, in our Church, as during the last twenty years,—and some of world-wide fame; and never had our Church been so overstocked with licentiates of high qualifications as at the present time, so that there are applications for vacancies by fifties. And while we freely admit that many of the ablest and most worthy ministers left our Church in '43, who were fitted to prove ornaments in any Church,—and some of these are still shining lights in our world,—yet, we ask where are those coming forward to take the place of those removed from the conflicts in the Church militant—where are those educated in their Church to be compared with those who are gone? And how comes it that the Free Church has publicly and repeatedly to deplore the scarcity of young men of talent and pulpit qualifications to occupy the place of those who have been taken from them? Should we not all receive the divine admonition and warning: “Let no man glory in men;” “Every one that exalteth himself shall be abased?”

Our Church has also been represented as having only retained a fraction of those within her pale previous to '43. This has been so often and so boldly put forth that the credulous and unsuspecting might have received it as an ascertained fact; and all who would be induced to follow the multitude, influenced by no better motive, might have been induced to leave the ranks of our Church. But this was the very opposite of the truth. The great majority of ministers and people remained with us. This might be shewn at length. The single fact that the great majority of marriages are celebrated by the ministers of our Church sufficiently proves this, as has been recently very clearly shewn in the British press. It is readily admitted that in many parishes in the Highlands, and in part of the Islands, the majority left our Church, where the people had little means of receiving information only in declamation from the pulpit. But even there the numbers who continued in our Church far exceed the representations given in many places. And the vast majority adhering to our Church throughout Scotland, at the present day, shews most clearly that our Church must have far exceeded the Free Church at the Disruption, or that our Church must have acquired accessions to her strength, since then, more than she had done during five score years of any previous period of her history. And surely it is no unimportant attestation of her strength, zeal and liberality, that during the last 16 or 17 years, sums have been raised to enable her to endow nearly 100 additional

Churches, so that the interest of the sum raised and invested shall secure at least £150 annually in all time coming to as many clergymen. Surely this is no indication of decay or weakness. We would ask, in what previous period has she done so much? Most assuredly, if our Church has been burning, she has not been consumed, but has rather been burning to put forth clearer and additional lights.

We have now gone over the several charges (as we proposed in the outset) which have been frequently advanced against our Church, and we trust that it has been made sufficiently clear that these charges may with greater propriety be advanced against the accusers.

Now we shall endeavor to shew the causes which led to the troubles in our Church, and culminated in the "Disruption." Already we shewed that our Church in these Colonies is not responsible for the divisions and strife and bitterness which have been so widely sown at the expense of true charity. Now we propose to shew that the causes which led to the separation at Home, and the many sore troubles which followed, was not owing to any evil in the constitution of our Church or to the majority of those who remained in her, nor because of any foul play from the State, but rather owing to disturbing causes introduced by the party in the Church who held the reins immediately before the secession. And we conceive that these causes, on which so much has been said and written, are centred as in one or two nut-shells, and may be unfolded in few sentences.

The Church and State were parties to a compact which had been formed with the consent of both, and which lasted for centuries. In this contract there were doctrinal and secular interests included. The doctrinal part of the covenant is represented in the Westminster Confession. The Church declared that these were her beliefs, and the State agreed to have these established and recognized as the established religion of Scotland. To these, both Church and State gave their voluntary assent respectively, and never to this day have either attempted to change, or refused to maintain these, as the ground of religious belief, the established religion of the land. And surely no man who believes this Confession to contain the substance of God's Word, and to be grounded thereon, but must regard this a great boon continued to Scotland for centuries.

There were also certain rules framed for the sake of expediency, rather than because of any recognized scriptural authority, designed to be a guide in the settlement of her licentiates or ministers in vacant parishes, and also to define who should sit and adjudicate in the Courts of the Church. To these rules, both Church and State gave assent. The State never encroached on these rules—has never, we believe, violated any one of them. But, with these rules of expediency, which

Church and State were both bound in covenant to maintain, the Church did interfere and set aside in two respects, and that without consulting the State. And, even after this had been done, the State did not interfere, nor disturb the peace of the Church, until interested individuals in the Church sought redress from the State, because of pecuniary loss sustained, and ecclesiastical right withheld, on account of the rules of compact having been violated by the Church, and which the State was bound to maintain inviolate for the interest of every individual in the Church, rather than for any direct benefit that could accrue to the State. Instead of one of the rules of compact which was set aside by the Church, they substituted the Veto Act. According to the constitutional rule and practice of the Church, congregations, when objecting to the settlement of any minister, must assign reasons; according to the new law framed by the Church, no reasons need be assigned. In the second case, according to the constitutional law of the Church, ministers of certain specified parishes and charges had the right to adjudicate in the Church Courts; but the new rule admitted ministers occupying *quod sacra* and side churches, without asking the assent of the State to this new arrangement. From these two new rules, all the troubles between Church and State emanated. To lay the blame of these troubles either on the constitution of the Church or on the State, is one of the most culpable accusations that has ever been invented against any party or individual. Had the State framed any new set of rules, and forced them on the Church, then there would be just ground of remonstrance or complaint. On the contrary, the dominant party in the Church framed these rules, and the State would not have interfered, had not the Church sought redress. This being done, she must needs define the laws of contract, and assert the fair meaning of them for the right of those sustaining injuries thereby.

But, to make this still clearer, and level to the meanest understanding;—supposing a teacher under our new School Act, who had borne an excellent character, and had passed a satisfactory examination, were to offer himself to the trustees of a certain school section, and that these trustees refused to employ him, and allowed the section to sustain the serious loss of wanting a school. Would it serve these trustees to say in a court of justice, and assign no reason, we considered the teacher incompetent—we deem ourselves better judges, without trying him, than his examiners, after subjecting him to the most searching and frequent trial? Surely, without a trial, it were inconsistent with justice or right reason to reject him, to his injury, and likewise, the great loss of the section. Would such defence serve, when called to pay the penalty imposed on Trustees by the new school bill? Again, were any section to say: we are not satisfied with three trustees: we must have

four. Were any troubles to arise, it requires little demonstration to prove that the acts of these four trustees could not stand the test in Court, acting under the new bill. And what use to frame laws of any kind, if persons are allowed to break them at will? That which constitutes the excellency of the British rule is, that not only good laws are devised, but also enforced. Of what advantage can the laws of God be to individuals or communities, but in the observance of them; and what occasions all evil but the violation of them?

Thus, in the violation of the constitutional and accredited laws of our Church, ministers were rejected, and ministers were admitted into the Church Courts, and allowed to adjudicate in civil and ecclesiastical matters, and thus an opportunity was afforded to those who felt that they had been wronged, to bring the Church into collision with the State, and to obtain sentence submitting the Church to civil penalties.

Now, four things may serve to prove that neither the Constitutional Church of Scotland nor the State was to blame for the troubles which ensued; but, rather, those who were pledged to maintain the rules and laws of contract, and yet introduced new rules and new elements into the Church Courts, which caused these troubles and grievances.

First: After the secession of '43, the Church reverted to her constitutional laws in the admission of ministers, and did not admit any to sit in her Church Courts but such as had a legal ecclesiastical right. Hence there has been no collision between Church and State since the Disruption. Second: The Church made the requisite provision for admitting *quod sacra* ministers into the Church Courts, and the State at once consented to have these admitted into the compact, on the same terms with those formerly received. Third: The Free Church has not adopted the principle involved in the Veto Act, when they framed laws for themselves. And moreover, they do not regard it a sufficient reason for admitting into the Church Courts, that a minister labors in a certain field, or that he is ordained. The people to whom he ministers must make up a certain fixed salary before he is allowed to sit in Church Courts and adjudicate there in matters spiritual or temporal. And thus they may (as had been often laid to the charge of our Church) exclude a much wiser and better minister from the Church Courts than some who rule in their Church. Fourth: The fact of separating from the Established Church does not prevent collision with the State, when the ecclesiastical and secular rights of individuals are interfered with, contrary to the rules of compact framed for the guidance and protection of the society. This is abundantly verified in the case of *McMillan versus the Free Church*.

We have now gone over the several points proposed at the outset of our review. In our

next paper we shall adduce some testimonials of the friends of the Church, who spoke of her when interested in her welfare, and then of those who gave their willing and disinterested testimony, and conclude our subject with some general observations.

A. M'K.

### Meeting of the Synod of New Brunswick.

THE Synod of our Church in New Brunswick held its session at Fredericton in the second week of August; and, as we had the happiness of being present, we can certainly say that a more agreeable meeting of Synod we seldom, if ever, attended. The weather was beautiful—the place of meeting very delightful—our friends in the city most kind, and every member of the Court anxious to promote the best interests of the Church. The Synod sermon (which, the readers of the *Record* may see, was an excellent one) was preached by Mr. Kidd of Richmond. Dr. Donald was chosen Moderator, and Dr. Brooke acted as Clerk of Synod. Three of the ministers of New Brunswick were absent. The Synod of Nova Scotia and Prince Edward Island was fully represented, having, in addition to the Corresponding Members, no less than three of the brethren from the Pictou Presbytery attending the deliberations of the Court. Our welcome was most cordial, and our intercourse with the brethren in New Brunswick most agreeable.

The Synod of our Church in New Brunswick is numerically less than that of Nova Scotia and Prince Edward Island. Several of the charges are at present vacant. Many of the stations are not yet in a position to support those ministers settled among them, and, consequently, are aided by the parent Church. Still, the Synod in the other Province has many elements of strength and prosperity. She numbers among her members such names as those of Dr. Donald, Dr. Brooke, Dr. Henderson and Mr. Ross,—veterans in the service of the Church, who have long been laborers in the Colonial field, and whose experience must always be valuable in guiding the deliberations of Synod, as their character and learning impart dignity and strength to the Court. They have also young men brim-full of enthusiasm, willing to do their work, and able to do it well. Several measures of importance were earnestly but calmly discussed, and several important findings recorded. Some of those were of a local character, and others of a more general: but, as the Minutes may appear in next No. of the *Record*, we need not give them in detail. The members from the Synod of Nova Scotia and Prince Edward Island were, however, specially pleased with the following resolutions:—

1. A grant of \$40 from the Synod Fund

towards the *Monthly Record*, and a promise from members to use their influence in making our Church organ known, and in promoting its circulation throughout their different congregations.

2. A most cordial resolution to co-operate with our Synod in the Foreign Mission Scheme. For this purpose, collections were appointed to be made in all the Churches within the bounds upon a particular Sabbath duly specified. With the proceeds, native teachers may be supported until the services of a missionary can be secured.

3. A very general expression of the desirability of having a Divinity Hall in Halifax for educating young men for the ministry in the Lower Provinces. To bring the matter to a practical issue, a Committee was appointed to correspond with the Committee of our Synod, and report fully at next meeting of Court. In the event of those Committees being able to report favorably and arrange the details, it was thought that the amount of pecuniary support expected from New Brunswick could be easily furnished.

4. The question of the Union of the Synod of New Brunswick with the Synod of Nova Scotia and Prince Edward Island. Upon this matter members expressed themselves most favorably, and many excellent arguments were advanced to shew that both Synods would be benefitted by the contemplated change. In the mean time, however, it was found necessary to proceed with caution, as rashness in this matter might injure the civil interests of the Church in New Brunswick. That Synod is incorporated, and holds its property under the designation of "The Synod of New Brunswick in connection with the Church of Scotland," and it was feared that any change in the name might injuriously affect the temporal interests of the Church. In the mean time, a Committee was appointed to take legal advice in the matter and correspond with the Synod of Nova Scotia and Prince Edward Island. If Union under the present Act of Incorporation be impossible or inadvisable, a new Act can be easily obtained; and, from the character of the members of Committee, and the attention which we know they will give to this matter, we feel sure that the Synods will be united at no distant day.

5. The resolution to form "Lay Associations" throughout the bounds of the Synod. Here, as in Nova Scotia, several of the congregations are too weak and scattered efficiently to support Gospel ordinances among them. By this agency, however, it is expected that this misfortune can be remedied when the stronger congregations shall have an opportunity of extending a helping hand to their weaker neighbors. In this matter, as in many others, the Synod expressed itself as much indebted to my excellent friend and co-delegate, Dr. Inglis of Charlottetown, for his able assistance in sketching out a plan of

operation. We believe that the Lay Association will prove eminently successful.

Such are some of the matters which came before the Court. They may serve to indicate the state and temper of our Church in the sister Province, and to shew the anxiety of her ministers to promote her best interests. One thing, at least, we can certainly say: that those who represented the Synod of Nova Scotia and Prince Edward Island returned home much refreshed by their visit to the sister Synod, and hopeful as to the future of our Church in the Lower Provinces.

S. M. G.

### To the Censorious.

THERE lately appeared, in the pages of our *Record*, a well-timed paper from a worthy Scottish minister, in which he shows that the Parent Church is not behind other Churches, but rather in advance of most of them, in her princely Christian liberality; and that the reason why she does not manifestly appear so, is because she does not strive for publicity in reports, or in the Church *Record*. Our Church labours in striving to do her work well, rather than let her left hand know what her right doeth.

The very opposite course has been too much pursued of late in the pages of our *Record*. It has been made the vehicle of public censure, to an extent very unbecoming the pages of a Church *Record*. It has been employed by elders to censure ministers, by ministers to censure elders, and by ministers to censure ministers and congregations. Now, we beg to object to this system for various reasons. It is very offensive to many of our readers. It injures the true interests of our Church. It is quite the reverse of the dignified example shown to us by the Home Church. It is contrary to the constitution of our Church. And it is opposed to the spirit and letter of our inspired Directory. If a brother offends, by neglecting to attend the Church Courts or otherwise, he is not censurable until he has done so several times, assigning no reasons. If one private brother offends against another, he is not to bring him before "the Church," until he has again and again remonstrated with him in private. And, surely the same rule is not the less binding on Church officers, or less necessary that they should observe it towards one another. "Rebuke not an elder," &c., &c.

The manner, too, in which one is put in contrast with another or others, is as offensive as it is ungenerous and unjust; and, in too many cases, it would seem to say, "behold me," "see what I am doing," to the disparagement of others.

Is it fair, because ministers and elders from one or two weak congregations have attended Synod once or twice, to place them in invidious comparison with such as had never before

been absent, and was never absent on a tour of personal enjoyment, and with such as travelled further, and oftener, and longer to Church Courts than many, and who had done more to build up the Courts of our Church in several places, than most others? "I trow not."

Is it kind to single out individual ministers and congregations, because their collections, in some instances, have not been equal to that of two or three other congregations? Is it just, reasonable or scriptural to expect as much from congregations who had not regular ministrations for one-half the period of their existence, as from those who had the preached Gospel almost continuously, and double or three times as long as the others? Is it proper for ministers who have had the foundation well laid by others, and who have only had to walk into their shoes, and have, for the most part, only laboured in their own charge, to be measuring their strength with those who labored to the building up of several congregations, and who are again engaged in the same arduous work? "I trow not."

As regards the writer, he is quite prepared, taking the standard *fairly*, that has been so freely applied—"comparing ourselves among ourselves"—to measure with some others. If we have failed with regard to the Lay Association, the blame rests with the Presbytery, not less than with us. For, although they instituted it in all the other congregations, they failed to do so in one of mine. If we have not done as much as we ought for the McGillivray monument, and assuredly we did not, the blame should not be cast on elders and ministers, while the matter was entrusted to a lay committee in adjoining congregations. As regards contributions to Dalhousie College, leaving out a few individuals who contributed largely in two or three towns,—and some of these, be it observed, owe their ability to their friends in the country, as much as the Church is indebted to their liberal-mindedness,—the contributions in our congregations will bear a very favourable comparison with any other in the circuit.

Gentlemen should refrain from speaking and writing as if the Church owed what she is to their zeal and liberality. We advise them to cease rebuking their seniors in age, and, perhaps, not their inferiors in true zeal, wisdom and *prudence*. Pursuing their line of progress in some things, we fear they may run themselves as well as others down. And, if a few complacently put themselves into the front, assuming the pre-eminence, and the right of censuring at will, as well that we have bishops at once, and dispense with presbytery rule and trouble.

A. M'K.

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WE beg to acknowledge receipt of a copy of the Calendar of Queen's College, Canada, for 1865-66.

## Report of the Colonial Committee, for the year ending May 1865,

Submitted at the last General Assembly of the Church of Scotland, by the Rev. Prof. Stevenson, D. D., Convener.

THE Colonial Mission of our Church was originally organized for the specific purpose of providing Scotch emigrants and their offspring with religious instruction and ordinances conformed to the faith and practice of their mother-country: and such has continued, ever since, to be the main scope of its operations. But it must have been obvious from the first, that the patriotic enterprise could not, in practice, be rigorously restricted to this limited sphere; for our ministers in the colonies would, of course, gladly extend their services to all classes of settlers who were disposed and qualified to avail themselves of the privilege, from whatever quarter they had come. Still, by experience and the progress of events, a range considerably wider than even this has been prescribed for the Mission; and its present state therefore seems to require a few words of preliminary explanation.

It is perhaps only in a modified sense that the British possessions in the Indian Ocean, and in or on the Caribbean Sea, can be called colonies; at any rate, this name is applied to them in a sense very different from that in which it is given to the North American and Australian provinces. To the latter, humble industry betakes itself for a permanent home; while to the West Indies, to Mauritius and to Ceylon, capitalists, with their requisite staff of clerks and overseers, resort temporarily, alone, in the hope of increasing their wealth, partly through the labour of coloured natives, and partly through that of Coolies, imported, under indenture, from the Malabar coast and the Bay of Bengal. Nor is this all that, relatively to our Mission, distinguishes these two classes of settlements from one another. It so happens that, in the intertropical colonies, there is a numerous body of native Presbyterians, in no sense emigrants, and in no way connected with Scotland, many of them derived from the southern races, and coloured, but many of them also descended from a Dutch, and some of them from a Portuguese, ancestry. Moreover, in these colonies, our ministers enjoy, to a considerable extent, the advantages of an ecclesiastical establishment, and draw their stipends, wholly or in part, from the treasuries of the local governments; whereas, in the other quarters of the world which have been referred to, as is well known, our branch of the Church is, with exceptions more apparent than real, left to her own resources. Under these different conditions, it is impossible that the operations of the Colonial Committee could be governed by the application to all cases of one inflexible rule. The sequel of this Report will shew how those whom the General Assembly has entrusted with the conduct of this Mission, have endeavoured to accommodate their action to varying circumstances and special emergencies.

I. BRITISH NORTH AMERICA.—Conceding the precedence to this as the most advanced, if not also the most extensive, of our Colonial possessions, and referring for details to the tabular statement prefixed, our attention is first due to Canada, and there, to Queen's College. At the date of their last Report, the Committee were mournfully anticipating the tidings of Principal Leitch's death; and it turned out that even while they were communicating their apprehensions to the General Assembly, the fatal stroke had already fallen. Lamented by all who knew him in this country, as a man of rare accomplishments, of the most attractive social qualities, and of

sterling Christian worth, his premature decease was felt in Canada, especially by the Presbyterian inhabitants who maintain their connection with our Church, to be a great public calamity; for his brief career as the head of their University had inspired the friends of that institution with confidence in his sagacity as an administrator, and admiration of his ability as a teacher of divinity. But it is unnecessary to dwell here on the distressing subject. The reputation which Dr. Leitch had attained in his adopted country, and the wail of grief which his death excited there, are amply attested by minutes received by the Colonial Committee from the Trustees of Queen's College, as part of their annual Report, and printed in the Appendix.

It is only with the theological department of the teaching in the Presbyterian University of Canada that the Church of Scotland is directly, or even at all, concerned; and her connection with that is simply a result of her own beneficence. Ever since the foundation of Queen's College, or at least since the appointment of the first Principal, the Colonial Committee has, by direction of the General Assembly, contributed £300 a year to that officer, in his secondary capacity as *præmiarius* professor of divinity; and it is because she is thus a benefactress of the institution, that the Trustees regularly transmit to her a copy of their Annual Report. Of course the continuance of this grant depends on the pleasure of the Home Church herself; but the time for its eventual cessation, which will no doubt be determined with a generous regard to the circumstances and wants of the colony, does not appear to have yet arrived. If indeed the local supporters of the seminary were themselves remiss, the cause which they would in that case be betraying, might be abandoned as hopeless. But a growing prosperity has rewarded their indefatigable zeal; and by supplementing their funds, the Christians of Scotland obtain the privilege of helping those who are energetically helping themselves.

Without loss of time, the Trustees filled up the vacancy which the death of Dr. Leitch had caused, by the appointment, as his successor, of Dr. Snodgrass, a minister of our Church, who had for many years served the congregation of St. Paul's, in the city of Montreal. Under his active superintendence, Queen's College continues to prosper. The report in the Appendix shews that, during the session of 1864-65, there were sixteen students of divinity in attendance on the classes in that faculty, while in the Arts' classes there were fifteen who had intimated their intention of adopting the clerical profession. Information of a still later date communicates the fact that, at the graduation on the 30th of March last, the degree of M. D. was conferred on no fewer than sixteen medical students. The quality, moreover, of the education which is conferred at Kingston, may be so far deduced from the fact that a Master of Arts who graduated there, after greatly distinguishing himself in some of our theological classes during the last session, lately passed, in a way most creditable to himself, the whole of the examinations for the literary degree of B. D. in our metropolitan University.

For the *Ministers of the Canadian Synod* in connection with our Church, no legal provision in the nature of an ecclesiastical establishment exists. When, a number of years ago, the clergy-reserves of the colony were confiscated, the wreck of them was, through the self-denying liberality of the actual incumbents, formed into an endowment fund, which is, of course, the private property of the Synod, wholly beyond the claims and the control of the local government. The ideal goal aimed at by the Trustees of this fund was £100 a-year to every minister of a set

ttled charge belonging to the body whose property it is; but that consummation has never yet been attained; and it is now doubtful whether the annual revenue can be so increased as to meet the claims of recent and prospective charges. Hence, though the older congregations are not only self-sustaining, but many of them also able and willing to aid their brethren who are struggling into existence as churches in remote districts, and on the skirts of the primeval wilderness, into which crowds of immigrants are continually pouring, the cry for help from home suffers no perceptible abatement. The young ministers who, after year, turned out by Queen's College for missionary and pastoral work, are altogether inadequate to the demand for such labourers; and when they go to their several spheres of Christian activity, they often carry nothing with them but their zeal and their professional acquirements, while the means of their subsistence must be sought and found elsewhere. It is in those destitute localities, on the frontier of occupancy, and among a widely-dispersed population, which, with slender means, or almost none, is invading and subduing wildest nature, that the operations of the Colonial Committee are carried on. They, in concert always with the nearest Presbyteries, by means of salaried missionaries, they aim at the formation of new congregations, and, by building grants, help these to provide places of worship; while, by contributions in aid of stipend, they assist such as, already possessing both churches and ministers, are unable from their own resources to maintain them. Looking to the boundless and fertile wastes which in Canada still remain to be appropriated and turned into fruitful fields, and to the probable continuance, or, it may be, the increase of immigration from the old country, the field for missionary effort which lies in this direction, though of course it cannot be unlimited, discloses no boundary either to our observation or to our reasonable conjectures. For an indefinite length of time to come, settlers from Scotland will be found in single families or in groups of families scattered at distant intervals along the edge of the vast northern forests; and even the partial maintenance of religious instruction and ordinances among these will require not only pecuniary assistance from home, but a succession also of faithful and robust missionaries, who will minister to three or four, or sometimes as many as six stations, and be prepared for a ride of sixty or seventy miles in order to baptize an infant.

In the course of the past year, the Committee, for the furtherance of the interests of our Church in this province, continued the salaries of twelve missionaries, and contributed grants in aid of stipend to six congregations, as noted in the tabular statement. They have, moreover, sent out to Canada from home, the Rev. Mr. Aitken and the Rev. Mr. Walker, the one to labor under the superintendence of the Presbytery of Toronto, the other under that of the Presbytery of Quebec; and they have transferred the services of the Rev. Mr. Douglas, previously an aid-receiving minister at Peterborough, C. W., in a missionary capacity, for one year, to the former of these presbyteries. Finally, after having obtained satisfactory information regarding the title-deeds of the property and the extinction of all debt against it, they have given a donation of £50 to the building of a church at Pittsburgh, in the Presbytery of Kingston.

In *New Brunswick*, it appears that one of our congregations has, in consequence of some early connection with the larger province, been placed on the Canadian endowment fund; with this exception, however, our ministers there are thrown upon their own local resources and on assistance from home without legal or public provision of

any kind. For some considerable time past, an impression, founded on the best accessible information, has prevailed in the Committee to the effect that the members of our Church in this colony were less energetic and liberal than they might have been for the support of their pastors and the advancement generally of the ecclesiastical system to which they adhered. It would, when taking this view, be grossly unfair to overlook the gradual decay in recent years of the lumber-trade, long the great staple in New Brunswick, which has arisen from no lack of enterprise among the colonists, but simply from the exhaustion of easily and profitably accessible timber. Applying their best judgment, however, to the actual state of the case as it was reported to them, the Committee deemed it their duty to withdraw some of their grants in aid of stipend and considerably to reduce others with the view of stimulating increased local effort. Still, as the tabular statement shows, they have had seven congregations on their list as stipendiaries. Besides, they have sent out as a missionary to St. John, the capital of the province, the Rev. Mr. Cate, a native of the colony, whose studies in the arts' classes were completed at Kingston, C. W., and in theology at our metropolitan University, and whose character, abilities and acquirements have inspired the Committee with the highest hopes of his professional success.

The Synod of *Nova Scotia*, including *Prince Edward's Island*, *Cape Breton* and *Newfoundland*, is, as regards endowments, no better furnished than the adjacent colony of New Brunswick. The spirit, however, and the liberality both of the ministers and the people connected with our Church in these provinces have lately, to some considerable extent, compensated for that deficiency. Salaries to seven missionaries and grants in aid of stipend to two ministers, as stated in the tabular view, were contributed for the last year by the Committee, both classes of payments having been materially modified from the first amount, and admitting of further gradual reduction in consequence of the active efforts which have been made to raise a local fund for Church extension. One Gaelic speaking missionary—the Rev. Mr. Anderson—was sent out a few months ago from home; but there is still a pressing want of labourers, partly in *Nova Scotia* and especially in *Prince Edward's Island*, where, for settlers from the Highlands of Scotland and their descendants, a knowledge of the Gaelic language is, if not quite indispensable, yet certainly of the greatest importance. The transference of the Rev. Mr. Law from *Pugwash*, on the peninsula, to the island just named, which has been proposed by the Presbytery of *Pictou* and sanctioned by the Committee, may infer a better distribution, but obviously cannot increase the strength of the ministerial work within the bounds of the Synod. A contribution of £50 to the cost of building a church at the *Mines* in *Pictou*, granted on the usual conditions as regards the title deeds and the extinction of all debt against the property, completes the narrative, for the year, of the Committee's operations in this part of the Colonial field.

Instead of the usual report from the venerable superintendent of Missions in *Nova Scotia*, the General Assembly will, this year, meet with a mere blank. Forty years ago, and somewhere about five years after his arrival on the shore of his adopted country, the Rev. John Martin preached at *Truro* on the 31st day of May 1825, the first sermon—said to have been an able one—before the first Presbytery which was constituted in the colony. Throughout a long life, the ardor of his attachment to the parent Church was balanced by its unswerving constancy, and crowned by a measure of professional activity which

may justly be characterized as prodigious. Undeterred by any distance of place or by any inconvenience of time, he was incessantly employed about the great Father's business; often ministering, as he could find opportunity, among the sons of toil, at early dawn, on the quays of *Halifax*; and always ready at the call of duty, reckless alike of fatigue and of storm, to carry the consolations and the ordinances of the faith by which he was inspired to the homes of the remotest settlers in the province. Of few men since the days of the chiefest Apostle could it be more truly said than of John Martin, that he was "instant in season, out of season"; and to his exertions and example, heartily seconded by younger colleagues, the recent awakening and Christian energy of the *Acadian* branch of our Church are, no doubt, under the Divine blessing, in some good measure attributable. Nor were his patriotic labours confined to the strictly professional routine. "His religious paper—*The Guardian*—was devoted principally to the cause of his Church and of sound morality"; and for years, also, he edited *The Monthly Record of the Church of Scotland in Nova Scotia and the Adjoining Provinces*—a periodical which, for interest and variety of matter, may challenge a comparison with any publication of the kind in the old country. Ten years ago, Mr. Martin resigned the charge of *St. Andrew's*, *Halifax*, and by the Colonial Committee of the time was appointed to the new, and perhaps anomalous office of "Superintendent of Missions," with a salary not more than nominal. It may be presumed that this arrangement was devised with the benevolent intention of providing an honourable retirement for a faithful labourer whose overtaxed powers at length needed repose and exemption from both toil and care. But Mr. Martin's was not a spirit which could brook any mere sinecure; and during seven more years, besides exercising a vigilant supervision over the ecclesiastical affairs of the province, the white-haired old man devoted himself, indefatigably as ever, to ministerial work in its remoter and more destitute localities. These later efforts were followed by a seclusion of about three years, imposed on him by increasing infirmities; towards the end of autumn last his health began to fail rapidly; and an obituary notice, quoted from a colonial paper of February, records the rest:—"Died at *Elmsdale*, on the 22nd inst., in the seventy-fifth year of his age, after a lingering illness, borne with humble and pious resignation to the will of his heavenly Master, the Rev. John Martin, for many years pastor of *St. Andrew's* Church in *Halifax*, and more recently Superintendent of Missions in connection with the Church of Scotland. He has now gone to receive the reward of a good and faithful servant, having laboured long and earnestly in the cause of his Redeemer."

In order that their recent operations in *British Columbia* and the state of the Mission there may be made thoroughly intelligible, the committee venture to prefix a few retrospective remarks to the section of their report which relates to that colony. More than six years ago it was resolved to send a minister of our Church thither; and by a succession of advertisements, offering a guaranteed salary of £300 a year, applicants for the appointment were invited to present themselves. For several years, however, no response was made to these invitations; and the incidental costs of the Special Commission to *British Guiana* pressed so heavily on their resources that the committee were by no means averse to postpone temporarily an enterprise which they had never abandoned or forgotten. At length, nearly two years since, deeming their funds to be sufficiently embarrassed for warrantable action, and

having at their command the services of the Rev. James Nimmo, a minister of high talent and considerable colonial experience, they sent him out, on the terms originally proposed, to plant a congregation of our Church at Victoria, in Vancouver's Island. The earlier intelligence which, after his arrival, came to them from that remote region, was by no means re-assuring. An Irish Presbyterian minister, the Rev. Mr. Hall, had previously settled in the colonial capital; his ministrations had attracted almost all the Non-Episcopalian Protestantism of this place, and a handsome building had been erected for his use. When Mr Nimmo reached his destination, somewhere about thirty staunch friends of the Church of Scotland received him with a hearty welcome; but the adherents of Mr Hall, whose laudable efforts had entailed on them some pecuniary obligations, looked, not unnaturally, with a sinister eye on our missionary, as an intruder whose presence interfered with the success of their plans. Subsequent letters, by irresistible evidence, satisfied the committee that, for a minister with a family at Victoria, the covenanted salary of £300 was utterly inadequate; while yet, for an indefinite period at any rate, little, or even next to nothing in the way of supplement was likely to be contributed on the spot; and thereupon an addition of £150 per annum for two years was conceded, leaving the amount still materially short of what had been shewn to be requisite. The next communication described in strong language the difficulties which stood in the way of the Mission, and even suggested the propriety of its abandonment; but added that if a liberal donation—£1500—could be bestowed from home on the building of a church, there might still be a hope of ultimate success. Such was the state of things at the date of last year's report, after consideration of which, the General Assembly authorized the committee to do their best, if they should see fit, for the collection, by subscriptions or otherwise, throughout the Church, of a special building fund for British Columbia.

No attempt to execute this project was ever made. A few days after the termination of the Assembly's sittings, the committee received letters of the most discouraging kind, by which Mr Nimmo and his managers alike, in a strain of utter despondency, recommended that the Mission should be finally withdrawn. Tidings so adverse to their hopes and wishes threw the committee into a state of great perplexity. Satisfied that the failure was not attributable to Mr Nimmo, of whose activity as a pastor and ability as a preacher they had conclusive evidence, but merely to the untoward circumstances in which he had entered on his labours, and that it might therefore admit of an ultimate, though perhaps a tardy and distant remedy; they were nevertheless seriously alarmed at a prospective expenditure of indefinite amount, which, though mere money and the spiritual benefit of even a single soul are incommensurable, might be turned to better account in other quarters of the Colonial field; while yet they were extremely unwilling to abandon the enterprise, because if they were to do so now, they could scarcely expect at any given period hereafter, to obtain a footing for our Church in the colony. Before they had come to any decision, however, their deliberations were unexpectedly arrested by the arrival, in Edinburgh, of the Rev. Mr M'Lure from Londonderry. Representing the Colonial Mission Board of the Irish Presbyterian Church, his object in visiting Scotland was that of selecting a suitable successor to the Rev. Mr. Hall, who had intimated his determination to retire from his charge at Victoria. The congregation which that gentleman was about to leave, had resolved that the vacant

office should be filled only by a Scotchman; and a majority of its members were understood to have expressed a decided preference for a minister of the Church of Scotland. To the committee here, the transference of Mr Nimmo to the first Presbyterian Church of the colony would have been a most acceptable arrangement; but the local feeling of jealousy referred to above put this out of the question. With Mr M'Lure, however, as frank as he was generous, negotiation proved to be both easy and agreeable. To occupy his pulpit at Londonderry, and afford him the means of forming an independent judgment on a selection of great importance, the committee sent over one of their approved candidates, the Rev. Thomas Somerville, in whom they had entire confidence, and the result, so far, has vindicated their choice. Mr M'Lure was thoroughly satisfied, and his communication to that effect was responded to by a substantially unanimous call, addressed to Mr Somerville by the congregation at Victoria—more than *substantially* unanimous, indeed, for, by letters accompanying it, the committee were assured that the long document, had post-haste permitted, would have contained the name in holograph of every church member in the place. So encouraging an invitation was at once accepted; and Mr Somerville, after having been ordained at Glasgow, sailed in February for the scene of his labours. Pending the correspondence affecting these arrangements, communications with Mr Nimmo were necessarily suspended, but his recall was inevitably implied in what the committee deemed to be the right issue of their negotiations—one Presbyterian congregation being, for the present, amply sufficient for the chief town of Vancouver's Island. His services have, therefore, been transferred to British Guiana, where an additional minister is urgently required. To this part of their report no more need be added, than the statement that, conceeding all that was asked, the committee agreed to pay Mr Somerville's outfit and passage, and to guarantee his stipend to the extent of £100, for one year.

## THE CHURCH IN NOVA SCOTIA.

### Meeting of Halifax Presbytery.

THE ordinary meeting of this Court was held in the session-room of St. Matthew's Church, on Wednesday, 2nd August, 1865.

Present—Rev. G. M. Grant, Moderator; Rev. G. W. Stewart; Dr. Avery and P. Thompson, Esqrs., who handed in their commissions as representative elders of St. Matthew's and St. Andrew's Churches respectively.

In the absence of the Clerk, Philip Thompson, Esq., was appointed Clerk *pro tem*.

The Rev. J. McMillan appeared, and laid on the table extract of licence from the Presbytery of Ottawa, which was read, and Mr. McMillan welcomed as a probationer within the bounds of the Presbytery.

A letter from the Rev. Mr. Philip was read, explaining his inability to be present, and stating that a grant of £50 stg. would be required from the Colonial Committee as supplement for the year 1865-6. The Presbytery agreed to make application for the amount through the Moderator.

A report was read from Rev. Mr. Philip. The case of the Rev. Mr. Romans, which had been referred back to the Presbytery by the Synod, was brought up, and the Clerk was instructed to communicate with the Halifax Presbytery of the Presbyterian Church of the Lower Provinces on the subject, and endeavour to get

full information before the next meeting of Presbytery.

The Rev. G. W. Stewart asked for a transference to the Presbytery of Prince Edward Island, and for a Presbyterial certificate. Request was granted, and much regret expressed that the valuable services of Mr. Stewart were to be lost to the locality in which he had laboured with so much acceptance.

A communication was read from the representatives of the Session and Trustees of St Andrew's Church, Musquodoboit, making application for a supply of preaching. The Moderator was requested to answer the memorial.

Mr. Stewart was enjoined to send in a full and exact report of the state of the various districts in which he has laboured during the past two years, before the next meeting of Presbytery.

The Rev. Mr. McMillan was appointed to labor in St. Andrew's Church, Halifax, during the months of August and October, and in Musquodoboit during the month of September.

Rev. Mr. Philip was appointed to supply the pulpit of St. Andrew's, Halifax, on the first two Sabbaths of September; and Rev. Mr. Grant on the two Sabbaths following.

The Clerk was instructed to grant certificates to the Rev. Mr. Stewart, to enable him to draw £15 stg. from the Colonial Committee, and £20 stg. from the Presbytery Home Mission, being half-yearly allowances up to August 9th, 1865.

Mr. Stewart having been appointed to preach a Presbytery sermon, the next meeting was appointed to be held in the usual place on the first Wednesday of November at 3 o'clock P. M.

Closed with prayer.

G. M. GRANT, Moderator,  
P. THOMPSON, Clerk pro tem.

### Presentation to the Rev. Mr. Pollok.

ALBION MINES, August 18, 1865.

REV'D AND DEAR SIR:

The congregation of St. John's Church at Albion Mines, duly sensible of their deep obligation to you, not only for the interest you always manifested in their behalf, while they were under your pastoral charge, but more especially for identifying yourself with them in their effort in erecting a place of worship for themselves, and procuring necessary means for that purpose, and supplying them repeatedly with religious ordinances, until stated service had been secured in their own Church, have deputed us to offer you the accompanying sum (\$86) as a small token of their high esteem for you.

That you may be long spared, a prominent and successful servant in the vineyard of your Divine Master, and when his purposes with regard to you shall have been accomplished, you may have a triumphant entrance into the enjoyment of your reward, is the sincere prayer of,

Rev'd and Dear Sir,

Yours very truly,

H. MCKENZIE.

On behalf of the Deputation.

REPLY.

While deeply sensible of this fresh token of the attachment of the people of the Albion Mines to me, I must, at the same time, state that I have always felt constrained to do what I have done for the people there, and have often regretted that, in my circumstances, I was not able to do more. As to my co-operation in erecting the Church, I did not commence it before it became a matter of necessity to the adherents of our Church living at the Mines, and I certainly feel thankful that it has been brought to a successful conclusion, and

that you now have a Church commodious and free of debt. I sincerely hope that your congregation, sensible of God's goodness to them, and of the very favourable position in which they commence their history as a separate people, shall exercise mutual forbearance, and seek unanimity in their choice of a minister and in all their subsequent career. "Peace be within your walls, and prosperity within your palaces."

Your former pastor,

ALLAN POLLOCK.

### Sabbath School Picnic.

THE pupils of St. Andrew's Church Sabbath School, in this town, were very agreeably engaged, on Wednesday, 2nd ult., in Fisher's Grant, where the annual Picnic was held. The participators were conveyed from town to the Grant, in sail-boats, which afforded a very pleasant sail on the harbour; the spot selected for the scene of the day's amusement was a most favourable one; and the various arrangements adopted to make the juveniles feel "at home," all contributed to produce the conviction that much real enjoyment and practical good may be effected with very little trouble. A number of Bateman's lively hymns were sung on the ground at intervals, and a suitable address delivered by Rev. Mr. Herdman. What with singing and swinging, racing and feasting, and the stirring notes of the bagpipes resounding through the grove all day long, the children appeared more than delighted, and are no doubt anxiously waiting for the time for another such "merry meeting."

### Canada.

THE Rev. Mr. Paton, who has been officiating for some time past in St. Andrew's Church, Montreal, lately received a unanimous call to become assistant and successor to the Rev. Dr. Mathieson. He announced acceptance of the call a few Sabbaths ago, and has proceeded to Scotland for Ordination.—*Presbyterian*.

THE Rev. Dr. Jenkins, of St. Paul's Church, Montreal, is at present in Britain, preparing to bring out his family to this country. It is probable he will be here by the end of this month.—*Id.*

### SCHEMES OF THE CHURCH.

1865	YOUNG MEN'S SCHEME.	
Aug.—	Cash St. Andrew's Church congregation, Halifax,	£4 0 0
	Musquodoboit congregation,	0 15 7½
	Belfast congregation, Prince Edward Island,	3 2 6
	River John congregation,	0 18 9
	Total,	£8 16 10½

1865	MISSIONARY SERVICES.	
Aug. 8—	Cash from Pugwash, per Rev. Mr. Law,	£8 12 6
	W. GORDON, Treasurer.	
	Pictou, August 30th, 1866.	