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

SERMON.

By the Rev. Dr. Stevenson, Convener of the Colonial Committee.

I. JOHN, III. 2.—Beloved, now are ye sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like Him; for we shall see Him as He is.

AMONG the works of God, all of them vast and surpassing, there is, perhaps, when we think of it, none more wonderful, than these ever active and strangely discursive souls within us. Looking only, for the moment, at the rapidity of its movements, is there, on the earth, nay, is there in the visible heavens themselves, with their swiftly circling orbs, anything that equals, or even approaches it in this respect? The transit of light, from one place to another, however remote, is so sudden, as in ordinary circumstances to seem quite instantaneous, and we might suppose that no sooner has the morning sun, at a distance of ninety-five millions of miles from us, risen above the horizon, than his rays are streaming over our fields and lighting up our dwellings. It is not so, however, and means have been found for surveying the path of these rays, and calculating the rate at which they traverse it; the result is that light darts or is projected at a velocity of two hundred thousand miles in a second. This is almost incomprehensible, and yet, great as is the speed of light, it is not comparable to the rapidity of thought. I wish to rise to the planet Saturn, which, when nearest, is more than eight hundred millions of miles away; and instantly I am there. I desire to mount up to the heaven of the fixed stars, so remote as to have set calculation at defiance; and the very

desire carries me instantly thither. I would traverse the twelve great constellations of the Zodiac; the sun takes an entire year to pass through them; and I have accomplished the journey, before I can utter the words to relate it. Nor is the soul fatigued by these prodigious and rapid excursions. On its course, there is nothing to resist or impede it. I find myself at my journey's end, without having had occasion to describe the path; I have only to wish it, and I am, by means of thought, in heaven, without having quitted the earth.

Strangers to our attention, perhaps, such things may be; but they are most familiar to our experience. For those busy, restless thoughts of ours are for ever on the wing. From place to place,—from one subject to another,—from past ages to present or to future, they fly with an unconstrained and an unconscious freedom. Nay, they disregard time and space altogether; these have no more relation to the movements of the soul, than if they did not exist at all; and a lost paradise, a crucified Redeemer, and an eternal rest in heaven are together as present to the thoughts, as if they had not been separated by long eras of guilt, and discipline, and misery. One ordinance proves and illustrates all this. At the table, you had Calvary before you, with its bleeding Lamb; then, as your mind wandered away back, along the fading line of Christian promise, till the line was lost in the obscure intimation of Eden. Now, the text calls you to think of the present, of your relation to God, as His sons; and it bids you also, to enter the everlasting gates, and consider what you shall be there. Strange, that a ceremonial of such rude simplicity should yet

by the thoughts which it suggests, span the entire circle of time, and connect the glorious end with a beginning, which was glorious too, but soon overclouded. And yet this virtue is not in the ordinance itself, but in Him, God manifest in the flesh, whose sacramental symbol it is; and He is the First and the Last; the Alpha and Omega, the Beginning and the End. Therefore it is, that even as subjects of human thought, all things are gathered together in Christ. But the commemorative, or retrospective part of our Christian Passover is already concluded; and it behoves us now, as the beloved disciple in the text invites us, to turn our thoughts to the *now* and the *hereafter* of those who have solemnly and sincerely dedicated themselves to God. Now, are ye the sons of God, and it doth not yet appear what ye shall be, but we know that when He shall appear, ye shall be like Him; for ye shall see Him as He is.

Now are ye the sons of God. The title is a noble one,—the noblest of all titles: but it is that of a nobility which you have this day claimed as your own. Whatever you may have heretofore deemed of yourselves, or wished others to deem of you, in point of alliance or relationship, your conduct this day, as communicants, has put an end to all ambiguity on the subject. Unless you be contented to believe and have it believed, that your worship at the Lord's table was a piece of mere masquerading, or at the best a spiritless form, then you must be ready to admit that you have served yourselves heirs to the dignity of which the text speaks, and that with the most solemn and stringent rites. Yesterday, I might have addressed you as Christian brethren, or as sinful and suffering mortals. But to-day, you have yourselves furnished me with the authority, on the strength of which I say, "NOW, are ye the sons of God." If, in any case, I am in error, then the error lies with you and not with me, for in speaking to you by this style, I merely call you what you had first called yourselves. Should there be, therefore, among you, a single individual, who after eating of the children's bread, would shrink back from this title—"sons of God," let such an one look personally and seasonably to it; for either his sacramental engagement was a mere outward show—a sin of presumption to be deeply repented off, or, after all, he is that which he shrinks from being called. But I will neither mutilate my text, nor despise the faithful among you, of the advantages which you may expect from a full consideration of it,—for the sake of those, if such there be, who are bold enough to come up to the very altar, and to claim the privileges of adoption, while yet they are no sons of God. Commending them to the mercy of Him, whom they have thus grossly offended, and beseeching them for their own sakes, to remember and repent. I shall for the rest address myself to those of you who knew what you were doing when you took your place as

communicants, who understood the magnitude of the honour to which you were aspiring, and felt your own unworthiness of it, but who nevertheless, confiding in the love of God, and the worthiness of our Advocate, and the all-sufficiency of Divine grace, ventured, with a trembling humility, to advance your claim, to be registered on earth and in heaven, among the sons of God. You who have acted thus, have doubtless been accepted, and are numbered with his sons. Nor can you be unaware of what this relationship implies. I am not, therefore, to tell you what you do not know, but to stir you up by way of remembrance.

And, without saying much of the origin of this worship, or of the means by which it has been secured for you, I cannot omit noticing that it is not a dignity you were born to. As the creatures of God, all men are, in one sense his sons; but as his fallen and guilty creatures, though he may still have towards you, the large and open heart of a Father, yet you have not towards him, the confiding and obedient affections of children. He may continue to love you tenderly as his offspring, nay, He actually does so, but what is that to those who have strayed, as outcasts and prodigals, far away from his hearth, and forfeited their inheritance as heirs of His glory. And *to* what is it, that, as the children of a corrupt race you are born? Why, to the most deplorable and desperate fortunes, to struggle and disappointment, to sorrow, and suffering and death, to the curse of the land, and the condemnation of hell. These, of proud man, are the natural inheritance. Of a truth, sin is a hard task-master; and there is a mighty famine in the land over which it rules. Sons of God, then, are all men by virtue of creation, but this worship, of which the text speaks, is not that of birth and of nature, with only misery for an inheritance. Here is the new worship of the repentant and returned prodigal, created again by the spirit, and through the grace of God, living and acting in Christ, received back by adoption to the home which he had forsaken, with all its privileges. It is on account of the death of Christ, that which you have this day celebrated, that you have attained this high relationship. He is the Everlasting Father, whose adoption of you as His children, and death in your room, and intercession on your behalf, have reclaimed you from sin, and restored you to God. He is *the way*; for it is only through Him that you have access to Jehovah. Not, however, the highest God, even the Father is excluded from this work; for in His love, it has its source; and *the way*, Jesus, viz., sent and crucified is a way of his devising and appointment. And he is still God over all, even in the work of the sinner's. To as many as receive his son, to them gives He power to become the sons of God, even to them that believe. And as in that parable, so still, the Father's love is an eternal and unfathomed fountain of grace and

affection. It is the Father who, when the prodigal returns, runs forth with swelling heart to meet him, who falls on his neck and kisses him.

I have thus reminded you of a past, it may be of an old, but even by an unforgotten incident in your spiritual life, when you too were recalled from your servitude under sin, and adopted into the family of heaven. The transition is a prodigious, and with some of you may have been a terrible,—one. Through sorrow and remorse, through darkness and the death-shade, must sinners travel to light, for they have interposed these between themselves and its sacred sources. But you have surmounted the perils and horrors of the middle passage, and now are ye the sons of God, the sons of His adoption as well as of His pro-creation, of his complacency, no less than of His invaluable love,—sons of God, and if sons, then heirs, heirs of God and joint heirs with Christ.—sons, and because ye are sons, therefore God hath sent forth the spirit of adoption, a filial spirit, into your hearts, whereby you cry, Abba, Father. To speak the Scriptures; and what, let me ask you, is all this. None of you can tell me, for nothing less than the actual experience of heaven shall reveal, what it is to be a son of God. Still, as we muse, marvelling always, over those simple, but most significant phrases, by which the eloquent apostle strove to speak unutterable things, bright visions will fleet upon our mind, and play most alluringly before our hopes. In God to have a Father, with all a Father's affections, no more pursuing us as wanderers, but resting on us and rejoicing over us, as the recovered and adopted child of His own household; this is more than to have angels for our ministers, and all worlds at our command. For if you will think of it, there is nothing that, so absolutely as love, subjects one being to another, and paternal love, as one of the strongest forms of the affections, has this effect in a pre-eminent degree. The Father's place is that of authority, but the Father's love is higher than his place, and it makes him the willing subject of His child. Arbitration, there must be, so as to yield nothing that would be wrong or hurtful; but within the limit prescribed by love, itself, what is there that an affectionate Father can withhold from a beloved and well-conditioned child, † Shall he have any real and reasonable want, that he can supply, unprovided for? any foreseen danger undefended? any sorrow unsympathised with? any ruffling that admits of removal or abatement unremedied? Assuredly not. On the contrary, He lives rather for His child than for Himself, watching continually, and using every exertion to secure its welfare and happiness. His knowledge, His experience, His property, His labor, all are for His children, His son, though an unconscious and a helpless infant, possesses them all more really than He does Himself. In one word, the Father's af-

fection makes Him the Servant, no less than the Guardian of his family, and pledges, in their behalf, the whole of His resources, bodily, mental and patrimonial. And is it to be thought that the style of Father, as assumed by God in relation to you his redeemed people, is no more than a barren title? Sons of God, have you a Father, who loves you not, nor watches over your welfare, nor delights in your prosperity and happiness? Supreme, also, as an arbiter, He will not countenance or humour you in your waywardness, His righteous authority will still be exercised. But in your adoption, He has secured your affection and obedience, so that although you will yet be required to be admonished and chastened by a wholesome discipline, His love can rest upon you without check or restraint. And shall we say that it is less in itself, or less liberal than that of an earthly parent. Nay, the mother may forget, but God will not.—His mercy is great in the heavens. He so loved the world in its alienation, as to give His own son, in order that you might be restored, as His sons, and shall He love you less, now that ye are brought back, at the incalculable cost? He loves you with an everlasting as well as an infinite love, and even, as in the case of a human father, this boundless affection of His secures for you the practical benefit of His resources, subjects omnipotence itself, if I may say it with befitting reverence, to your reasonable will. Look well to your condition then, as the sons of God. Outwardly, perhaps, it was gloomy and troubled enough. But it is your Father, who has so appointed, because for you, that was the most advantageous. And it is not the outward man at all, but the spiritual only, that can solve this question; for, what avails it how this sensible structure, this perishing husk of humanity be disposed of or accommodated, provided only that deathless spirit be secure? To the last it is that God has regard. It is the object of His adopting and paternal love, and for securing its eternal well-being nothing the highest God can do, will be left undone. I have said that to the reasonable will and to the necessities of the sons of God, love has subjected omnipotence itself. Will you deem such language extravagant when you reflect that it has already given you a suffering and dying Christ, an admonishing and beseeching spirit; these to be enjoyed and relied on now, and in prospect, amaranthine crowns of victory above. Nay, how can we speak too strongly, since it is God's love to you that engages Him in your interests, so deeply as that he can refuse you nothing. As your Father, all His is yours, whether Paul or Apollos, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's and Christ is God's. What, then, shall distress, or alarm, or discourage you, since Christ is your Father? You are in the midst of dangers which you see not nor suspect—true; but why trouble, since your

Father is watching over your safety. He neither slumbers nor sleeps; trust Him, and let your weary spirits rest. You are compassed about with a great fight of afflictions, suffering it may be, and it may be want is perpetually harassing you; be it so, but still be patient, all things are yours, and you will obtain them all when it is fitting that you should. God, your Father, withholds nothing, the possession of which would not be present ly injurious. You have heavy bereavements, perhaps, nay without a perhaps, for we have all an increasing property in graves, yet be not swallowed up of overmuch sorrow. God is your Father,—of Him you cannot be bereft. You have death to meet to-morrow, it may be, still, tremble not at the prospect, for death is yours. Your Father has conveyed it to you in love, as a portion of the inheritance. Alas, you have yourselves to mourn over, and that is the worst part of your disconsolation, the sorest of your troubles. A weak heart, a bounding temptations, negligence and imperfection,—in devotion and duty weep over these. There is no other grief so worthy of your tears. But never forget that great and many as may be your defects, still you are the sons of God. And your Father will not leave you a prey to sin, He will not suffer you to be caught in the snares of Satan. Be humble, abase yourselves down to the very dust, for we all think too proudly of ourselves. But let God, our Father, be exalted by our humiliation, and let us trust him the more, because we distrust ourselves. We must either go softly and meekly always, or troubled and mourning often; for if we will forget and exalt ourselves, fall we must, and falls always infer hurt and suffering. Still, as sons of God, He will help us to rise again, and set us once more on the right path. His paternal solicitude will either defend us from danger, or extricate us from its consequences. The Lord Almighty is our strength, we will trust and not be afraid. Who shall separate us from the love of God? I am persuaded, says the great Apostle in answer to such a question, and his persuasions were indubitable verities—I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus, Our Lord.

But still further, now are ye the sons of God, and this relationship implies the nearest and most confidential intimacy. Moses, verily, says Paul, was faithful in all his house, as a *servant*, but Christ, as a *son* over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope, firm unto the end. The servant must execute his Master's pleasure, but the son is partaker of His Father's counsels. Accordingly, Our Lord himself says: Henceforth, I call you not servants, for the servant knoweth not what His Lord doeth, but I have called you friends for all things that I have heard of My Father,

I have made known unto you. Observe then, the order of this mutual confidence, the family of Our Great Father. Christ, Son, by right of birth, and to you who are adoption, Sons, also, He makes known His Father's will. Thus it is, that the secret the Lord is with them that fear Him, and will manifest His covenant unto them. You will not from all this, conclude that the mysteries of the unseen world are to be open to you to your inspection, by vision or revelation. Your time for that high privilege has not yet come, for you are still far from your Father's hearth, nor have you received that education in holiness, which must prepare you for an immediate intercourse with the Divine Majesty. These trembling hearts of yours would shrink back from the audience of a voice, which is as the voice of a multitude of waters, and from the glories of the personal presence, which is infinitely more resplendent than that seen in His brightness. But Your Almighty Father has already opened up and communicated His mind to His children, in His Word. That contains His secret, and unfolds His covenant, which He has taught you to know. And, no doubt, there is a mystery here too. For this is an open secret, men may read it; why, then, speak of it as a special display of confidence and fatherly affection towards you? Yes, blessed be God, the Bible, like the world, for whose enlightenment it was given, is an open secret. There is no cloud of obscurity spread obviously over these pages which unfold the wisdom of God and the power of God unto salvation. Revelation is there, to be seen and read of all men, but is it so seen and read, or when inspected, is it understood? Alas, over how many hearts is there not still a veil, untaken away, in the reading of the Gospel, as well as of the Law. This is the veil of prejudice and perverted affection, by which men's eyes are holden that they cannot see the truth in its beauty. Accordingly, a further manifestation is requisite, and to you, the Sons of God is it given. He that hath my commandments, and keepeth them, says Our Lord, he it is that loveth Me, and he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him. You still apprehend a difficulty, and so did some of the disciples. For Judas, not Iscariot, inquired, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? His eyes, too, were still holden. But Jesus answered, if a man love Me, he will keep My words, and My Father will love him and we will come unto him, and make our abode with him. And the Comforter, who is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Such then, is Our Lord's own account of those paternal confidences towards you, His sons, by which you become partakers of His

will and counsels, through which His secret is with you, and His covenant manifested unto you. They require and will reward a closer examination. Observe, then, that they presuppose *in you*, the spirit of worship. It is when you love Him, that God will come to you. And how could it be otherwise? Does a human father ever trust, ever consult, ever open his heart to a son, who is wilfulness and obduracy, has no filial love, no pure home affections, who, it may be, is ready to betray, as he hates or despises his parent? No, my dear brethren. Your child's petulance or vices may not root out your parental tenderness, and it ought not to do so, but it will assuredly shut it up in your own bosom. He, the obdurate and rebellious, will have none of it, and there may be bitterness in having a heart that is continually full of an unexpressed and silent affection, but there is a greater bitterness in seeing the affection spurned and outraged. God will not admit to His love and confidence, those who, not loving Him as sons, would abuse the confidence and condemn the affection that prompted it. But, again, it is impossible that God should manifest His secret, that is Himself, to such as have not the spirit and temper of sons toward Him. Impossible, the word is strong; but it is even so. God is Himself love, and how can those who love Him not, learn to understand Him. Can you display light and color to the blind? Can the rude mountain masses see the painted moon that hangs over them, like a mantle of heaven's embroidery? Can the dead praise God? Even in human education, the scholar who loves his teacher, and whose heart thrills at every tone of the instructing voice, will make redoubled progress. To love God, is to love Him and His lessons both. You, His sons, while He speaks to you in His Word, hang on those lips from which grace flows, the melody of them enters your hearts, their spirit is kindled there into life, the forms of truth which they convey, are reproduced within you. You learn to know them, not as things of which you have heard, but which you see by their own divine light, and so the dead letter without, has its living image within. Learn this without loving God, nay, it is a folly to hope it. Sons you must be, with the deep, reverent affections of children, before you can either seek or obtain this love. But then, when you are sons, it is not, you will perceive, a mere verbal revelation of the Lord's secret that is made to you. That secret is no quibbling riddle, which can be solved by a word. It is God Himself, it is Christ Himself who comes; they come by the Holy Spirit, and the truth which told of them, is made manifest by their own presence, abiding in, and blessing unspeakably, the believing soul.

This secret of the Lord, then, is a communication by a father to a son, and, of love to love. Consider it, I beseech you. The thought is a great one, doubtless. But grasp

it, and wrestle with it, for it will reward your pains, being rich with divinest instruction and consolation. On the one side, you have the open heart of the Eternal Father, throbbing with paternal affection, and eager to discharge all its treasures of wisdom and goodness. On the other side, you have the heart also open, though restricted and weak, of the devoted son, thirsting for greater liberty and fullness. The one is always searching out and disclosing its emptiness and errors, the other is always exhibiting its boundless perfections. The son in his helplessness and ignorance is continually crying Abba, Father. That is his prayer. He knows not what to ask as he ought, he does not understand rightly his own necessities, nor shape them into words. But he compresses all prayer into these significant words, Father, Father, which intimates at once his own love as a son, his confidence, his submission and his desire. It is, Father, this redemption by which I am saved, is a Father's work, and could spring from nothing but a Father's love; it is, Father, have mercy still upon me, for I am weak and darkened, leave not thy son, it is, Father, give me thyself.—shew me more of thy heart, I know not what to ask, therefore, Father, give me thyself, for in thee I have all. And thus, ye sons of God, ye grow in grace, and in the knowledge of your highest Father. Your own love of Him, and your confidence of His love to you, give you freedom and boldness of access to Him, through your crucified Saviour. The spirit of worship within you, restrains you from seeking anything but what you believe to be consistent with His will, and from asking even that otherwise than with a perfect submission. You know that you are heard, for a Father, in His higher wisdom may lovingly refuse, but will never be deaf, or indifferent to an affectionate child's prayer. Joy therefore to you,—now you have peace. Clean, loving spirits are within you, and though there be clouds around you, yet God is above the clouds also. And God, your Father, can deny you nothing that is consistent with your welfare, He will withhold from you no good thing. His love to you is an inexhaustible ocean, its streams are never spent, and it binds Him to your interests. Shall I hide from Abraham, said He, the thing which I do. Abraham was His friend, and He would not conceal from His friend the secret purpose which He mediated. Ye are His sons, and shall He hide from you the open secret of the Gospel, which involves your eternity. Nay, he will shine on you by His spirit, admitting you to His confidence, and ye shall be full of light. You shall cry unto Him, thou art our Father, our God, and the rock of our salvation, and He shall make you higher than the kings of the earth, His mercy will he keep for you forevermore, and His covenant shall stand fast with you.

Now, then, are ye the sons of God,—this is your present state, loved, protected, instructed, and admitted to His confidence by your

Everlasting Father. His adopted children, you are, but no more, you are still far away from your home in His holy habitation. His face of beaming affection, you see it not, His accents of love, you hear them not. Wandering in this distant land, you walk by faith. But is it to be always thus? Nay, verily, I will not leave you comfortless, said our Lord, I will come again, and take you to myself, that where I am, there ye may be also. And how shall it be with you, when the weary wanderer shall be welcomed home, and shall take his place on his paternal heart again, no more to go out thence? It doth not yet appear, says our text, what we shall be. It doth not yet appear, and surely this is the truth. Our eyes see not into the bright eternity, where this destination of yours is hidden, and our boldest hopes realize no more than some faint and distant images of the effulgent glory. And if it did not appear to John, who saw so many visions, how should it appear to us? Yet He does not speak absolutely, as if all before us were utterly and unsearchably dark. Something, though it be not much, is told of our hereafter also. Enough does appear to sustain and give piquancy to Christian hope, enough to reveal that there is an abyss of glory beyond, which we cannot now fathom, though not enough to fit us for compassing and surveying that happy land. We read of an immortality that is incorruptible, undefiled and unfading, of festive crowns, and golden harps, and songs of victory, of perennial bloom, and day without night, of a glorious city, and a throne encircled with an emerald rainbow, with armies of the redeemed before it. There are hints and partial discoveries, which do appear, and yet, bright though they be, it doth not yet appear what we shall be. Nay, more, ye shall be equal unto the angels, ye shall be ever with the Lord, ye shall be kings and priests unto your God forever. And yet it doth not appear what ye shall be. Even these things themselves scarcely appear to us, they are so dazzling in their brightness, that we cannot look on them. If all, therefore, did appear, we could not see it.

But the text contains more than this merely negative statement. Though it do not yet appear what we shall be, still, thus much we do know, that when He shall appear, we shall be like Him. And who is it that is to appear and communicate His likeness to us? God it is, that is spoken of in what precedes, but whether the apostle meant God the Father or God the Son, is among the things that do not appear. Nor to the significance of the words, is it of moment, for it is God either way, and if we be like the Son, we must be like the Father also, for the Son is the express image of the Father's person. We shall be like Him. Sons of God, we shall be like God. It is fitting that we should, for the child is always expected to resemble the parent. But how should we miserable creatures, be made like to the glorious image of the non-created God. Though ye have lain among the pots, says the psalmist, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. As we have borne the image of the earthly, says St. Paul, we shall also bear the image of the heavenly. Surely, here again, is a great mystery. To be like God, with His stainless purity, His eternal peace, His garment of light, His boundless love, this is an attainment worth dying for. But how is it to be attained? Now are ye the sons of God. And if so, you must imitate the Father whom you love. Your children imitate you. Nature may give them some resemblance to your form and physical constitution but the affection which binds their hearts to you, and makes them deserving of all that you do, that it is which makes them like you in habits and modes of thinking, and even, it may be, to your grief, in your defects and vices. And shall your love to God, as His sons, have no such effect on your character? In body, you cannot resemble Him who has no body, being a pure spirit, except in so far only, as your features and outward actions may express the feelings and purposes of your minds. But surely, if you love Him, as His sons should, you will learn, even here and now, to prize what He esteems, to shun what He hates, to avoid what He forbids. If this would be so with the earthly, it must be much more so in the case of your heavenly Father. For a man may be wrong in his tastes, or in his pursuits, and the imitative child might only be copying the errors of a parent. But God is always just and holy. Your better reason, therefore, will never come into collision with your love, nor warn you to beware of following an example, which though dear and respected, you see to be misleading and dangerous. Loving God, as His sons, you cannot but love every work and attribute of His, for these are the image, expressed in word or action of His person. Your love will place Him before you, will fill your souls with His graces of character, and then will become the model on which you form your own. I say it positively will be so, for you cannot help it, if you would. The constitution of your minds will carry you to imitate what you love, as naturally and silently as your thirst will impel you to the limpid brook. There is accordingly nothing servile or degrading in this imitation. Having by grace been taught to love God, you will learn to resemble Him, as unconsciously as you come to be like the friends with whom you habitually and confidentially associate. And all this goes on, though it be not perfected, in the present world. Begotten again by God in conversion, after His own image, you continue to follow hard after Him, and every effort you make in devout and holy living, engraves deep on your souls, some feature of the Divine likeness.

Now, though this be, beyond all question, the principle of the process of transformation,

to which the apostle refers in the text, still, obviously, he takes a much more limited view of its action. It is, according to him, when God shall appear, that we shall be like Him. Thus then, the case stands. A work of progressive assimilation to God, goes on during the whole course of your sanctification. Even as you become holier, you become liker, and more like to God. By each grace you acquire, by each vice you throw off and abandon, you approach so much nearer to the image of your heavenly Father. This course begins with your conversion and adoption unto His family. There is, or there ought to be no pause in it, till death shall have cited you to His presence. But imperfection and error will still cling to you, and, till the very last, you will find that there is yet much to be put off, and much also to be put on. Saints die, with errors and vices bound up in their character, and with these, they pass into the immediate presence of God. If indeed, they could see Him as He is, while they are yet in this world it might be otherwise. But they remain blind to their own defects, because they are blind to the worth and the excellencies in some of their features, of their Father in heaven. And not till they can see as they are seen, and know as they are known, not that is, till He appear and be seen as He is, can they put, so to speak, the last finishing touches to the portrait of Him whom they have so long been engraving on their own souls. But when He shall appear, this deficiency will be remedied. What His appearance shall be—how bright, how majestic, how commanding, is one of the things which do not yet appear. But it is plain enough that you, the sons of God, who have been, through many years of effort and of mingled fortunes, struggling to walk more and more perfectly in your Father's footsteps, will then be able to imitate Him more exactly, because you shall see Him more perfectly. To those who know Him not at all, nor have ever endeavoured to be like Him, the appearance of God, when He shall come, must be tremendous and overwhelming. They will hide themselves in the dens and caves of the rocks, beseeching these to fall upon them and hide them from a vision, the glorious brightness of which absolutely consumes them. But you, His sons, will not shrink from the most resplendent manifestation of the Father whom you love. Long have you thirsted for a more perfect knowledge of Him, you have followed after Him, and though His coming in the lightning of heaven, and with His angelic train, cannot but overawe you also, still it will attract you at the same time. And as you shall continue to gaze on His glory, and to unfold His character, now displayed in His person before you, the process of transformation to His likeness, which had advanced so far on the earth, will go on more rapidly than ever, towards its final completion, and so, you shall be like your Father, for you shall see Him as He is. What

this likeness shall be, what shall be its glory, its felicity, let heaven itself declare. Till we can tell what God is, how should we be able to tell what it is to be like Him. But you shall then be *where* He is, and as He is, His omnipotence shall be your protection, you shall reflect His glory, His love shall be your eternal rejoicing, His peace shall be yours. You shall be able to receive all that you can desire, and His love will refuse you nothing then, that you are capable of receiving. Standing continually before Him, every utterance of His will have its immediate response in your bosoms, every sentiment that gleams forth from His countenance will be kindled up in your hearts. Love there will beget a more perfect likeness than the imitative Church can produce, of one heart and one mind, the inhabitants of heaven, shall be adorned with the same graces, shall shine with the same brightness of glory, shall concur in the same thoughts, shall coalesce in the same songs, and they shall do so because they shall be like their eternal Father.

What remains then, ye sons of God, but that I congratulate you on the relation in which ye stand, and bid you rejoice over it, yourselves. You may have some grief and heaviness now, as you wander onward. This is a sad pilgrimage to you, it may be; but you are going home. Its trials may abound, still it has its duties too, and these must not be forgotten. Mourn, if you will and must, but there is no time now for idle sorrow, you must be up and doing. There are so many vices of character which you ought instantly to obliterate, there are so many graces which you ought forthwith to put on. It is God who invites you to be partakers in the eternal festival of His own felicity, and if your sympathies be not with God, if you be not like Him, loving what He loves, and hating what He hates, His company can be no entertainment for you. Now are ye the sons of God. You have said it and sworn it, you have attested it by more than an oath. See that henceforth, you resemble Him whom you have so claimed as your Father.

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Church Innovations.

SUCH is the subject which, since last Assembly, has been agitating the Parent Church. The facts stand thus:—A Dr. Bisset, a "Moderate of the Robertsonian School," and late Moderator of the General Assembly, in his retiring speech threw out some remarks with a view to an alliance with some of the leading religious bodies in Scotland. With the Free Church, though in many things one, yet was union, at the present time, obviously hopeless. Next, with Episcopacy; many of that body might be gained over if we could alter our forms and mode of worship to suit their system. Then, for the sake of the gentry in Scotland, the Doctor proposed a conformity.

Since that time, in the Synod of Aberdeen, he has been speaking again upon the subject, and advocating innovation as in itself indifferent, but as tending to greater harmony between the Churches of Scotland and of England. On this last occasion, he was well answered by Dr. Pirie of Aberdeen, and it is to be regretted that publications that put forth the one speech gave not the other. Assuredly it is Dr. Pirie's that is on the side of common sense, Church order and public edification. Still, that uncalled-for and unpresbyterian speech of the ex-Moderator has done harm. It has vexed the Church at home with trifles, and it has made some of our devoted people in this country enquire, "Is the Kirk to unite with Episcopalians?" Believing that there is nothing real in the cry for conformity to Church of England forms, and that any such conformity would be improper and injurious to the simplicity of worship that characterizes the Scotch Church, I would beg leave to direct the attention of your readers to these innovations and to their tendency.

First. What are these innovations? Changes of posture in worship, and the use of liturgical prayers, as is now carried out in Greyfriar's, Edinburgh. But if any want these in full, let him go over to the Church of England. They belong not to the Church of Scotland, and where attempted, as in Dr. Lees', are only a bastard imitation. "Such forms are in themselves indifferent," we are told by their advocates. Then why introduce them? Common sense would teach not to intrude novelties that are uncalled-for, and which cannot fail to disturb the Church. But let us look a little deeper into the subject, for there is at present a strange desire, on the part of Presbyterians of all denominations, to have organs, and to adopt changes, which, it is certain, their fathers would have rejected. Then, first of all, it may be asserted, that innovations of the kind referred to, *instead of being a sign of intellectual or of spiritual progress, are of the reverse.* For what is the characteristic of New Testament worship? It is simplicity and spirituality; not the burdensome ceremonial of the Old Testament, or the sensuous worship of the Jewish Church, which is, comparatively, a primary and imperfect system, but worshipping, according to its few and simple ordinances, the Father in spirit and in truth. Then, which is the more scriptural in form, "the Church of Knox, which strips off all mere sensuous elements which are not commanded, or the Church of England, which requires and employs these elements?" The closer we come to the spiritual and sincere, the less formal and sensuous will our worship become; wherefore we cannot but hold Episcopacy and all ostentatious worship to be Jewish rather than Christian—rudimental rather than proficient, and partaking of the Old Testament spirit rather than of the New. Accordingly, if we

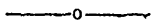
adopt them, we go back to burdensome forms rather than forward to perfection.

Secondly. We lose in power what we gain in form by adopting any such change.

It is impossible to deny that, with a burdensome ritual, spirituality evaporates. Judaism was a proof of it. Episcopacy is, also. However the initiated may feel, a stranger cannot divest himself of the idea that here is a yoke which the neck cannot bear. One of our people some time ago attended an English Church. After many fruitless attempts at devotion by postures and books and long wearisome genuflexions and multiplicity of forms, without any spiritual food, she gave vent to a long-drawn sigh at the close, and, loud enough to be heard, cried: "It is over now, the Lord be praised." And are we to straiten and starve our people by such forms, while our own Church points to the living waters, and calls on her children, without let or restraint, to enter in and find pasture? The minister that does so is woefully deficient in spiritual truth, and gives his people a stone for bread, and a serpent instead of a fish; and if it be thus (as we, at least, hold) in pure Episcopacy, then how much more in that mongrel form put forth by some of our ministers in the cities at home! At any rate, this will be found true: that increase in form is ever accompanied by diminution in spirituality; and the man or men that begin with liturgies, and adopt changes in posture, will, sooner or later, decline in that power and influence which is the true glory of a Church, and without which all her organs and prayers are but as sounding brass and a tinkling cymbal. Wherefore, if we value the spiritual and powerful in religion (now the kingdom of God stands not in word, but in power), we will beware of imposing forms, or of magnifying their importance.

Thirdly. The tendency of such forms is injurious to Scottish minds. What is the motive avowed to enforce a change? "It will gain over the gentry, and ally to the Church of England." That is seriously to be questioned. Scotch Episcopalians will naturally prefer their own perfect system to any hybrid one, and have already chosen their position; and will a Reformed Church, for a doubtful chance, abandon her advanced and more spiritual system—one, too, procured for her at the price of much blood—for a less pure and edifying one? If she does, she truckles greatly. (Why not rather undo some of her own bye-laws, and open the way for the Free Church to return?) Besides, what will be the effect upon our own people? Any one that knows aught of the Scottish peasantry, may easily know, that with chants and liturgies, she has rung the last knell of her own popularity. No; she cannot conform to Episcopacy and retain the common people. They will never acquiesce in any such conformity. The Jennie Deas' spirit is yet rife in them—their hatred to Prelacy too invete-

rate to allow any such thing; besides, they can have their choice: they have got a Church with forms, on the one hand, and Churches without them, on the other, and why should they longer patronize one that halts between two—too unmanly altogether to conform, and yet false to her own light, vows and history? Accordingly, it will be an ill day for the generality of the people of Scotland, when Dr. Bissett's unseasonable and unauthorized innovations have been adopted. Let us hope and pray that such spiritual adultery and retrogression will be spared the Church of our fathers. Meanwhile, in this province, —where at least our people will not brook any such forms, impose them who may,—our ministers will do well to point their hearers to what satisfies and improves them in spiritual-mindedness, but not to direct them into any such road as that indicated by the erroneous ex-Moderator.



The late Simon McKay.

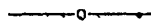
THE history of our Church in this country is about as long as the average duration of human life, and, though brief, very eventful. The importance of this period is to be estimated not by the number of years, but by the number and weightiness of the events. In proportion to the number of persons interested, there are few Churches that have more reason to remember this period. There have been chequered years of peace and war, of calm repose and violent agitation, of great mistakes and noble efforts at reconstruction, of conspicuous talent and mediocre toil, sudden reactions and bewildering languishment.

When this century opened upon a few Presbyterians burrowing here and there amid the almost unbroken wilds of the eastern districts of this Province,—the vanguard of a coming stream of emigrants,—there were few Churches and few ministers. The latter were, with the exception of Mr. Munro of Antigonish, from the ranks of Scottish dissent. The miseries and discouragements of the brave few who had the courage to attempt the physical and spiritual improvement of this wilderness, taught them to value religion for its own sake, and to dwell in peace, pleased with each other's fellowship,—the Bible their statute-book, and the forest their shrine. By-and-bye, with prosperity and success came dissensions and bigotry, which ought to have been thrown overboard to the fish on the outward voyage to this country, hatched a horrid brood of malice, misery and malevolence,—enough to poison many generations.

The unfurling of the old blue banner of the Church of Scotland, drew missionaries and people to her standards, and our infant colonial Zion sprung into separate being between forty and fifty years ago. These were different days from those which have fallen to our

lot,—days wherein the Church of Scotland was all-powerful, swarming with people, ministers, licentiates, literary men and in Highlands and Lowlands, and Dissenters were a weak struggling handful, and hence under the labors of men of singular talent and accomplishment, our Church soon extended from Cape North to Digby and Shelburne. The emigration, lay and clerical, was all in favor of the Church, and while the rapidity of its growth was almost fabulous, the whole vineyard was fain to look upon as a field, where the Lord had blessed. Again, however, prosperity swelled the heart with corruption and the Church just on the point of being independent in educational machinery, and everything becoming a Church was severed in rage and excitement,—a rare schism and the parent of unmitigated evil. Since that time our destitution and our sufferings have tried our hearts, at one time sanguine with expectation, and at another sickened with hope deferred.

We view the death of our old people, who have witnessed all this, with interest and regret. It is the snapping of a cord, that links us with the past; the removal of the living mementoes of an eventful time. Among those one of the most characteristic was Mr. Simon McKay, who died after a short illness last month. One could not be in his company but a few moments without discovering that he was a man of marked and original elements of character. Long an elder and especially a leading man in our past ecclesiastical history, his character could not fail to be widely known, and it was known only to be respected, ever by those of different sentiments. Few men are so poisoned with prejudice as not to like and admire an honest and manly nature. Governed by strong religious principles, and impressed with religious feelings, he exhibited none of that gloom and sourness with which some endeavor to make good their claims to godliness. His cheerfulness and originality rendered him a pleasant companion. His spirituality did not destroy the balance of his character, or carry him beyond the bounds of common sense and human nature. He was sustained durin; his brief but sharp sufferings by the grace of that God who does not forsake his people in old age. His widow and family have the consolation of knowing that their loss is his gain, and that he has exchanged a disease-haunted tabernacle for a building of God, a house not made with hands. We might dispense with his counsel, his aid or his labors; but we can ill afford to lose his vivid recollections, his bright face in the sanctuary, his lively turn of mind, his cheerful views of life and his love of nature, giving us assurance that we had found a man as well as a Christian in our departed friend, Simon McKay.



The Church of Scotland in Nova Scotia.

THE following letters have been written by Mr. McKay since his arrival in Scotland, and published in the *Home and Foreign Record*. Their own merits, and their connection with his important mission, will probably recommend them to the perusal of the readers of the *Record*:—

NO. I.

It is most cheering to every member of the Church of Scotland abroad, to observe, from the valuable information given in the *'Record'*, so many manifestations of growing life and progress in our church throughout various parts of highly-favoured Scotland. Believing that this sympathy is strongly reciprocated by our Church at home with respect to the colonial field, and cordially embracing the opportunity given to colonial correspondents, I shall give a summary statement of the past and present condition, and thus the progress, of the Church of Scotland within the bounds of the synod of Nova Scotia and Prince Edward Island.

Only eleven and a half years ago, as the result of the late "Disruption," there were only four ministers of our Church in these colonies, and of course, no presbytery and synod. Now there are sixteen ministers, three presbyteries, and a synod.

Ten years ago there were ten ministers. During the last ten years the number of ministers varied from ten to sixteen; now there are sixteen, one of these having retired from active service, and another has intimated his intention to do so whenever a suitable successor takes his place.

During the last ten years eighteen churches have been erected. These, with one or two exceptions, are finished, and are handsome buildings. Twelve are seated for from 650 to 1200; the rest varying from 450 to 600. All excepting two or three, are almost entirely free of debt. Also old churches have been repaired at considerable expense.

During the last eight years nine mansees were erected. These are commodious and comfortable; all finished but one. These mansees, save one or two, have glebes attached. All this property, with the exception of two or three old churches, is deeded to the Church of Scotland.

For some years most of our congregations received some aid from the Colonial Committee, to enable them to support their respective ministers. Now only one in active service receives aid from the Church at home. The wealthier or rather the larger, congregations have been contributing for some years to aid the weaker congregations, in order to relieve the Committee. And yet the maximum salary, save in one instance, does not exceed £160, with manse and glebe. So anxious have min-

isters and people endeavoured to aid weaker congregations rather than to increase the salary of individual ministers.

During the last eight years we commenced and supported a *'Missionary Monthly Record'*, considering such a periodical necessary to our existence as a church. This occasioned considerable labour and outlay, inasmuch as many of our people prefer the Gaelic language. Lately our worthy brethren of New Brunswick synod have rendered us very material assistance; and we could wish that our friends at home would also aid us by subscribing for our *'Record'*, which in past years, we considered not inferior to any *'Missionary Record'* of our Church. Viewed theoretically, to support such a *'Record'* may not appear as a formidable task; but let any presbytery in Scotland, of ten or twelve ministers, undertake a similar periodical, depending on the people for circulation and support, and it will perhaps be found no easy task. Of late it has been ably edited by a lay member of our Church.

Within the past year we have subscribed within the bounds of our synod, upwards of £250, with the view of sending a missionary to the heathen, and we shall be prepared to support one whenever a suitable missionary can be found.

During the last two and a half years the presbytery of Pictou has sent three deputations to labour, one or two months each time, among our people in Cape Breton, at some expense to the presbytery.

Last summer a committee, appointed by our synod, held conferences with a committee of the United Presbyterian body, and also with leading members of the Legislature, with the view of having Dalhousie College, Halifax, re-established as a colonial university, suited to all denominations within the province. We now have the prospect of this being satisfactorily accomplished, so as to afford our Church equal advantages with larger bodies to receive a classical and literary education, with a fair representation of professors and governors or trustees in the university. And in order to have an equitable share and interest in the Institution, we intend to make a vigorous effort next summer to raise the sum sufficient to pay one of the professors from the proceeds of that fund.

We have also been supporting students in Scotland and in Canada at considerable expense for the last ten years. We have now about twelve students studying for the Church in the Glasgow University and Queen's College, Canada, and four in Nova Scotia and Prince Edward Island preparing to enter the second class next session. None of these will have completed their studies before the end of two years; only three or four before the expiration of from four to five years.

Meantime we require four Gaelic-speaking ministers and two English for the presbytery of Pictou, one for presbytery of Prince

Edward Island, and one for Truro, presbytery of Halifax. We are prepared, with a supplement from the Colonial Committee, to provide for the support of ministers in these vacant charges. These, for the most part, comprise organized congregations, with comfortable church accommodation. Within Cape Breton alone there are upwards of three thousand adherents of our Church. Many of these occupy the most beautiful districts of that most beautiful and productive island. For many years the greater proportion of our people have wanted religious ordinances. No other Church in that colony has been so ill-provided with ordinances as the members of the Church of Scotland; and yet they have adhered to her, not from the force of circumstances, but in the face of every possible effort to alienate their affections. Should they never obtain what they most fondly desire—ministers of the Gospel from the Church of their fathers—many will never relinquish her standard. They are resolved to die true to their vows. The fiery trial through which they, as well as the Church at home, has been passing, has only served to entwine their affections the more firmly around her. Their want of stated religious ordinances has been owing to their devotion to the Church of Scotland. Surely those sworn under the same banner will pardon their fondness.

They are your countrymen—most loyal of all loyalists to Church and State. They are your brethren, your kinsmen according to the flesh. They are looking to you for the supply of those ordinances which some of them once shared in their native land in common with yourselves. Did not the Apostle Paul take a primary interest, and feel a deeper longing for those of his own nation? Nay more, was it not so with our Lord himself? Ought it not to be so with those made partakers of His Spirit?

Not a few, we trust, are of the same household of faith. They look to you, who are of one faith, for the supply of the bread of life. Can they be denied that food enjoined by the Great Shepherd to be supplied by His pastors and people?

We would desire to impress the following considerations upon our readers:—

1. The colonists are willing to do what they can for themselves in the support of the Gospel ordinances. There are not many of them in affluent circumstances, yet almost all are able and willing to contribute for their own requirements, and also to aid their weaker neighbour congregations.

2. The healthy moral condition of the people in those districts occupied by our Church renders them peculiarly desirable as a field for ministerial labour. The inhabitants or their predecessors were all from Scotland. Nearly all belong to the church of Scotland, or to presbyterian families who originally belonged to it. These Presbyterian districts

are equal to what the best parts of Scotland are represented to have been in primitive times. There is stillness everywhere on Sabbath. Property and life is everywhere safe. Criminal cases occur only in a period of years. Jails are usually empty.

3. The climate is very healthy. It is at least equal to any other British colony. The frost is keen in winter, but is bracing, and wanting that humid, chilling atmosphere so prevalent in Scotland. A country obtaining first prizes for the best fruit in the "World's Exhibition" must have an agreeable and desirable climate.

4. Nova Scotia is one of the oldest of the British colonies, and the nearest to Britain—only eight or ten day's sail. Mails and good roads are found almost everywhere. "Corduroy bridges," so often spoken of here, are things that have been; these have given place to railways.

It is *objected* that ministers, during years gone by, did not receive that support to which they were entitled. Granted. The colony was new. Our people are now in better circumstances, and more willing. The Church at home is now more liberal and willing to aid us. Matters generally are changed for the better, and there is a growing improvement, and suitable workmen would insure continued progress. While rejoicing to observe many marks of progress in highly-favoured Scotland, we might confidently ask in what section of it, with vastly greater supply of ministerial labours, can equal advancement be shown within the same period of years.

It is said that several ministers have left this field. Have not many more left their first settlement in Scotland? What notion or right is more generally asserted here, than that people or ministers may at pleasure refuse or accept? If this is defensible here, why not allowable there?

It is thought that, when a licentiate goes to the colonial field, there is an end of the prospect of promotion at home. Ministers have gone to that field of labour who were appointed to professorships at home and abroad. Others have charges in that field who might have been settled in Scotland.

It is also thought that whenever a minister has gone abroad, the Church at home ceases to take farther interest in him. We should hope not; at any rate this ought not so to be. We entertain the expectation that the day is not far distant when in the Church, as in the Civil Service, those who have gone abroad shall be taken by the hand as having done not the least service for the Church and for the cause of religion.

It is considered that the salaries are low. Many in the Church in this favoured country live on less all their lifetime. Besides, it is not often taken into account that in no colony is "living" cheaper than in Nova Scotia; and in no country will the clergyman meet with

more comfort in homes generally, so as to render visiting not a burden but a pleasure. It is paradise compared with the scenes of misery in many localities in other countries.

I would not represent this field so as to insure everything smooth without any obstacle or difficulty. I suppose it is divinely ordered that no faithful herald of the Cross but shall have to "endure hardness as a good soldier of Christ Jesus." Is it not so in Scotland? The servant must not expect to be greater than his Lord.

The main consideration that I would urge is, there is abundant room for the exercise of the best talents and most devoted piety. There need be no burying of talents there. They may be burished and made shine with the ennobling prospect of obtaining many as crowns of righteousness for an eternal recompense. Are there not some who will be moved by love to Him who promises such rewards? There is nothing to lose—neither health, means, nor labour. There is not the endurance of hardship, nor loss of life as may be feared in heathen lands or hotter climes. Quite the contrary.

The strongest objections that can be advanced against that colonial field are these two: First, the excessive amount of labor required of those in the field, owing to the lack of labourers to meet pressing wants: this we are most anxious to have remedied. Next, the want of an interest in a "Widows' and Orphans' Fund," such as is enjoyed by ministers in Scotland. This may not be an objection in the case of some; and such as have secured an interest in this fund could retain this privilege should they go abroad.

We shall feel truly grateful to such as will help us in any way to procure the necessary supply for that interesting portion of the vineyard. Permit me to express the earnest and anxious hope, that there are many Christian-hearted men and women in our Church who will lend their ready and practical assistance, in response to the many earnest prayers that are being offered up by their brethren abroad for the supply of their necessary spiritual wants. I desire not to entertain the fear that I may have to return and report otherwise of the Church they have so long loved and revered.

As an instance of the earnestness of our people in this matter several zealous friends in the county of Pictou, who have ministers of their own—fearful lest I should not receive the necessary assistance from the Colonial Committee to pay missionaries' passage-money—have, since I left, forwarded their obligations, authorizing me, if necessary, to draw on them for the passage-money of at least one or two. The Colonial Committee have most cordially engaged to co-operate with us. And I am well aware that these good friends will have their hands full to meet their other engagements for the support of those who may have to labour within the bounds of the synod,

should the requisite supply be found. And, besides, I would kindly say to them, in the first place, raise the stipend of your clergy, who have laboured long and well, to the maximum. This, I know, they will do cheerfully, if not over-much burdened with the requirements of their neighbours.

NO. II.

The Synod of Nova Scotia in connection with the Church of Scotland comprehends our people within three provinces, each of which has a representative from the British Crown to watch over British interests. And although our congregations, under the control of the Synod, are thus in some instances at a considerable distance from the rest, yet our respective congregations are generally compact. In the colony of Newfoundland we have an influential congregation. In that of Prince Edward's Island there are three flourishing congregations, and new churches in course of erection; and besides these, there are three or four thousands who regard themselves of the Church of Scotland, but not under the control of our Synod: these may, probably, at no remote period, be applying to our Church for ministers. In Nova Scotia, proper, we have about twenty thousand most devoted to the Church of Scotland. In Cape Breton, once an independent colony, but now under the same government with Nova Scotia, there are three or four thousand adherents of the Church of Scotland. And yet, during the space of fifteen or sixteen years prior to 1859, they had not seen the shadow of a minister of the Church, save a flying visit made to some of them by one or two ministers. And by the last mail we are informed of a whole congregation who had not seen a minister of our Church since 1843, now declare themselves all but unanimously for the Church of Scotland. This is but an instance of the reaction, or rather the feeling, that has always existed in favour of our Church, but becomes manifest whenever they begin to entertain the expectation of being supplied by our Church with Gospel ordinances.

We could give many illustrations of the most extraordinary attachment of these people to the parent Church. We have seen an aged elder, who had not seen a minister of his Church for about eighteen years, weep for joy that he once more saw one ere he must close his eyes in death. Indeed the sentiments of many, while weeping they think of their Zion, are, "if I do not remember thee, my chief joy, let my tongue cleave to the roof of my mouth."

One, deceased, who had not seen a minister of his own Church for many years, willed his landed property equally between his only sister and "the Church of his fathers." Similar instances of attachment might be stated.

Ought not, then, the Home Church seriously to inquire what can be done for these thou-

sands of their people? Surely no faithful member of the Church of Scotland will say, by word or deed, that their souls should be allowed to famish for lack of spiritual food—that their yearnings for the bread of life are to be disregarded. The duty and responsibility of providing them with the means of grace must rest somewhere. Our devoted people in Nova Scotia have undertaken as much as they can well accomplish. The ministers there have more work than they can well undertake. Already we are nearly exhausted, ministering to our own extensive charges, besides having to give stated supplies to vacant congregations. Deploring the neglected condition of these people, our Church in Nova Scotia felt it our duty to make known their clamant wants to the Church. To our Church in this country—satiated with Gospel ordinances—they must look and do look. Here they have had their desires implanted and cherished. From this country most have gone in indigent circumstances. By industry many in older settlements have acquired a competency. Many more of the later immigrants are not able to support the ministry for themselves. To whom, then, should they look but to the Church at home, who have bread enough and to spare. Can the parent Church lend a deaf ear to their urgent wants? Can the mother refuse to hear the cry of her children? Then their cry must ascend to heaven against the Church of their cherished hopes and fond desires. Rather may our beloved Church secure the double blessing that enriches the needy, and is returned sevenfold into her own bosom.

While there is much cause for thankfulness that many of our noble-hearted people at home have taken much interest in their colonial brethren, we are persuaded that this interest and sympathy have not been so general as should be expected. We think that more might and ought to have been done, than hitherto, to manifest continued interest, both in ministers and people, who go to the colonial field. How does it happen that our parent Church, notwithstanding her well-equipped universities and divinity halls, never established similar institutions for the benefit of her many thousands who went to the colonies? It is true that one has been established in Canada, but not until our people there acquired strength and means to make the effort. How does it happen that other denominations—that even sections, who have separated themselves from the Scotch Church there, have been provided with men and means to train up a native ministry for their people?—that the Scottish Church, too felt the duty of providing an institution for the heathen in India, but did not feel the moral obligation of making similar provision for their expatriated countrymen? Surely their brethren “scattered abroad,” had, by the ties of nature and of grace, no secondary claims on your regard and generous effort? But this obliga-

tion seems never to have been felt to the same extent. The consequence is, that several ministers are now labouring in other churches, who, at the outset, had all their sympathies with the Church of Scotland. Whereas, had our people in Nova Scotia the opportunities of a collegiate education during the past twenty or thirty years, they would have ample supplies for themselves in both languages, and could now repay the Church, at home double for the measure received. We have had, and still have, the materials of such as would regard the Church the highest and noblest object of ambition. And, moreover, had our people there the necessary supply of ministers in all times, they would now embrace an independent Church of ten times her existing numbers.

I would most respectfully, yet most earnestly, press these considerations on the parent Church. Can she allow the branches to pine and wither and drop off, one after another, without injuring the beauty of the whole tree? Can the roots and stock be regarded in a healthy condition if the branches are disregarded? We submit it to the piety and wisdom of every true member of our Church whether it is not your sacred duty to take not merely a passing glance at the needy and attached children abroad, but to follow them with your earnest solicitude, until you know that they are well and sufficiently supplied with religious ordinances?

For our immediate wants we have the prospect of securing the services of three English-speaking licentiates, of ability and, we trust, of excellency of character. We still want Gaelic preachers. As yet we have not the assurance of any. Even amid this seeming dearth, is it not wise to learn that it is better to give than to receive? Could not two or three of the Highland presbyteries spare one each of their number, for a twelve month, to minister to *their* own neglected people? For many of these people were once of their fold, or in their parishes; and not a few of these ministers have relatives in the colonies destitute of Gospel ordinances. Ought not, then, love of country, love of kindred, love of duty, natural love, and, above all, love to Christ and His people, one and all combine to urge the claims of these people on your attention? Should these claims be disregarded, every argument of ours were fruitless. Does not the great Shepherd declare that the character of the good Shepherd is to look after the flock, not merely within the fold, but more especially when they have gone away, and would gladly recognise the voice of the good Shepherd? Might not the practical carrying out of this part of our Saviour's teaching, and that of his constituted teachers, prove invigorating to your own souls, and bring down abundant blessings on those within your own charge? Let the parent Church, with one heart, combine to supply the present need of the colonists, and we

promise, with God's help, that you shall be repaid an hundredfold. Soon we may repay you with zealous labourers for the home vineyard, and for the world mission. Hear the entreaties, and be moved by the prayers of your people abroad, and God shall assuredly pour down double effusions of His Spirit. Refuse while you have *men* and *means*, that can be spared, and we would not predict the result.

It ought not to be regarded a mere question of money with the home Church. Had you sent your wealthiest, your most independent members to the colonies, and men, too, trained to contribute liberally for the support of the Gospel, their compensation might, with apparent plausibility, be a primary consideration. But this, you know, has not been the case. Both these must be acquired in their adopted country. And how can the willing heart be found without the Gospel? Is it not, then, the duty of the home Church, with ample resources, to say, in cases of continued need, "we must provide the means and the Gospel too, to those who have neither?" If it is a felt duty to make provision for the comparative few in every glen and hill-side in this land, ought not the vast numbers in distant shores be cared for, at least for a brief period of years?

While we thus plead, we would not be regarded as seeking a favour so much as pointing out a clear, urgent duty. In directing attention to our needy countrymen, we are not doing our work so much as yours. They are your people. Crossing an ocean, any more than crossing a river, does not disinherit in the Christian's estimation. They have left your shores in want. Their destitution is not so much their fault as yours. Their need ought to have been known and supplied. We would urge the lesson with divine authority: "Charge them that are rich"—in temporal and spiritual riches—"that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Stipends.

"It is not the flock, but the fleece, that they care for," remarked Mrs. Grundy, when she was informed that two more of the ministers of her native Presbytery were meditating "a flitting." It is indeed very sad that shepherds should ever require any of the fleece. Better surely that the sheep should wear every flock of it through the sweltering summer, to the manifest improvement of health and appearance, and that the shepherds should go naked, except when an Egyptian or a wild beast could be spoiled.

Can you have in any country, a talented, well-educated ministry, when no adequate provision is made for its support? No, certainly not; and for any man to marvel that such

should be the case, argues in him, great folly or great hypocrisy. True, if you only pay your clergyman 50 dollars a year, they will not disappear; there will be as many of the cloth as ever, but then as Dr. Mason, of New York put it, "they will be fifty-dollar men." A missionary, casting in his lot with a heathen people, does not look for money from them. They do not see the use of him; he may take himself off, as soon as he lists, he ought they care; in a word, he conscientiously sacrifices himself for them. St. Columba and Williams have done that, in our day, for Patagonian savages. But to hear Christian men and women calling out for clergymen to supply a felt want, and then condemning them to a genteel starvation is ludicrously inconsistent. Still more selfish is it to call them "hirelings," "loaves-and-fishes-hunters," "traitors," when in any way they protest against such injustice. Thus, if a minister, with an income of £100 per annum, is called to another congregation equally numerous, and where he will receive £200, many of his people would brand him as worldly, if he accepted the call, and yet these same people would button up their pockets, if they were asked to contribute £5 instead of £2, to the stipend. That is, those Christian people think nothing of asking their minister to sacrifice £100 where they will not give £3. Oh! it is easy to be virtuous by proxy, to be pious at other people's expense, to lay down the law for others sitting in your own easy chair. When young men at the Universities see what the real state of the case is, they say, "We will not be partners in such spiritual mendacity; we would willingly sacrifice ourselves for the good of others, but we will not sacrifice ourselves on behalf of, and to excuse the meanness and hypocrisy of others; we will become literary men, professors, doctors, lawyers, and so earn an honest wage for honest work." Indeed the greatest marvel of all thinking men is that so much talent goes to the service of the sanctuary. It speaks a zeal for the Church and a genuineness of religious feeling in young men, for which we cannot be too grateful. Here are some pithy remarks on the subject, taken from a book just published, called "An Old Man's Thoughts about Many Things." The ancient, evidently an Englishman, writes: "We often read of what is called spiritual destitution, which means the want of persons in particular places; but is this destitution cured by adding a respectable man and a minister to the number of the destitute? People should stop building churches, and begin with improving stipends. More churches have been built since I was born, than in all time before, and the clergy have waxed greatly in number, without waxing in comfort. If a new Church is built, and the person is sufficiently provided, that is all well; if you do not at the same time call into existence a £50 curate to help him. Let us hear no more of the want of cu

rates. It is the wants of curates that we should first supply."

Well, have you read the above? 'Yes,' you answer, 'and it is quite true.' Well, then, don't you be satisfied with confessing that with your mouth. At once increase your own subscription to your minister's stipends; pay it more regularly; and get your neighbors to do likewise. Read the Epistle of St. James, and profit by it; for it is no epistle of straw, as Luther once rashly called it, but one that looks to the wheat.

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To the Editor of the "Monthly Record."

MY DEAR SIR,—

What from criticism and polemics, our little *Record* is getting on bravely. In my opinion, there is nothing like a fresh breeze for the run of a periodical. I hate stagnation and humdrum. Let us, therefore, raise the wind occasionally, and put the mettle of our good pilot to an enjoyable test. Nothing is sure to succeed, either in love or journalism, without some by-plays of pointing, and such like amiable eccentricities. A field-day becomes all forces, literary, as well as military. Ancient tournaments were an excellent prelude to real war, as an exercise of dexterity, in the use of arms in times of peace, and modern sham-fights serve the same laudable purpose, at less hazard to the lives of the lieges. These ebullitions of prowess, however, must not recur too often. Admirable for purposes of ventilation, as I take them to be, they must be wisely controlled, lest the martial spirit should expire in vain *squaring*, or beating the air.

I am unable, myself, either to raise or allay a storm, far less to enter into the lists, being, if Phrenology is true, of a poetical turn of mind, and therefore disposed to the placid enjoyment of nature, among the greenwoods, stones, and running brooks. I like a breeze, too, as I said, for the sake of progress, and perhaps a stiff Nor'wester, when I am sure of my ship, and Palinurus, and thus I sing

"Give her sail, give her sail, steady her wale,
Give her sail, while she can sit;
She has weathered many a gale,
And shall weather many yet."

I am, &c.,
SIGMA.

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Suggestions for the Improved Working of Presbyterian Church Government.

A JUDICIOUS WRITER, in some late number of the *Presbyterian*, above the signature of *Geneva* comments upon the present state of our Church in Canada, complaining of a want of energy, in extending the machinery of the Church, to meet the wants of the people, and

makes a number of suggestions, with a view to greater efficiency, which, as they are equally applicable to us, we shall succinctly embody for the benefit of our readers, and especially those who are charged with the management of our Church affairs in Nova Scotia.

1.—Increased spirituality and activity on the part of Kirk-sessions. Elders should not merely sit in session, assist at communions, and on Sabbath, collect the offerings of the people, but purify and elevate the discipline of the congregation, and study the spiritual improvement of the members.

2.—The Institution of Deacon's Courts. Here the writer quotes a passage from "Pardon's Collections," shewing that the office of Deacon, being of Divine institution, should on no account be discontinued. Such courts would take charge of all temporalities, and while removing many embarrassments, leave ministers and elders less encumbered in their more spiritual duties.

3.—A rigid attendance of members of Presbyteries, lay and clerical, at the meetings of these courts, and remaining till the business of the sederunt is concluded.

4.—The business of the Presbytery should be not only routine, but particularly the consideration of such plans, as might conduce to the growth of true religion, and special care, in fostering the growth of mission stations within their bounds.

5.—It is suggested that Presbyteries should hold their meetings in three or four places, instead of one, and that, on these occasions, divine service should be publicly conducted by the Moderator, or a member appointed to the duty. An interest would be incited, and the influence of the court would be more widely diffused. The people would be taught to feel that the Presbytery was *their* concern.

6.—The appointment, by Presbyteries, of deputations of their members, to hold annual missionary meetings in the various congregations, at which the claims of the different schemes might be advocated.

7.—Stated presbyterial visitations, as the Church law enjoins. It seems absurd that a Presbytery should ordain a man to a charge, and never afterwards visit the scene of his labors. Instead of Presbyterianism, this is just Congregationalism.

8.—A rigid attendance of members of Synod at the diets of that court, and a faithful execution of its decrees.

Such would be a Presbyterian Church, if it were realized—the most perfect system of Church order ever conceived, because most nearly resembling the Scriptural model. In the position of our small Church in Nova Scotia, there is a loud call upon us to attempt something of this kind. Some self-denial would be required, but when was it otherwise, when a solemn duty was to be discharged. Under such operations, as we sketched out above, our present difficulties would melt away, as snow before the sun.

Mr. McKay's Mission and the result.

It is long since the *Record* has been the medium of making known to the people such cheering intelligence as we have now to communicate. It must delight our friends to hear, that we have now the almost certain prospect of seeing no less than six ordained missionaries arrive on this field in a few weeks. As it is likely that two of these are Gaelic preachers, their advent to this country, if it please God to conduct them safely to these shores, will be a gratification and, we trust, a blessing to thousands of our adherents. Should these expectations be realized, it will afford matter of deep thankfulness to the Giver of all good, who has heard the prayers of his people, cheer the drooping hearts of affectionate and devoted friends, and be viewed with satisfaction by all who desire the advancement of enlightened piety in the land.

It is generally known that some three months ago our friend and brother Mr. McKay was sent home by the Presbytery of Pictou as a delegate to the Colonial Committee and the Mother Church, not to solicit money, but to make arrangements for the supply of our vacant places. The presbytery having been constrained by the earnest and repeated solicitation of our adherents in Cape Breton to pay some attention to that interesting and important part of the country, and some of their vacant congregations needing supplies, were embarrassed by the demands made upon them for missionary duty. Correspondence with the Colonial Committee had led to the conviction that they were not fully cognizant of our position here or had in some way been misled and consequently that, without additional and special action, they would not assist us in our need to such an extent as our past experience would lead us to expect; provided our position were understood. For these reasons Mr. McKay was with his own consent appointed to go to Scotland as a delegate, for the purpose of properly representing our situation to the Colonial Committee, and soliciting the appointment of five or six missionaries to be sought out and selected by himself. That gentleman's well-known zeal, indefatigable determination and winning manners pointed him out as the proper person to undertake a task requiring much patience and address and involving labor.

Mr. McKay found, after fairly stating the case and removing some misapprehensions from the minds of members of the Committee as to our wants, that they were, as they always been, willing to assist us to the extent of their ability. The readiness with which they entered into his proposals has laid us under a fresh debt of gratitude to these friends. They consented to guarantee salaries of six missionaries for one year, and also pay the expenses of their passage to the field of labor; provided, as was offered, the Church in Nova Scotia would either pay these salaries on this side and thus relieve the Church at home or refund the money due to the Committee. When it is considered that, to solicit licentiates to come to a strange country without such a guarantee would be almost useless, and when also the expense of sending out six missionaries is considered, we may perceive the extent of our obligation to the Mother Church in this matter. There are few schemes of the Church of Scotland which have done more good than the Colonial scheme, which thus holds out a helping hand to poor and struggling colonists in different and widely scattered portions of the great British empire. Long may it flourish in effective operation, and be a blessing to the world!

Our delegate having entered upon the duties of his mission met, as might be expected, with many discouragements. He addressed the students at three of the universities, and would have done the same at the whole four, but for the occurrence of the Christmas holidays, when he was at Glasgow. Where misapprehensions existed he endeavoured to remove them and give all necessary information, and the result shews that he has succeeded in awakening an interest in our Church here in the minds of many in Scotland. He corresponded with parties at a distance and, from what he says, we should imagine that his correspondence during three months would form a good sized volume. Frequently, when on the point of succeeding, he was met with a dejection and his hopes blasted. The difficulties of securing Gaelic preachers was especially great. Owing to the state of the Highlands, there is a serious want of Gaelic preachers even for the home-parishes, and hence the Church cannot be expected to assist as largely in one respect very essential for us.

Mr. McKay's perseverance has triumphed over every obstacle in this matter, also, and certainly one or probably two Gaelic speaking preachers have been secured for this Province.

This mission has established clearly one or two important facts. *First*: That, if we will only be true to ourselves, we can always rely upon the assistance of the Mother Church and particularly of our old friends, the members of the Colonial Committee. *Secondly*: That, for a supply of Gaelic ministers we must look to ourselves, and instantly set about either establishing a seminary of learning which may meet our wants or extend more widely the operations of the Young Men's Scheme. *Thirdly*: That provided the prospect of a sufficient maintenance can be held out, we may rely upon getting from the Church at home a tolerable supply of English preachers. Without such a prospect it would be cruel and sinful to ask any man to leave his native country for Nova Scotia, when so many large and influential colonies are calling for missionaries.

All our people and especially those of our vacant congregations must understand, that all this has been accomplished by the presbytery having come under very grave obligations of a monetary description. The salary guaranteed to each of these missionaries for one year is £150 sterling. Leaving out of consideration at present the passage money. It will be the business of the Church here to see that these gentlemen are appointed to places that will appreciate their services sufficiently to pay honorably what they promise.

It is not expected, however, that the places now vacant, namely, Pugwash, River John, McLennan's Mountain, and St. Mary's Barney's River and Lochaber, Georgetown and St. Peter's Road, and Truro shall be able for some time to make up the full salary of these missionaries. The question is then: how is this to be done? And, how are we to keep faith with the Committee and by keeping faith with the Colonial Committee, at present our only fountain of spiritual supply, preserve the Church from future desolation? Let us fail in this particular and we can scarcely ever re-establish our credit with the Mother Church or recover our character for honor and consistency. We answer, by means of the Home Missionary Association of Halifax, and the

Lay Association of Pictou. If the 2,500 families of the Church, as given in the statistics, exclusive of those who made no returns and large missionary districts not accounted for in these imperfect tables, were to pay annually one half dollar a-piece, which as an average is almost nothing, the result would be about £300, a sum which would amply meet all deficiencies, and maintain the efficiency of our Church for years to come, in a way, that would be a pride and satisfaction to us all, and a cause of deep thankfulness to the disposer of all hearts. Until so much as this, at least, is done, the people of Nova Scotia have no right to solicit an educated clergy like those of the Church of Scotland to settle among them. Whatever may be done, it is clear, that our obligations are at this moment as serious as they are righteous and, while the call to duty is urgent, we trust their obligations are thoroughly understood and admitted by the people.

Our Church courts will probably make arrangements at once for the settlement of the clergymen, who are about to arrive. From the manner in which they have been sought out and from the terms in which they are spoken of, it may confidently be anticipated, that they will be a great acquisition to the ranks of our clergy and that their labors, if it please God, will be a great blessing to the people. The duty of holding meetings with the people in the various vacant stations, settling clergymen or arranging their sphere of labor, receiving satisfactory guarantees for the payment of what is promised, bringing the claims of the Home Missionary and Lay Associations before the people and organizing efficient branch societies, though it may devolve a great deal of extra labor upon our already overworked clergy, will, we have no doubt be undertaken by them as a labor of love. The prospect of such a large and valuable accession to the brotherhood will impart a stimulus to their labors and the star of hope will brighten their path.

If these gentlemen should be safely conducted to our shores it will be the duty of the people of the Church, not to waste time in vain jubilation, in barren and unproductive joy, in making a great fuss about hearing the missionaries preach, but to make immediate arrangements for their reception, accommodation and comfortable support, re-organizing

the Lay Associations, and shewing their gratitude to God in the way that becomes reasonable and immortal creatures by renewed zeal in working out the gracious means appointed by God for their salvation.

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Glad Tidings.

JOHN 1 : 29.—“Behold the Lamb of God which taketh away the sin of the world!”

A RICH Hindoo asked his priest what he must do to find rest and peace of mind. “You must wash yourself,” said the priest, “in the sacred river” (Ganges). He did so, but without relief; the curse of sin weighed his soul to the very ground. A pilgrimage was then imposed upon him to an idol temple. He went a hundred and fifty hours through burning sands, but felt as much oppressed by the curse as before. He once more sought counsel of his priest. He said; “You shall be helped.” The Hindoo promised everything. He was then charged to drive sharp nails through the soles of his shoes, to take a heavy block on his shoulder, and in this manner to walk for fifty hours. He undertakes the severe penance. Already he has gone twenty hours amid the most dreadful pains; when he reaches a village where he observes a large congregation listening to a foreigner preach. He was a missionary, who was saying to his heathen brethren; “Behold the Lamb of God who taketh away the sin of the world!” and declaring to them that the Saviour would give peace to all who believe in him. The burdened man drank in the message as if it had been honey. He cast the block from his shoulders, drew his thorny soles from his feet, and called out in the midst of all the people: “He is the one that can help me! He it is that I am seeking. In him I will believe, and him will I follow!”

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Where are the Wilberforces?

THE *Times*, in its notice of the Exeter Hall demonstration, asked: “Where are the Wilberforces?” The ingenious and ingenious journalist meant thereby to insinuate that the Wilberforces are really representatives of their honored father’s opinions, and that if the American Government were really engaged in putting down slavery, they would be among the foremost to praise and support it. But alas! for the honored name. The Wilberforces of the present day are no more like the man who has made that name immortal, in anti-slavery sentiment, than in religious opinions. William Wilberforce was an Evangelical Christian—a Methodist, in fact, in the language of his day, which called every earnest and practical Christian a Methodist. Of

his four sons, Samuel, Bishop of Oxford, (commonly known as slippery Sam.) is the only one that remains in the Church of England; and he, as you are well aware, has gone just as close to Rome as he could without sacrificing his high position. Another son, formerly Archdeacon in the Church of England, joined the Papists, and died at Rome five years ago, while preparing for orders. Another gave up a benefice in the Church of England, but being a man of family, he could not become a Romish priest, and is now editor of the *Weekly Register*, a Romanist journal. The eldest son has just now followed his brothers in apostacy from Protestantism; his perversion was yesterday announced in the *Monde*, a Romanist journal of Paris. The question of the *Times*, “Where are the Wilberforces?” is answered.—Dr. McClintock in the *Methodist*.

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Presentation.

ON WEDNESDAY 22D INST.

THE Teachers and Pupils in connexion with St. Andrew’s Church, presented their Pastor, the Rev. A. W. Herdman, with a handsomely bound Family Bible, as a token of their esteem for him as their pastor. The presentation took place in Church, where the Teachers and Pupils had assembled for the purpose. After several hymns had been sung, a few introductory remarks made by Mr. Jack, one of the Teachers Wm. Gordon, Esq., for many years the devoted Superintendent of the School, read the following address, to which Rev. Mr. Herdman replied verbally.

ADDRESS.

Rev. and Dear Sir,—

We, The Teachers and Pupils of Saint Andrew’s Church Sabbath School in this place having long experienced the benefit of your counsel and instructions, would desire to present for your acceptance some slight token of our appreciation of your ministerial character, and the high esteem and affection we entertain for you, as a faithful and devoted pastor, a wise spiritual guide, and unwearied advocate and friend of the best interests of the young, more especially in connection with the Sabbath School of this congregation.

By your fostering care, your regularity of attendance, and your systematic efforts in our behalf, this school has increased and prospered, and for much of this prosperity we are indebted to your high example and constant endeavor to make the work of the school both interesting and profitable. We trust that through the blessing of a Gracious Providence your labors may not be in vain, but that the young of this Sabbath School may grow up deeply imbued with a veneration

ation for the sacred and all important truths you have so often inculcated, and that you may have the great satisfaction of seeing that the seed you have sown among us has not been altogether without fruit.

We, the teachers and pupils of your Sabbath School would therefore request your acceptance of this copy of a FAMILY BIBLE as a token of our respect and appreciation of your services in our behalf, and our fervent prayer is that the Giver of all good may long preserve you in health and strength to break the bread of life amongst us.

We would also desire to unite our prayers and best wishes for the welfare of your amiable partner and family.

Signed in behalf of the teachers and pupils of St. Andrew's Church Sabbath School, Pictou, by

WM. GORDON,
Superintendent.

Pictou, April 22, 1863.

REPLY.

My Dear Friends,—

I accept this as the spontaneous expression of your good feeling and confidence in me as one of your Teachers, as well as of your attachment and respect to a good cause. The Sabbath School is an Institution whose welfare I have deeply at heart, and whose efficiency I have endeavored to promote, and not without some success, if I must believe from your too favorable address. However, it is but right to add that there are others to whom a portion of this praise should be designed as well; there is an excellent superintendent, whose long-continued services in our cause are both a tower of strength and a token for good, and there are Teachers whose valuable labors have done and are doing much for the benefit of the young. I rejoice in being myself a fellow-worker, and in the thought that our labors have not been in vain, since our school has largely increased in numbers, and from the efforts and zeal now put forth by our Teachers, we may look forward to still greater results, should it please God, to prosper us for the time to come. Prayer and effort, it has been said, will accomplish almost anything, we have lived to prove the truth of that observation, yet are we but instruments, and therefore we should never forget on whom we must depend for the blessing, and fail not to pray that the Good Shepherd would yet further bless us by giving us to see of the fruit of our labor in the regeneration and spiritual growth of the youth committed to our charge.

I did not at first perceive that the pupils were contributors to the movement. I interpret this as a token of their attachment to their school, as well as of respect to myself, our youth have many and peculiar advantages, week day and Sabbath, and they possess, too, some most devoted and useful Teachers,

who grudge no pains for their improvement. Let me hope that they are profiting by these means, and that they will repay such labors. From Sabbath Schools have gone forth ministers, missionaries, useful and sanctified characters; may ours send forth some bright witnesses of the truth, who will spend and be spent in their Redeemer's service, some benefactors of their race and reformers of their species, and may our pupils grow in knowledge and in grace!

It was only yesterday that I was made aware of this movement. Hitherto my reward has been sought in my work, and in the advancement of the school; this will still be my motive, yet I acknowledge that your handsome present is both gratifying and encouraging, and that, since you expressed well-wishes for my household, this Book of Books will, I trust, be preserved as an heir-loom, and handed down, as a memorial, in my family, to generations.

I again thank you sincerely, and crave the Divine blessing upon our school and labors.

A. W. HERDMAN.

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FOR THE MONTHLY RECORD.

Notes from Church History.

SCOTLAND.

At the request of some of the readers of "the Record," we dwell a little longer on the History of these pioneers of Scottish Literature and Piety—the Culdees of Iona. It is asked, whence did they come?—what did they teach?—how did they live?

Exactly thirteen hundred years ago, there launched from the coast of Ireland, a small boat, formed of wicker-work, and covered with raw hides. It bore, as its freight, the most valuable cargo to Scotland, twelve apostles of truth, and landed on the island of Iona. At this period, Scotland might be willing to sit at the feet of her sister island and learn from her. Ireland, it appears, was far in advance of her in everything noble. And, as a proof of her true greatness, she wished to enable others by sending to them the source and secret of her prosperity, the oracles of God.

The ecclesiastical history of Ireland is one of peculiar interest, of strange sadness, but of a sadness by no means unmixed with hope. The dawn of her history broke bright and beautiful,—Her noonday became overcast with a very dark cloud. God grant that, as the evening of her day approaches, there may be a return to the brightness promised by her morning! What a solemn lesson her history may justly teach to those who are ever ready to boast of the constant progression of all nations! At a time when many of those nations now leading the van of intelligence and prosperity had either no national existence or were mere barbarians, Ireland

was dignified by a noble literature, and might justly feel proud of the high and honorable title of "insula sanctorum" or island of saints—a title which she seems to have merited, when compared with her sister kingdoms. When we say so, we make due allowance for the warm enthusiasm of modern Irish historians and the exaggerations of ancient Irish chroniclers. Her St. Patrick is no fabulous hero,—no mere legendary saint: but a truly great one, wise and good, who left behind him a name and a fame justly dear to every Irishman. Thirteen centuries ago, she was honored by God in being chosen as a nursery of able and zealous workmen for His vineyard, when such workmen were indeed but few. Thence, clad in the panoply of Christian soldiers, they came forth to do battle under Prince Emmanuel. Brave hands grasped that banner, and bore it triumphantly over stormy seas, across bleak and inhospitable mountains and on, through the labyrinths of pathless forests, to plant it on the land of the stranger. Brave hearts throbbing with all the natural warmth of the Irishman and all the supernatural devotion of the Christian, invited fierce and warlike clans and roving barbarians, to seek and find rest in Him, who has said:—"Come unto me all ye that labor and are heavy laden, and I will give you rest." Then, indeed, was Ireland a gem of the ocean. For back through the long vista of ages, we can see it looming beautifully over the wave, while the beacon-fire of truth glows brightly across the dark waters, giving light and life to its children and hope to the world. But Ireland forsook the teachings of her first missionaries. A change has come over the national creed, and consequently over the national prosperity. Her energies have become crippled by a tyrannical priesthood, and the vitality and independence of her early history has departed. God grant that she may again give to the world her St. Patricks and her St. Columbas! that, again, this warm-hearted and generous nation may take its place in the front ranks of progressive nationalities, and that she may shortly be as far in advance of her present position, as she was in advance of her sister kingdoms, when in 563 St. Columba and his followers landed on the small island of Iona! And in what condition did these missionaries find Britain, find Scotland, when they came to visit it? This, we must know, before we can estimate the services they rendered.

Christianity, it is supposed, was introduced into Britain at a very early period of its history; some believe, by St. Paul, or, at least, by some of his contemporaries or immediate successors. Yet, for a considerable period, it made but little progress; for at the time of which we speak,—(the landing of the Culdees) the religion of Scotland was undoubtedly the Druidical. Their altars might be found in every dark grove and their mystic worship was the national creed.

It is quite true that, as a form of Pagan-

ism, the religious belief of the Druids stood far higher than most of its contemporaries. This belief was monotheistic. While the great nations of antiquity—the Greeks and Romans—deified the powers of nature and called them gods, the Druids taught that there was no God but one. That Supreme Being was known to them under the title of *Ilu* or *Dia*,—the title by which he is still known among the Celtic nations. The Celt, and particularly the Scottish Highlander, is often laughed at for his views with respect to the antiquity of his race, and that language he loves so well; yet, in the fact above-mentioned, as well as many others which might be produced, we think we are justified in tracing the origin of these, back to the far East and the ancient lands of the Bible. Their belief in the existence of one personal God—a Deity possessing those attributes ascribed to Him by the Druidical priests, seems to have been the result of tradition, and not a deduction of their own reason. Many circumstances seem to indicate that the Celtic tribes have advanced westward with the onward tide of emigration—westward from the plains of Shinar, the second cradle of the human race. The doctrine of future rewards and punishments was also taught by the Druidical priests. And it is worthy of notice that the names under which the respective places of those rewards and punishments were designated 13 or 1400 years ago by the Scottish Celt, are exactly the same as those now used in the Gaelic language to denote the abodes of the happy and of the lost. The Druidical priest taught that the portion of the lost should be in "*Ifrinn*," a word evidently compounded of "*I*," an island, and a modified form of "*fiar*," cold. Yet, how completely changed has the meaning of the term become since that period! To the inhabitant of a bleak and cold northern climate, his imagination could suggest no greater punishment than the intense cold of winter. Hence he depicts the place of punishment as a frozen island, where the voice of Spring was never heard, and the genial breezes of summer were never known to blow.

The place of the departed happy was there, as now, known under the designation of "*flathheanas*," a compound of "*flath*," a hero, and "*imis*," signifying an island. In their estimation, this state of bliss was emphatically the home of the departed warrior. In beauty it surpassed "the hunting grounds abounding with game," to which the dying Indian hunter looked forward with hope. So beautiful indeed is the description of "the better country" given by one of their bards that we are tempted to copy it. "The vallies," he says, are open and free to the ocean; trees loaded with leaves, which scarcely move to the light breeze, were scattered on the green slopes and rising grounds. The rude winds walked not on the mountains: no storm took its course through the sky. All

was calm and bright; the pure sun of autumn shone from his blue sky on the field. He hastened not to the west for repose, nor was he seen to rise from the east. He sits on his noon-day height, and looks on the noble isle. On the rising hills are the halls of the departed—the high-roofed dwellings of the heroes of old."

That the Druids taught many excellent moral maxims seems to be established; yet, as among the Romans, the great virtue was prowess in arms. At the hall of feasting the bard tuned his harp to the praises of the warrior. On the battle field, he celebrated in song the heroism of the father, to arouse to action the prowess of the son. Under such teaching some noble traits of character would spring up, but also many highly dangerous to the peace of society, and the welfare of the land. War would be considered an honorable employment. The sword would decide every petty dispute. Family feuds were not allowed to drop with the generation which gave them birth. The son avenged the injuries of his sire, and so downwards for many generations. The peaceful and forgiving spirit of a purer religion was unknown and unpractised. To them the conqueror of an enemy was infinitely superior to the ruler of his own spirit.

The power, with which those Druidical Priests swayed the popular mind, was almost boundless. Their religious rites, always celebrated at midnight, lighted up only by the lurid flash of the lightning, amid a stillness, unbroken by any sound, save the crash of the thunder, or the roar of the sweeping tempest, were well suited to awe the popular mind. After all, their religion was one of darkness. Their empire was founded in ignorance. The bulwark of their power was superstition.—Such a system had nothing in common with the religion of light and love, which is the religion of Christ, and consequently it could not stand before the Truth, as proclaimed by the Culdee preachers.

S. M. G.

(To be continued.)

Young Men's Christian Association of St. Andrew's Church, New Glasgow.

We are glad to learn that this Association after a short interval of inaction has been revived during the past winter and worked with much energy. Besides the regular meetings of the Association for prayer and examination of the word of God, a valuable course of lectures has been delivered to the young men and the public in St. Andrew's Church. These lectures were much better attended than any delivered in former years. The most pleasing feature, however, in the course

was, that a considerable proportion of the lectures were delivered by members of the Association and the congregation. Besides, two lectures by the Rev. Allan Pollok, minister of the congregation, and one lecture each by Messrs. McKenzie and McKay, and John McKay, Esq., all belonging to the congregation. The Rev. Messrs. Sinclair, Herdman, and McGregor, upon being requested, kindly rendered their valuable aid in addresses to the members upon particular topics of interest. We congratulate this congregation upon the existence of such a useful society in their midst, and hope that the young men will keep it in effective operation, and improve by it. It is just what is required in every Christian congregation.—Communicated.

Meeting of Halifax Presbytery.

HALIFAX, N. S.

Session-room of St. Matthew's Church,
1st day of April, 1863.

At which time and place the Presbytery of Halifax met, *pro re nata*, in consequence of a circular transmitted to the members by the Moderator, the tenor whereof was, in effect, "to moderate in a call to the pastorate of St. Matthew's congregation, and to transact relative business."

In the absence of the regular Moderator, the chair was taken by the Rev. G. Boyd, who constituted the meeting with prayer.

Sederunt: Rev. G. Boyd, Moderator *pro tem.*, Rev. Messrs. Martin and Scott, ministers; Messrs. John Taylor and John Watt, elders.

The Rev. Mr. Scott acted as Clerk *pro tem.*

It was moved, seconded, and unanimously agreed to, that the Presbytery approve highly of the conduct of the Moderator in calling them together on the matter stated in the circular.

The following documents were then laid upon the table, viz.: 1. Call from St. Matthew's Church and congregation in favor of the Rev. George M. Grant, ordained missionary, P. E. Island, to be their minister; 2. A letter from Mr. Grant, intimating acceptance of said call; 3. An extract of minute from the Presbytery of P. E. Island, transferring Mr. Grant to the Presbytery of Halifax; 4. A letter from the Rev. Thomas Duncan, Charlottetown, anent the above case.

The Presbytery then resolved (in accordance with previous intimation from St. Matthew's pulpit) to proceed to the moderation of said call. Whereupon the Moderator *pro tem.* conducted divine services, and preached from Acts ii. 42, and then intimated to the congregation present that the Presbytery were now to proceed to moderate in a call from St. Matthew's Church and congregation to the Rev. George M. Grant to be their minister,

and also of giving opportunity for stating objections.

At this stage of the proceedings, the Rev. Mr. Scott tendered his resignation of the pastoral charge of the congregation of St. Matthew's Church, and gave reasons for its lying over till the next ordinary meeting of Presbytery, which was agreed to.

The call, and the relative documents from the P. E. Island Presbytery, were then severally read. The Presbytery took exception to the *first part* of the extract minute from the Presbytery, as being an irregular procedure in this case. The whole extract was ordered to be kept in *retentis*.

Messrs. Sutherland and Doull then appeared as commissioners on behalf of the St. Matthew's congregation, and expressed their desire and prayer that the moderating in of the call in favor of the Rev. Mr. Grant might be proceeded with; at the same time intimating, that a permanent and suitable provision was allowed by the congregation for the maintenance of their future minister.

The commissioners, in answer to the Presbytery, having further testified that the call on the table was the *bona fide* call of the congregation, and no objections having been offered, the Presbytery then unanimously agreed to sustain the call.

The Rev. Mr. Scott was appointed to serve, in St. Matthew's Church, on Sabbath first, the edict of Mr. Grant's induction; and also to intimate that due notice would be given of the day of induction, on the Sabbath previous to it. The Rev. Mr. Stewart was appointed to preach and to preside at the induction.

The Presbytery then adjourned to meet in this place on the 15th of April at half-past 6, P. M. Closed with prayer.

Opening of New Churches.

WITHIN the last two months, two new Churches have been opened in Prince Edward Island. St. Andrew's Church, Brackly Point Road, was opened in January, although it is not yet quite finished, as there is no other suitable place in the neighbourhood for conducting divine service. This Church is distant only eight miles from St. Columba's, St. Peter's Road, and a self-sustaining congregation may easily be formed between the two places. The Church, which will be finished before winter, is intended to seat nearly 300; and will, to all appearance, be a credit to the settlement. On the day of opening it was crowded to the door, on both diets of worship, which were conducted by the Rev. Mr. Duncan, and the Rev. Mr. Grant, and a collection of £14 was taken up.

St. Andrew's Church, Cardigan, was opened by the Rev. Mr. Grant, on the last Sabbath of March. The day unfortunately was stormy, and in consequence the audience and

the collection was much smaller than it otherwise would have been. This building was commenced by Mr. Lochead. It is now finished and free of debt. It will serve excellently for the country people who are too far from Georgetown to attend regularly the Church there, and before long we doubt not that there will be a larger congregation gathered around it than we have in Georgetown. It is seated for 200, and is 6½ miles distant from Georgetown.

News of the Month.

THE papers have been teeming with accounts of and allusion to the Marriage of the Prince of Wales, which seems to have called forth all the enthusiasm of the people of the British empire. All classes have abandoned themselves to the most exuberant joy. The dazzling ceremonial, enhanced by the elite of the beauty, the wealth, the ability and notability of Britain, has been stereotyped for the benefit of posterity in a vivid description from the pen of an accomplished artist, Mr. Russell, who has realized for his day's work the handsome sum of between fourteen and fifteen hundred pounds. The whole affair is a hopeful sign of the unshaken loyalty of the people, and their undiminished attachment to the institutions under which they live. They love their Queen as queen was never loved before, and with a love evidently intensified by sympathy with her in her late bereavement. Very touching was an incident in the ceremonial. When the choir broke forth with the solemn words of the chorale, the music of which was composed by the late Prince Albert,

"This day, with solemn heart and voice,
To Heaven be raised a nation's prayer:
Almighty Father, deign to grant
Thy blessing to the wedded pair.

So shall no clouds of sorrow dim
The sunshine of their early days,
But happiness, in endless round,
Shall still encompass all their ways."

her Majesty drew back from the window of the pew, gave way to tears, and almost sobbed. The Prince and Princess have captivated all beholders, and, now that it is all over, may Divine grace enable them to live up to the bright example that has been set before them! Young married ladies, who are not yet incurable, will be pleased to observe, that as the Princess pronounced the word "obey" in the formula with special emphasis, she evidently means to be very dutiful and set a good example.

The American war drags its slow length along in innumerable skirmishes on land and water over a field of operations of enormous extent. The whole business, with the perpetual recurrence of bloodshed, is quite sickening, and must be viewed as the grand dis-

grace of our age and of Christianity. The men who are now staining their hands with each other's blood were lately members of the same christian denominations, and worshipping and praying together. Their conduct during the last two years is evidence of what faction and angry human passions may produce. Vicksburg still holds out, but the great event of the month is the unsuccessful attack of nine iron-clad cupola ships upon the four forts at the mouth of Charleston harbor. The firing lasted about an hour, in which two were disabled and all were obliged to retire, never, it is thought, to make the attempt again. The result proves not the uselessness of armour plates, but the impossibility of making a ship as strong as it is possible to make a fort—a self-evident truth, one would suppose. A ship has the advantage of a fort in moveability, but it is inconceivable that she can compete with it in strength.

A correspondence laid on the table of Parliament exhibits Adams, the American Minister, complaining of the depredations committed by the Alabama on American shipping, and of the fitting out of Confederate cruisers in British ports, and Lord Russell defending the British Government from the charge of having violated the neutrality. Lord Russell asserts that information lodged of any such vessel being fitted must take the shape of sworn depositions, otherwise it cannot be acted upon. He also urges that both parties have held out inducements to her Majesty's subjects to violate the Queen's proclamation, and that the North have profited by this unlawful trade to a much larger extent than the South. The answer is unanswerable. The Confederate commissioner, Mason, complains as much as the other, and his efforts to prove to the British minister that the blockade is ineffective, drew forth from Lord Russell a rejoinder, that it was ineffective enough to be recognized; coupled with a refusal to hold any interview with him. The failure of the British Government to please either party is probably the best evidence of the reality of its neutrality, and of having adopted a reasonable course towards belligerents, who have followed passion more than reason in all their proceedings.

A most noteworthy fact is the rapid sale of the Confederate bonds in London. The Confederate Government advertised for a loan of three millions, and ten millions were offered. The money will bear interest and be redeemable in twenty years; or the bonds may be exchanged for cotton bonds. The cotton will be delivered within six months after the declaration of Southern independence. The rapid subscription shows the faith of English capitalists, the shrewdest class in the world, in the ultimate success of the Confederates. Meanwhile the North puts a warlike face on the matter, and the conscription

law, which has passed Congress, is to be enforced rapidly this summer in free America with a view to great achievements in the fall.

Dr. Cullen has been lecturing with notoriety on two subjects which have nothing in common but variety—Bishop Colenso and crinoline. He comments severely upon the polygamist views and infidelity of the former and the spaciousness of the latter. Whether or not Colenso is to go out of the Church of England, which the bishops seem to have no power to make him do; it is said that the latter is gradually to be circumscribed under the influence of the Princess of Wales, a mightier power in such a matter than Paul Cullen.

The Polish insurrection is ended and Langiewicz a prisoner in Cracow. How could it succeed? The resuscitation of the Polish nation is next to impossible, and as it had even in its best days a most self-destructive constitution, if Russia would only be generous and kind to this noble race, the best we can wish for them, is not to waste their strength in useless and bloody revolts but betake themselves to the arts of peace. If Russia however persist in that oppression, which maketh wise men mad, every friend of humanity would like to see the powers of Europe combined to restrain the cruelties of despotism.

Lord Palmerston's reception in Glasgow and Edinburgh seems to have been a perfect ovation. He is a most extraordinary man, who can, at an age bordering upon eighty, make speeches and give addresses, radiant with all the freshness of youth and sparkling with wit, on different occasions in the course of a single day. He visited Edinburgh, where in early life, at the beginning of this century, he studied with Smith, Brougham, Jeffrey, Playfair, Horner, Cockburn and others, forming a rare circle of brilliancy and intelligence and all gone with the exception of himself and Brougham, another of the giants of vigorous mind, an iron frame.

Two Presbyterian Unions have been consummated, one in Eastern Australia and the other in New Zealand. The basis in both cases is the Westminster confession with a caveat against a persecuting interpretation, and against any sense that would compromise the independence of the Church in spiritual matters. Provided Church Courts do not claim the sole right of determining what is spiritual and what is not, and provided they admit that they are bound by their constitution, and are not at liberty to make ex post facto laws, such a constitution is favourable to religion, and does not infringe upon the civil liberties of the people. It is a matter of pride to us to see these ancient standards resting themselves in the hearts of so large a portion of the na-

man race in every quarter of the globe. This is due to their depth, their caution, and evangelical fineness.

The Synod Bill of the Bishop of Nova Scotia, which has been rejected in our Council, through the influence of *Episcopalian* members of the Upper Branch, has elicited much discussion. We should think that there was no need for a bill, unless it was intended to make all the spiritual decisions of the Synod, civil law—a matter of some moment to the members of the Church of England, but of none to other bodies. Though we cannot understand how English law, with reference to the Church of England, should govern the Church in this Province in spiritual matters, except so long as the people please; yet we suspect that Bishop Binney, a zealous man, feels that the Church is hampered for good by her present position. He probably thinks, there would be more life and energy if Synods were held. He would like the Synods, but he would not like the natural consequence, namely, that they should govern the Church. He wants them to be energetic, but then only as he wishes, and hence he reserves his veto. The opponents do not object so much to the synods as the veto. The bishop, no doubt, thinks that in a synod without a veto, he would be no bishop, and the others think that in a synod with the episcopal veto, there would be no synod, or only the name of it. As to the want of synodical action, the bishop is certainly a better judge than any of his opposers, as it would be an uncharitable, as well as improbable supposition that a bishop would rather share his power than keep it all to himself; but as to the danger of synodical action, hampered with the veto, the opposers of the measure are probably more correct judges than he. The proper solution of this question

is what neither of the parties will see, though some of the Legislative Councillors came very near to it, when their principal objection to synodical action lies in the veto. This solution is, that right synodical action is incompatible with the episcopate, except by reducing the latter to a moderatorship; and as the bishop admits, ecclesiastical efficiency is impossible without synods, hence that Presbyterianism, out and out, is the only alternative. We cannot expect the bishop to see this, and, whether the people see it or not, they are consistent enough, when they maintain that if prelacy be the right form of government for a Church, the Church of England in this Province has all it requires. We believe the people, however, would forego their scruples, were they not afraid of High Church innovations. This is unfortunate, as doctrinal and ritual views are quite a distinct question from synodical action; though in the Church of England, they are combined as the distinctive features of one party. The cry of the Independents in England for Presbyterian action, on the other extreme, combined with this movement among Episcopalians over the world, tend to make us very well pleased with ourselves. Let us, however, remember that organization without life, however perfect it may be, is like the body when the spirit has departed, powerless, and hastening its corruption.

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

Letters on business to be addressed to Mr. William Jack.

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Collected by Miss Jane McKay, West Section, Roger's Hill, £2 11 7
 Donation from Rev. John Scott, Halifax, for ecclesiastical purposes, £10 0 0
 Pictou, April, 1863. W. GORDON, Treasurer.

BRANCH LAY ASSOCIATION, ST. ANDREW'S CHURCH, NEW GLASGOW.

LIST OF MONIES RECEIVED BY THE COLLECTORS, FOR YEAR ENDING 31ST JANUARY, 1863, AND PAID OVER TO JAMES FRASER, JUNR., ESQ., CENTRAL TREASURER.

Miss Sarah Fraser, and Annie McKay, for South Division, New Glasgow,	£3 17 6
Miss Mary A. McDonald, and Margaret Forbes, for North Division, New Glasgow,	3 19 4
Miss Catherine Fraser, and Elizabeth Bergusson for West Side, New Glasgow,	19 4
Miss Catherine McKay, for Albion Mines,	4 19 10
Miss Christina Cameron, for Sutherland's River,	3 9
	£13 19 10

New Glasgow, 13th April, 1863.

A. FRASER, Downie, Secretary.