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*Colonial Standard*

VOL. XII.

NO. 2.

# THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

FEBRUARY . . . . . 1866.



## CONTENTS :

	PAGE	PAGE
Sermon, preached on Sabbath the 31st Dec., at Wallace, by the Rev. James Anderson, missionary - - - - -	21	
The Sabbath - - - - -	23	
David Scott, the Sabbath School Teacher - - - - -	27	
Recollections of a Scottish Domine - - - - -	28	
POETRY :		
Our Eternal Home - - - - -	31	
A PAGE FOR SABBATH SCHOLARS :		
The Snow Storm - - - - -	31	
South Sea Missions ( <i>continued</i> ) - - - - -	32	
Missionary Labors in C. Breton ( <i>continued</i> ) - - - - -	34	
One Month's Tidings from the Mission Field - - - - -	35	
Melrose, Scotland - - - - -	36	
PRINCE EDWARD ISLAND :		
Meeting of Presbytery - - - - -		36
St. James' Church, Charlottetown - - - - -		36
THE CHURCH IN NOVA SCOTIA :		
Testimonial and Address to Rev. Mr Philip Sabbath School Soiree - - - - -		37
Halifax Sabbath Schools - - - - -		38
The Dalhousie College Fund - - - - -		38
Notes of the Month - - - - -		39
Schemes of the Church - - - - -		40
Subscriptions to Dalhousie College Endowment Fund - - - - -		40
Monies received for the Foreign Mission - - - - -		40

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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. XII.

FEBRUARY, 1866.

No. 2.

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

### SERMON,

*Preached on Sabbath the 31st December, 1865,  
at Wallace, by the Rev. James Anderson,  
missionary.*

“What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.”—JAMES IV. 14.

If we were asked to specify the one truth of world-wide interest which is taught us with most variety of metaphor and illustration in the providence of God, we would hardly hesitate to point to the *shortness and uncertainty of our present state of existence*. Ah! yes, it is just as one might expect: there is nothing so ripe in this sin-blighted world as the reflected images of Death—the munitions of change and decay. At every turn of life's pathway, the traveller's eye rests on the finger-post, on which is inscribed: “To the City of the Dead.” To show the transitoriness of human life, we need not bid you to remember the well-known persons that, a few years, or even a year ago, sat in these pews as your fellow worshippers. We need not point you to any of the many homes into which Death is ever and anon carrying weeping and wailing and widowhood. This solemn truth is taught in the world of living men—in the diseases of infancy and youth—in the furrowed brow, the hoary hairs, and shortened step of age. Yea, it is even taught by things that live not. The shortening days and lengthening nights—the withering leaves and drooping flowers—the changing seasons and passing years;—are not these symbols of decay ever whispering to our souls:

“What is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.”

Now, there occurs special seasons, in the life of each of us, when the truth of these words come home to us with great force and marked vividness. When, for instance, we sit in the solemn stillness of the death chamber, and gaze, in speechless sorrow, on the shroud that covers the “pride of our heart and the hope of our life”; or when we bend over the closing grave of a friend or coeval; or when we stand, as we do this day, on the very limits of another year;—we cannot but be reminded of the *shortness of our present life, and the uncertain tenure by which we hold anything in this world*. May God grant, then, that this truth shall awaken in each of us suitable and serious reflections!

In our further remarks, we shall dwell shortly, in the first place, on the important truth set forth in our text; and, secondly, the practical lesson it teaches us.

I. The important truth set forth in the words, “What is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.”

The shortness and uncertainty of human life is a doctrine which is taught on almost every page of Holy Writ. And the sacred penmen would almost seem to contend for metaphors and illustrations that would show it most fully and clearly. One describes it as “a tale that is told”; another, as “a flower of the field”; another, as “a vapor that appeareth for a little time, and then vanisheth away.” Nor is it only by poetical imagery that they seek to impress it on man's

mind. They give it in the simplest arithmetic: "The days of our years," says the Psalmist, "are three-score years and ten; and if, by reason of strength, they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

Now, when we pronounce a thing to be long or short, we mentally compare or contrast it with something else from which it differs in durability. It is by contrasting the duration of human life with the duration of the things in which we live, that we fully realize the truth of our text. The man, for instance, who, after forty or fifty years' absence, revisits the home of his childhood and youth, is even painfully impressed with it. He finds that the friends and acquaintances of his early days have passed away, and the situation which they once occupied, filled by others. A new generation has sprung up. He sees new faces in the shops and fields, in the streets and houses. But if he turns from the world of living men to the world of Nature, he might fancy that he had never left his old home. The sun rises over the same hills—the river winds its way to the ocean through the same forests and fields—the old familiar flowers deck the garden and meadows, and mingle their sweet scent with every breeze that blows. And it is so with nature everywhere. The seers and prophets and holy men of Scripture have long ago mouldered in their graves, yet the traveller may now visit the same hills and glades with which their names and sayings and doings are associated. The disciples of our Lord have, nearly 1800 years ago, passed away from this world, yet the sea of Galilee may be now seen, in calm or storm, as when they dwelt on its shores, or plied the fisherman's task on its bosom. Our Lord himself has long ago ended His sorrows and sufferings, yet the brook Kedron flows to-day through the valley of Jehoshaphat as it did on that memorable night in which Jesus crossed it on His way to Gethsemane. We may enter Gethsemane and find it much the same now as then, yet we shall not find any sign that it was visited by Jesus; we shall not see anything to mark the spot where He knelt to pray; nor shall we hear even the echo of His voice which broke the stillness of that awful midnight, saying: "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done."

Now, there is nothing so natural and easy as to apply all this to ourselves. Wherever we turn our eyes, they rest on objects which we cannot help thinking will continue the same long after we have seen them for the last time. The scenes of our work and rest, of our joys and sorrows, shall remain long after our hands and hearts have ceased to work and feel. In a few more years, other worshippers shall fill this place, and others shall crowd the world's thoroughfare to "buy and sell and get gain."

It would be easy to multiply illustrations to show how short human life is, but let one more contrast suffice for the present. Compare the duration of our present life with the eternity which lies before us. We can number the years, the months, weeks, and days, and even hours of time, but we cannot make a definite calculation of eternity. You may add million to millions, yet you fail to state the duration of Hereafter. Our present life, compared to our future, is but as a leaf to the leaves of the forest, or as a drop of water to yonder ocean that sweeps and rolls from pole to pole.

II. What lesson does this important truth—the shortness and uncertainty of time—teach us? Is it a truth that should bring home to us no serious reflection, and no solemn warning? From the context, we may learn that the words of our text are specially addressed to those who plan a scheme "to buy and sell and get gain," with the confidence of undying men. By them the Apostle seeks to reprove those who live and move and act, from day to day, and year to year, as if this world were their abiding abode and continuing city. Such men he reproves, by bringing before them the shortness and uncertainty of this life. How suitable the theme! Surely no one cannot but loosen his grasp of the world, when he fully realizes that its interests are passing, and its pleasures perishable. Surely there are none who, when they compare time with eternity, but regard temporal interests, compared with spiritual, as a straw on the bosom of the mighty flood that stretches its volume far and wide. Survey, on the one hand, time and its interests, and, on the other, eternity, and are you not ready to say, with Solomon, in regard to the former, "All is vanity?" Now, this is just the lesson that the Apostle wishes us to learn from the words of the text. He seems to say: Why should you—a being destined for an unending eternity—waste your energies on a world that passeth away? Think of your high destiny, and prepare for it. Heaven, and not earth, is your home.

And it is just from this fact that our present life derives all its importance. Its importance arises, not from its own concerns, but from its relation to the world to come. It is short; yet it is all the time that God has given us to become meet for entering into His presence, who is of purer eyes than to behold iniquity without abhorrence of, and indignation against it. It is uncertain; yet it is the seed-time of eternity. As we sow now, so shall we reap then. Sow the seeds of holiness, and you shall gather the fruits of peace and purity, righteousness and happiness. Or, sow and cherish the seeds of evil, and as certainly you shall reap misery and woe. Not more certainly does the husbandman reap in harvest according to the seed sown in spring, than shall the soul reap in eternity according to the seed sown in time.

Every seed beareth after its kind. Evil shall bring forth evil, goodness shall bring forth goodness. And, solemn thought! you and I have been, from the cradle to the present hour, sowing either for happiness or misery, for heaven or hell. For which?

Surely, my brethren, this day calleth upon us all to take this question into our serious consideration. To-day we stand upon the expiring hours of another period of our fleeting existence. To-day we are reminded that a portion of our seed-time is gone forever. Have we, permit me to ask, in the year that is fast receding into eternity, been preparing for heaven? Have we, with our growth in days, and weeks, and months, grown in faith and charity, purity and heavenly-mindedness? Happy! O thrice happy! is he who can say: I am more prepared to die to-day than I was a year ago—I can say to-day, with more truth and sincerity than I could in any of the days gone by, Whom have I in heaven but Thee, O Lord? and there are none upon the earth that my soul would desire besides Thee."

If there be those who can say this, yet is it not to be feared that there are some who must confess to thoughtlessness and negligence concerning life's highest interest? Is it not to be feared that there are some who, at the beginning of this year, resolved to think more of God and Christ, Heaven and Eternity, but must, now that its close has come, admit that these resolutions were not carried into effect? To-day, from the very fact that God permitted them to enjoy more of the opportunities and privileges of grace, and that they must admit neglect of them,—to-day, then, they are less prepared to die than they were a twelvemonth ago. To them we would say, God has, in His goodness and patience, brought you to the end of another year, and now calleth upon you *not* to defer for a single hour your repentance towards God and faith in Christ Jesus. Oh! He reminds you to-day that the period of grace is drawing fast to an end, and yet that He has no pleasure in the death of the wicked. Deferring not, then, your preparation any further. You have already been putting it off to a convenient season. Has that convenient season come? Yes; *now* is the accepted time; *now* is the day of salvation. Oh! why will you die, when you are told that it was for sinners Christ wept and groaned, bled and died? Why will you die, when God, for your instruction and correction, has unfolded to you, from your earliest years, the volume of Christianity? Why will you die, when it is to bring to you the glad tidings of Zion's King this roof has again and again echoed with the voice of His messengers? Why will you die, when for you Jesus is at this very moment pleading with the Father the tears He shed, the sorrows He bore, the death He endured? Oh! turn ye, turn ye, why will you die?

## The Sabbath.

[FROM "LECTURES TO YOUNG MEN," BY ASHBEEL GREEN, D. D.]

In the present lecture we enter on the consideration of the fourth commandment, which is, "Remember the Sabbath day to keep it holy: Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." This fourth commandment, our Catechism teaches us, "requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself." In attending to this answer of our Catechism, let us first consider, that by the appointment of God, a certain part or portion of our time is to be regarded as holy; that is, set apart for the special worship and service of God. This proposition is stated, not so much for the purpose of proof, as of illustration. Its truth, we believe, is established at once, by the precept we consider. Nor does the reasonableness of this precept require much argument. He who gave us our existence, and on whom we constantly and entirely depend, both for its continuance and for all its enjoyments, has manifestly a sovereign right to claim a portion of it—a part of our time—to be exclusively devoted to his special service. Now any thing which is thus exclusively devoted to the service of Jehovah, is denominated *holy*; this being one of the primitive and peculiar meanings of that word. Thus the temple of the ancient Israelites, its apartments, utensils, and sacrifices; nay, the city of Jerusalem, and the whole land of Palestine, were denominated *holy*; not because there was in these material substances any change of their original nature, but because they were peculiarly consecrated to the service of Jehovah, and to be regarded as in a special sense his property. In like manner, in speaking of *holy time*, we do not mean that there is any thing in such time inherently different from other time, any more than that the gold of which the vessels of the ancient sanctuary were made was inherently different from other gold. These vessels, as has been said, were called holy, because they were to be used only in the sacred service of the Most High; and therefore to use them for any other purpose was highly profane: and so holy time, inasmuch as it is to be employed, or exclusively spent, in the service of God, is profaned by spending it in any other way. In an early part of these lectures, I had occasion to explain the difference between

laws, which are technically denominated *moral natural*, and those which are *moral positive*; and on that occasion I remarked, that all the precepts of the decalogue, are moral in their very nature; except that part of the command now under consideration, which relates to the particular portion of time which we are to regard as holy; and I intimated that even in this there might be a natural fitness, with which we are not acquainted. In opposition to this, however, there have been writers of eminence, who have maintained that the whole of the fourth commandment was moral positive only; and ought to be regarded as no more than a part of those temporary institutions which were binding to the Jews, till the establishment of the gospel dispensation, but which, when this dispensation was fully introduced, were all abolished, and are now no longer obligatory. These writers admit without reserve, that there is a *natural fitness* in the worship of God, and that men are under a moral obligation to worship him; but they deny that Christians are bound to regard any specific part of time, as peculiarly holy. In other words, they maintain that the fourth precept of the decalogue, was abrogated along with the rest of the Jewish ritual, of which they consider it as a part.

These opinions, my dear youth, I must say, appear to me of very dangerous tendency, and to militate pointedly, both with reason and Scripture. Nothing is better known, as a matter of experience, than that a duty which we think we may perform at any time, is apt to be performed at no time; or if not entirely omitted, is likely to be but occasionally and often very slightly attended to. Those who purpose faithfully to discharge a stated duty, always, if they act wisely, fix its performance to certain *set seasons*. They find that this is the only safeguard against frequent and criminal neglect. Does it then seem reasonable to believe, that he who knows what is in man—who knows that the best of men are sanctified but in part, and are apt to be too much engrossed with worldly objects—has left the matter of his worship, the most important matter of our existence, without setting apart any particular time, in which it shall be specially regarded? To suppose this, appears to me highly derogatory to the wisdom of God, and therefore in the last degree improbable. Besides, it is admitted, that a rule was once given to the Jews on this subject, and I know of nothing in their circumstances which rendered it more necessary to them than it is to us. It should, moreover, be recollected, that men are bound to worship God in their social capacity, and this indeed is admitted by our opponents in the point before us. But without *set seasons* for the purpose, *social worship* can hardly take place—it cannot be regularly and generally attended on. *Set times* for its celebration, must be specified

and observed; and if not appointed by God, they must be of human appointment. But we cannot believe, that so important a concern as this, is left merely to human discretion. It relates to a point in which the honor of God is concerned, respecting which we know that he always exercises a holy jealousy. We are not, indeed, to confine the worship and service of our Creator to stated seasons. Our whole lives ought to be considered as, in a certain view, devoted to him; and we should never pass a day without the worship of God. But constituted and circumstanced as we confessedly are, we constantly need to have the undue influence of sensible objects on our minds broken, and our attention to be called and fixed for some length of time, on spiritual and holy objects: and for this purpose, *set seasons* of entire abstraction from the world, are of essential importance.

Let us now consider this subject in the light of Holy Scripture: and here I remark that it would appear strange indeed, that in the midst of a code of moral laws, intended to be of perpetual obligation, we should find one, and but one of a merely ceremonial and temporary nature; and this without the smallest intimation that it was of a character different from the rest. There was, moreover, a marked difference between the manner in which the ten commandments were given, and that which was adopted in instituting the temporary ritual of the Hebrews. The ten commandments were uttered by an audible voice of Jehovah from Mount Sinai; and were also engraved by the finger of God on two tables of stone, which were to be laid up in the ark, and preserved with it in the most holy place. Not a single ceremonial institution, unless the fourth commandment is one, was given in this manner—a manner clearly intended to denote that those laws possessed a dignity and perpetuity of character, which did not belong to the ceremonial rites. These rites were indeed given by divine inspiration to Moses, and till the advent of the Saviour, were doubtless as binding on the Jews, as the precepts of the Decalogue. But the different manner in which they were promulgated and preserved, seems clearly to intimate the Divine appointment, that the latter should be temporary, and the former perpetual.

Again. A part of this commandment relates to Gentiles as well as to Jews; which was not the case with any institution merely ceremonial. "Thy stranger that is within thy gates," cannot intend proselytes, whether servants of the Israelites, or others; for these were never accounted as strangers. Gentiles, who came occasionally into the land of Judea, as here undoubtedly referred to. But such persons were not required to observe any part of the ceremonial law; yet they are in this command expressly enjoined to observe the Sabbath, and those with whom they sojourned, were required to exact this observance from them.



From these considerations, and some others of a similar nature, which I do not think necessary to specify, we conclude, that the fourth commandment ought, beyond a question, to be regarded as a part of the moral law—equally obligatory, and as perpetual in its nature and design, as any other precept of the decalogue.

We are aware that those who represent the Jewish Sabbath as a ceremonial institution, endeavor to support their hypothesis by what the apostle says, Coloss. ii. 16, 17. "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." But when we consider that the writer of these words was in the practice of observing a particular day of the week, for special religious exercises, as is apparent from his epistles, as well as from the Acts of the Apostles, we cannot believe that he meant to condemn this practice. He would, by so doing, have condemned himself. By the *Sabbath days*, which are a shadow of things to come, he plainly means the Jewish festivals, in which holy convocations were held; and which are often in the Old Testament denominated *Sabbaths*. Indeed, it seems evident at once, by the enumeration in this passage of rites confessedly ceremonial, that the apostle is speaking exclusively of them. And accordingly this prohibition is directed to *Sabbath days*, in the plural number, and not to the weekly Sabbath, which would have been mentioned in the singular, if that had been his object.

On the whole, my young friends, the evidence that the command we are considering is moral in its very nature, and of perpetual obligation, appears to be clear and conclusive; and if so, it establishes, as an unchanging law of God, the setting apart of one whole day in seven, as a holy Sabbath to himself; or in other words, that immediately after the lapse of six days of secular time, one day is always to be kept holy, by appropriating it exclusively to the service and worship of God. Which particular day of the seven ought to be thus regarded, under the Christian dispensation, is made the subject of a subsequent answer of our Catechism.

In the mean time, as the answer before us speaks of "such set times," in the plural number, as "God hath appointed in his word," let us consider what we are to understand by this part of the answer. It is plain that the authors of our Catechism meant to intimate, that as the command was first delivered to the Jews, they were bound, while their ancient dispensation continued, to pay a sacred regard to the numerous specified seasons, which in the Mosaic ritual, were appropriated to the immediate worship of Jehovah. They doubtless also intended to intimate, that all the times on which the day of sacred rest should return, however numerous

those times might be, were always to be kept holy to God. It was likewise, we believe, their intention to suggest by this expression, that no other set seasons than those which God hath appointed in his word, ought to be appointed by men. But here we must take distinctly into view, the difference between *set times* and *occasional seasons*, for the special worship and service of our Maker. It is plain from the New Testament, that there are occasions in which it is the duty of Christians to observe, occasionally, special seasons for fasting and prayer, and other seasons of the same kind, for thanksgiving to God. Individuals, families, churches, and nations, may and ought, when the providence of God manifestly calls to the duty of fasting and prayer, or to that of special thanksgiving for mercies received, to set apart seasons for these purposes severally, and to observe them devoutly. But none of these ought to be *set seasons*; because none such are appointed by Christ, the sole lawgiver of his church; and because set seasons, of this description, may interfere with the plain indications of divine providence, at the time of their occurrence—may call men to rejoice, when they ought to mourn, and to fast and lament, when they ought to rejoice and give thanks. Nor is the observance of these occasional seasons for special devotion obligatory on others, than those by whom they are set apart. One individual Christian, or one community, may, at a certain time, find them proper, when with another they may, at that time, be highly improper. In this, these occasional seasons differ from the Sabbath, which is at all times obligatory on all Christians, after the lapse of six secular days. In a word, the only set time which God has required to be kept holy, is the Sabbath; and to appoint other set times, is an impeachment of the Divine wisdom, as implying a defect in his prescriptions; and it is also to contravene the indications of his holy providence, by calling men to act differently at certain times, from what that providence intimates to be their present duty.

It follows from what has just been stated, that those churches that appoint fasts and festivals, to be observed regularly, or at set times, need, in this particular, to be reformed. In the Roman Catholic church, the number of saints' days, and of seasons of religious solemnity and observance, is so great as to trench, very materially, on the time which ought to be devoted to secular employments. It should never be forgotten, that the command we consider, as really and explicitly requires that six days should be spent in labor—that all our work of a worldly kind may be industriously and faithfully done—as that on the seventh we should do no work, but devote the whole time to the immediate service of God. But the corrupt Romish church completely contravenes this whole order. It first takes away a part of the secu-

lar time which God has appointed for labor, and desecrates his holy day, by freely allowing a large part of it to be spent in sports and amusements, or in worldly occupations, as every individual may choose. It is notorious, that wherever other days than the Sabbath are religiously observed, there that holy day is less strictly observed than its nature demands—less strictly than it is generally observed by those who regard it as the only *set* time which God has commanded to be kept holy. It is also notorious, that holy days, as they are called, are times at which every species of vice and disorder is more flagrantly and more generally indulged in, than at any other time; so that these days are really and highly injurious to civil society, as well as an encroachment on the prerogative of God.

There is some difference of opinion among Christians, as to the part of the day at which holy time may most properly commence. This, however, is but a circumstance. The essence of the command is, that a seventh part of our time—or one whole day in seven—should be exclusively devoted to the extraordinary service of God. Still, it is a matter of some importance, that every circumstance, in regard to this important subject, should be ordered in the manner most accordant with reason and revelation. RIDGELY, has, I think, made a fair statement of this matter; and what I shall offer will be taken, with some abridgment and change of order, from what he says in his system. In answer to the argument that we ought to begin the Sabbath as the Jews did, in the evening, he observes, “that the beginning of sacred days is to be at the same time with that of civil; and this was governed by the custom of nations. The Jews' civil day began at evening; and therefore it was ordained that from evening to evening, should be the measure of their sacred days. Our days have another beginning and ending, which difference is only circumstantial.” In regard to scriptural light and authority, he remarks—“We have some direction as to this matter, from the intimation given us, that Christ rose from the dead on the *first day of the week, very early in the morning, while it was yet dark.* Therefore the Lord's day begins in the morning, before sunrise; or according to our usual way of reckoning, we may conclude it begins immediately after midnight, and continues till midnight following; which is our common method of computing time; beginning it with the morning and ending it with the evening. Again, if the Sabbath begins in the evening, religious worship ought to be performed some time, at least, in the evening; and then, soon after it is begun, it will be interrupted by the succeeding night, and then it must be revived again the succeeding day: And as to the end of the Sabbath, it seems not so agreeable, that when we have been engaged in the worship of God through the day, we

should spend the evening in secular employments; which cannot be judged unlawful, if the Sabbath be then at an end. Therefore it is much more expedient, that the whole work of the day should be continued as long as our worldly enjoyments are on other days; and our beginning and ending of religious duties, should, in some measure, be agreeable therunto. Another scripture brought to prove this argument is in John XX. 10. “This same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst and said, Peace be unto you.” It is called the evening of *the same day*; so that the worship which was performed that day was continued in the evening thereof: This is not called the evening of the next day, but of the same day in which Christ rose from the dead; which was the first Christian Sabbath.”

Although, therefore, I would guard you against being contentious on this subject, I cannot but think the considerations here stated, in favor of beginning and ending the day of sacred rest as we begin and end other days, are clearly decisive. I will, however, close the lecture with observing, that as far as practicable, it will be well for you, my young friends, to adopt what I know has been the practice of some devout Christians; that is, to spend the evening of Saturday, as much as you conveniently can, in retirement from the world. The children of dissipation often spend it in parties of mirth and levity, or at theatres, or other places of carnal amusement; and they often add to their other sins, by an actual trespass on holy time. Take for yourselves an exactly opposite course. Whenever you can, so order your affairs that your worldly occupations on the evening preceding the Lord's day, may be of such a retired and peaceful kind, as to admit of serious meditation; avoid promiscuous company altogether; let your associations at this time, be with the pious, and your conversation be on religious topics; or better still, if you can, spend a part at least of the evening, in religious reading and devout meditation. I am well aware that many are so circumstanced that a stated compliance with this advice will not be practicable; and I offer it, not as pointing out a prescribed duty, but as a matter of Christian prudence, with those who are favored in providence to have their time in some good degree at their voluntary disposal. Even our ordinary devotions, on secular days, will not usually be performed to the greatest advantage, unless they are preceded by a short space of recollected and serious thought. And it is highly desirable, with a view to the most profitable spending of holy time, to prepare for it, by getting our minds into a devoted frame. It is delightful indeed to the practical Christian, when the evening which precedes the Lord's

day is so spent, that his very dreams become devout; and that he awakens in the morning on which his Saviour rose from the dead, with the aspirations of his mind going forth to Him, as he is now seated on his throne in the heavens, and with the whole soul attuned to the employments of the sacred hours of this blessed day.

(To be Concluded next No.)

### David Scott, the Sabbath School Teacher.

SOME time about the end of the last or the beginning of the present century, David Scott was born at Montrose, a town of Forfarshire, in Scotland. Of his early years we know nothing, as we did not make his acquaintance till he was in the zenith of his manhood and the midst of his usefulness. Scott was by his occupation a "customer weaver," and thus belonged to a class of men now almost extinct, who did not work for manufactories, in a promiscuous shop, but had a loom or two of their own, generally about their dwelling, and wove cloth for private individuals. As a class, they were every way superior to the common weaver. Scott's education had been of the most common description; as his father,—a good and pious elder of the Church of Scotland,—valued a knowledge of the Scriptures, and the teachings of the Holy Spirit, more highly than the instruction of schools and the lectures of scholars. Young Scott was for his position a man of taste, which kept him, in personal appearance and habits, above the sphere in which he was born. His piety,—the great characteristic of his life and the spring of his activity—inspired him with a desire to be useful to others, and this desire again impelled him to read, reflect and educate himself. At length, he commenced teaching a Sabbath School. His intellect was naturally keen, his temperament ardent, and his sentiments exalted. Hence his success as a teacher was so remarkable, that he became a leader, if not the most distinguished member of the Sabbath School Union. His knowledge of the Scriptures was extensive and accurate. His gift in prayer was apostolic. From careful study of the English language—the only one of which he knew anything—and from constant practice in teaching, he acquired an easy and fluent diction which greater men have not always attained. But respectable as were his acquirements, the chief source of inspiration was his deep sincerity, his single aim to promote the glory of the God whom he adored, and of the Saviour whom he loved.

It was our privilege, in the early teens, when the affections are most susceptible and the character most easily formed, to be brought, through the influence of a companion, under

the earnest teaching of Scott—a rich inheritance. We had from childhood attended Sabbath Schools, learned catechisms, and listened to sermons, all as a matter of course, and as a decent piece of formality not unlikely to prove beneficial; but Scott broke the spell, awakened a new consciousness, represented the truths of the Bible as awful and solemn realities, spoke in melting strains of the lowly life, the heavenly love and exalted purpose of the Saviour, of the preciousness of the soul, and the joys of true religion, in a manner that riveted our attention and stirred in the heart emotions to which we had hitherto been a stranger.

His aim in teaching was decidedly evangelical and practical, rather than mechanical or historical. Instead of merely admiring the magnificence of the external architecture, he entered the temple, feasted his mind on its exquisite interior, and endeavored to awaken a lively sympathy in those who received his instructions. He knew well the touching story of Joseph's life, but he saw in Joseph a type of one who, though maltreated by his brethren, yet wrought out for them a better deliverance than that of Jacob's sons. He could admire the valor, and recount the feats of Israel's Shepherd King; but he seized with greater delight on David's pious resolution to besiege the throne of grace three times a day. All the vicissitudes in the wondrous life of the Babe of Bethlehem, the trials, teachings and miracles of the man Christ Jesus, were familiar to him; but his soul apprehended with more than an intellectual belief, the facts of his incarnation, his unparalleled love and expiatory death. His was the faith that worketh by love, purifieth the heart and overcometh the world. The devoutest wish of his heart was, that others might possess a like precious faith, and that his blessed Saviour might not only *in him* but *through him* see of the travail of his soul. He could admire the natural gifts and high culture of Paul, but he grasped with intense earnestness his doctrine of salvation by grace to the chief of sinners. He exulted in the Christian heroism that moved Paul and Silas to sing praises at midnight, while their feet were fast in the stocks.

But he was no mere sentimentalist. He was an exact thinker, and a strenuous defender of sound doctrine. He knew that correct apprehension is the only foundation of healthy sentiment. Hence he insisted on doctrinal accuracy, and was ready both to give a reason of the hope that was in him, and to contend for the faith once delivered to the saints. Nor was he vainly speculative; but eminently, perhaps sometimes severely practical. He held strongly that "for the soul to be without knowledge is not good." At his own expense (for he was neither avaricious nor demonstrative) from the scanty earnings of the loom, he furnished a select library for the use of his own scholars, composed

of books sweet, instructive and practical, such as were calculated to awaken convictions of sin, to shed a charm on early piety—a flower he fondly loved to cultivate—and to lead the young heart to yearn after Christ. Not satisfied with this, he originated a general library in connection with the Union, and welcomed with a benignant smile those of his own scholars who evinced a desire for profitable and instructive reading.

Scott was true to his church, but no devotee to churchism. He valued external organization only as a means to an important end, and that end was with him, the glory of God and the salvation of souls. He was, however, anything but indifferent to the great social movements which originate in Christian benevolence, and aid the cause of the Gospel. We well recollect seeing his countenance beaming with emotion as he listened to the stirring eloquence of Knibb, the great apostle of the anti-slavery agitation. Above all, he exulted in the missionary exertions of the age. In these he knew no creed but that of the New Testament. Brainerd, Carey and Judson were the magnets which drew forth his finest aspirations. He was well acquainted with missionary literature which appeared to have been with him a special study. He was chiefly instrumental in establishing a penny-a-week Society for missionary purposes. Each collector had a district assigned him. He called on the subscribers weekly, monthly, or quarterly, according to their wish or convenience. It knew no sect or distinctive creed, but aimed solely at carrying the glad tidings of salvation to perishing sinners. A public meeting was held annually in one of the churches in town, and the funds were allocated by a general vote.

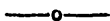
Kind and influential friends made repeated proposals to place him in a sphere which, in their estimation, would be more in harmony with his pursuits and afford him a wider range of usefulness; but he manifested no great anxiety to quit the circle in which he had been brought up, and declined several offers to relieve him from the loom. He justly valued the independence of a working man. Years after we had left his school, he was promoted to a situation much in his own line about a large factory, and when a vacancy occurred in the City Mission, David Scott was prevailed upon by those who knew his ability and sterling worth, to succeed the aged clergyman who previously held the appointment. In the zealous discharge of his onerous duties he caught infection and died of fever:—an honor to his order, an ornament of the church, and an heir of glory.

This brief tribute to his memory—the simple expression of a grateful heart—in a land far from the scene of his labors, may perhaps be read by some one whose best associations like ours are entwined around the land of his fathers, and may, possibly, recall the sweet years of boyhood and the pleasant compani-

ons of a Sabbath School. The simple but truthful narrative teaches the important lesson, that the humblest means when rightly employed and blessed of God, may be eminently useful.

David Scott passed a life of obscure usefulness, neither coveting nor attracting the notice of the great; but we are convinced he achieved an important work on earth, and left behind him memorials of a saintly excellence which will not soon be forgotten by those who had the privilege of his acquaintance.

A. I.



### Recollections of a Scottish Domine.

OF all the evil passions which find place in the human heart, there is none more tyrannical in its sway, or debasing in its tendency, than the passion of avarice. So strange and inexplicable are the moral effects of this passion on the individual who has the misfortune to be subject to it, that it may be justly considered a species of monomania. To that uncontrollable frenzy for strong drink which some men exhibit, physicians have given the name of dipsomania, or thirst-madness, classing it among the various forms of insanity. The quieter, but equally delirious passion for property, which is called avarice, may with no less propriety be added to the category of moral diseases. The miser is the most irrational and inconsistent of human creatures. He toils in the service of the worst master with greater zeal and patience than Christians do in the service of the best, and will take nothing for his pains. He hates his next of kin, but having a mortal dread of making a will, lest the fact of his anticipating death should summon the ghastly spectre before him, he, in nine cases out of ten, leaves all the fruits of his life-long labors and cares to the being he hates. Or, if in his spite, he makes the world the heir of his estate, the world receives the gift and laughs at him for his folly, saying, "If he could have taken it with him, we had not flattered a copper." There is a charitable institution in Aberdeen which was founded by the vast hoardings of a noted miser. I never heard the name of that would-be philanthropist spoken of with respect. A single bag of coal served Robert Gordon for fuel in the parlor in which he sat all the days of his mortal life, and the reader will be curious to know the secret of this wonderful economy. In the winter time, when the cold began to creep into his joints, he shouldered the bag of coals and carried it through the room until he was warmed!

I remember a notable specimen of the miser tribe, a man who in Scotland filled the office of a Parish Schoolmaster. This is an office of dignity and importance, for the Parish Schoolmaster is invariably a gentleman of a University education, and he is the mem-

ber of a national institution which is coeval with the Reformation—an institution which has been the means of elevating the Scottish people to a high position of intelligence and enlightenment. John Ratho, the Parish Schoolmaster, of F—, was a scholar, but I fear nature never meant him for a gentleman. Had he been born to a Ducal Coronet, he could not have vindicated his right to that noble appellation, for Mammon had him fast by the nap of the neck, and pressed his nose to the earth, and compelled him to walk on all fours until he forgot the functions and nature of manhood. It seemed as if the man could not help himself. A despotic demon had taken possession of him from the beginning, and looked through the eyes of the man John Ratho, with a cold and stony stare in which there was no pity. Whither this demon drove he had to go. Whatever work this demon wished him to perform, he had to do it; and the poor slave was worked so hard and so fast, and paid so poorly, that his whole frame and outfitings seemed worn by famine and misery to the last shred of decay. What the man's meals consisted of—what kind of fuel had fed for forty years that dim, and smoky flame of life—it is hard to say. He had a good garden attached to the school-house, and held in lease a few acres of land, and, consequently, never needed, as was believed, to go from home for materials to supply his few and simple wants. No baker, no butcher called at his gate; and in the fall of the year, when the trustful robin taps at the window or hops in at the door, asking the poor dove of a little human charity, the humble petitioner made his appeal to this man's dwelling in vain. No crumbs could be spared from John Ratho's table. There were few who could say that they had seen on John's body a new article of clothing. His clothes seemed destined to last for ever. A friend of mine told me the other day, of a miser he had known, who manufactured a vest for himself out of a calf's skin, which served him the greater part of his life. John Ratho had not thought of this device, but his habiliments seemed to be equally durable. A hat that had once been black, but which was burned brown as a fox, and through the outer rim of which the thick grease had oozed until the band was embedded in the unctuous layer—this ruinous tenement lodged his head all the years that I knew him. In the winter days, he appeared abroad in an old dim cloak which fastened about his throat by a cross hook and chain. This strange article no one knew the history of. The beginning of it was lost in the mists of antiquity. The shoes he wore, for he never had a pair of boots on his legs, were made of the stoutest leather, and with soles of prodigious thickness. The points and heels were armed with solid iron, and the entire surface beneath was a mass of iron "tuckets." Through these precautions, John's bills to the shoemaker were

no doubt very light. John Ratho, notwithstanding these drawbacks, was a scholar. The fact is, he was naturally endowed with a clear and vigorous understanding, which, however, was remarkably slow in all its operations. Strangers who did not know him sufficiently, thought him a stupid man. His was one of those heavy and lumbering minds which is capable of moving a considerable weight, but doing it *very slowly*. He had no ready command of his powers; but give him time, wait for his ideas and words, and he would work up from unimagined depths, as if by a great system of ropes and pulleys, solid masses of genuine ore. He was not destitute of a sense of the ludicrous, but nothing was more ludicrous than to observe the slow and gradual manner in which even the point of a joke dawned upon him. At a social dinner, if a happy stroke of wit was given which set the table in a roar, John Ratho would sit in mute astonishment, gravely weighing the matter and turning it over in his mind for a few minutes; then, after the mirth of the company had subsided entirely, he would burst into a fit of laughter, exclaiming "That is good! I see it now!" When Sydney Smith declared that the only way of getting a joke into a Scotchman's head was by a *surgical operation*, he must have been thinking of John Ratho. The majority usually judge of a man's mental power by his readiness, and even Dr. Johnson, (the literary dictator of the 18th century) seemed to consider every man a blockhead who could not, like himself, set all the wheels of his intellect in motion in an instant, and grind out his grit in copious streams, with flying clapper. This, however, is a totally false criterion by which to estimate a man's intellectual worth. A weasel will take fifty steps, I suppose, for an elephant's one, but a single step of the elephant is equal to a thousand of the weasel's. We find very often, that by a generous law of compensation, they who are deficient in agility have the advantage in strength, and can do more execution with a single blow than others can do with a dozen. What seemed most strange in the case of John Ratho, was the fact that a mind so completely subjugated by one selfish and sordid passion, should have any pleasure at all in purely intellectual pursuits. Yet such was really the case, and we meet occasionally with instances of a similar nature. Rombrandt, one of the greatest painters the world has produced, was a miser, and left behind him an enormous fortune. But it must be added, that when the mortal part of him was about to pass into dust, the divinely-gifted spirit asserted at the last its immortal dignity, and he died confessing and lamenting, with bitter remorse, the degrading vice which had enslaved him so long. Some of the readers of the *Record* may have heard of Eugene Aram, the schoolmaster of Lyon, (a small town in England) who murdered a working man for his money, and buried his

remains in a cave. For thirteen years the earth kept its secret, until one day the pick of a quarryman, searching for far other things, turned up the bones of a mouldering skeleton. The evidence which gathered against the perpetrator became strong, clear, and decisive, and Eugene Aram was indicted at the York Assizes, for the murder of Daniel Clark. He denied the charge, and pleaded his own cause with a cogency of argument, an ingenuity of learning, and a vigor of eloquence, such as were never before exhibited by a man placed in a similar situation. The jury, however, considered the proof complete, and unanimously found him guilty. The wretched man afterwards acknowledged the justice of the verdict, and expiated his crime on the gibbet, at the city of York, in the year 1759.

Our old friend John Ratho, however, was no murderer, although some parents, whose children were under his care, were of opinion that he sometimes made a near approach to one. The discipline he exercised in the school was despotic and awful, and a single frown of his brow would impose universal silence in an instant. Yet the schoolmaster of F— was not responsible for the severity of the penal code which, in his earlier experience, prevailed in every department of the social system—in the State, in the Church, in the army, in the family, and in the school. These were the palmy days of *authority*, when people had to do what they were bidden, and ask no questions! What are called “public opinion,” and “moral suasion,” were things which at that time were only beginning to be timidly hinted at. All moral evils which cropped out in the body politic were treated in the same simple and summary manner as the diseases which attacked the real body. The great remedial processes were amputation and phlebotomy—that is, the offending member was cut off, or the patient reduced to a very tame condition by copious bleeding. If a man tampered once with his neighbor's property, he was not permitted to do so a second time. His carrion was hung up in the open day as a scare-crow to admonish all those who might be similarly disposed. If an unhappy female fell into error, she had to sit down at the church door in a white sheet on Sabbath mornings before the gaze of all the people, and burn out the last remains of her modesty. If a soldier dared to contract his brow while his officer was speaking to him, he had to pay for his temerity in strips of living flesh taken from his back within an hour afterwards. Even the bright and beautiful sanctuary of home was darkened by the shadow of this cold demon, *authority*, and the parent glanced upon his child as through a visor of iron. Towards the end of the 18th century, the freedom of the press was signally indicated from all attempts to suppress it. Within the first half of the nineteenth, a large measure of political power

was diffused through the commonwealth by the Reform Act (1832). These salutary changes operated as an emollient on the wheels of government, and the hard and brazen voice of *authority* relaxed and softened into human tones, as if a great living heart were now palpitating at the centre of power. Henceforth a milder and more human spirit began to manifest itself in all the relations of society. When John Ratho was in the zenith of his power, as Parochial Schoolmaster of F—, this spirit was only *beginning* to affect and modify the discipline of Public Schools, and as for John himself, he continued to the last to believe in the incomparable virtue of a stout birch cane, or a well-seasoned strip of bullock's hide. When any one would venture to suggest to him gentler methods of treatment, he would repel such counsel with infinite contempt. “This,” he would say, “is what comes o' your petticoat regiment. Awa with your womanish puling and weakly sentiment. The rascals are none the worse of a sound cudgelling. Human beings, sir, are by nature indolent and depraved, and maun be driven like nowt (oxen), else they winna gang in the furrow. There's nae a scholar o' mine that's grown ta manhood but thanks me for a' the whipping I gied him.” I remember I once took the liberty of saying something to John in favor of the rational method, when he replied with a distich which he was in the habit of quoting on all such occasions,

“Your new-fangled notions are a' humbug  
The best way o' teaching's a thump on the lug.”

Seeing that so stern and despotic a spirit pervaded all human society in the Scotland of that day, we need not be surprised that the public teacher, in his relations to his pupils, formed no exception to the rule. Some elderly Scotchmen in these Provinces, who may happen to read these words, will probably recall to mind the truth of this representation, and remember how they were compelled to scale the steep heights of learning at the point of the bayonet! To this day, a kind of shiver comes over me at the thought of “Effectual calling.” How many times this hand had to be held up to receive the direful visitation of the “tause,” before “Effectual calling,” and the “Sacraments” and the “Petitions,” &c., were carried through the flesh into the brain,—the *brain* I say, and not the *heart*, for it is a foolish idea to think of cudgelling theology into the heart of a child. How often, in bitter grief and impatient rage, I have worried the catechism between my teeth (as a terrier worries a rat), and vainly wished that the man who had written that book had never been born! Well, when the summer was in full glow, and the lark was in the sky, and the daisies were white on the lea, and the lambs were running races with each other, and the yellow-banded bees were murmuring among the

red clover, and the sweet brooks that warbled through green dells were pulsing with quick inner life—when, in a word, the glad bridal of earth and sky was celebrating, and all the minstrels were piping welcome to the feast, it was surely a little hard for a newborn spirit with bounding sympathies to be debarred from the entertainment! To this day, I consider it a grievous mistake and a gross outrage on nature, to condemn urchins to carry on their little backs huge bales of theology, every one of which required a company of giants to pack and move into its place. This is not the way in which the blessed Master taught religion, even to men. No! He walked out into the fields where the innocent birds were hopping about or opening their hearts in gushes of song, and the lilies were waving their silver censers in the air, and to the children of men he spake in this wise: "Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothed the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

(To be continued.)

W. M. P.

Albion Mines, Jany., 1866.

### Our Eternal Home.

AIR — "Home, Sweet Home."

WHILE through this barren wilderness so wearily we roam,  
How sweet to cast a look above, and think we're going home—  
To know that then the trials of our pilgrimage shall cease,  
And all the waves of earthly woe be hush'd to heavenly peace.  
Home! Home! sweet, sweet Home!  
Oh, for that land of rest above—our own Eternal Home!

The tones we hear are not the tones of music and of love.  
That breathe, from thousand harps, the song of endless joys above,  
While here we tread with haste along, with tremblings and with fear.  
Per, oh! this world is not our home—we've no abiding here.  
Home! Home! sweet, sweet Home!  
Per, oh! this world is not our home—we've no abiding here.

Oh, for the death of those that die like daylight in the west,  
And sink, secure in Jesu's love, to calm, untroubled rest!

They stand before their Father's face, and, tears and tremblings o'er,  
Redeem'd and wash'd, they dwell at home, and shall go out no more.  
Home! Home! sweet, sweet Home!  
Redeem'd and wash'd, they dwell at home, and shall go out no more.

### A PAGE FOR SABBATH SCHOLARS.

#### The Snow Storm.

It was a dark December night, wild and stormy. Ever since mid-day the snow had fallen with unwearied perseverance, and now lay deep on the ground. I had been detained at my office in town later than usual, and had to cross a dreary moor for some two miles to reach my home. I confess I felt chilled at the prospect of such a walk in such a storm, but, wrapping my plaid around me, and staff in hand, I set forward, thinking of the bright little home I should soon reach, and the dear ones who were waiting my return with a loving welcome.

Soon I left the busy town, with its many lights, behind me, and stepped out into the dismal moor. The snow lay much deeper here on the untrodden footpath, and seemed to fall even more heavily than before, so thick and blinding that I found myself perpetually straying from the proper roadway, and with difficulty retraced my steps; the cold felt keener also, and a sharp east wind had risen. At times I grew almost breathless with the struggle, and had to pause for gathering strength ere I faced the storm once more. At length I rejoiced to see the guiding-post, which was placed where three roads met, and against which I was thankful to lean for a few seconds until I had recovered breath. I was just on the point of starting off afresh, when a faint sound of human voice caught my ear. Startled, I listened, but all was still. I shaded my eyes with my hand, and stared anxiously into the surrounding darkness, but could discern naught beyond a wilderness of snow, and I was just concluding my imagination had deceived me, when again the same murmur came floating through the air.

Feeling that with the guide-post so near I could scarce lose my way, I hastened forward in the direction of the sound, and soon distinctly heard a child's voice repeating the Lord's prayer. It had a strange effect in such a storm, at such a place, and my heart beat high when the gentle "Amen" was said.

I called out, "Whose voice is that?" but there was no reply. I called again more loudly than before, and then the timid answer came, "Johnnie's," and a few steps brought me to a boy some eight years old, standing shivering in the snow.

"My poor little man," I said, "are you all alone?"

"No," he replied, "Nolly is here, but she

grew so cold and tired I could not get her on, and now she is fast asleep. I felt sleepy, too, but thought I would say my prayers first; and then as I stooped down to the bundle of snow he had indicated as being "Nelly," he whispered softly, "Has Jesus sent you?"

"Surely he has," I answered; "Had you not said your prayers, Johnny, you might both have perished. But how came you here, my boy?"

"We went into town this morning to see Granny; it was not snowing then when we left home."

"And where is your home?" I asked; "and who is your father?"

"Farmer Rutland," he replied; "we live at the High Farm."

High Farm happened to lie on the road to my own house, so I told Johnnie we would all go home together. He rejoiced when he heard my name, and remarked to himself, "How well it was I said my prayers."

I found Nelly indeed fast asleep, wrapped in a heavy cape which the devoted little fellow had divested himself of in his endeavor to keep her warm. Nor could I induce him to put it on until he saw me raise Nelly tenderly in my arms, and wrapping her in my great plaid, gather her closely to my bosom, prepared to carry her.

"Now, Johnnie," I said, "you keep hold of the skirt of my coat, and we shall soon be at High Farm."

The cold seemed to have become more intense, the falling snow more dense than ever. Manfully the little fellow kept up by my side, though the snow by this time reached above his knees. I tried to cheer him as we trudged along, but I felt the drag upon my coat becoming greater, and it was evident his strength and heart were failing him; then a suppressed sob broke from him, and he clung more closely to me as I bent down, trying to soothe and comfort him.

"You are a brave little man," I said; "we will soon reach the farm now. Think of the bright fire there, the nice warm milk and bread, and mother's loving kiss all waiting for you."

"I cannot walk further," he sobbed. "O, take Nellie home, but let me lie down here. I will say my prayers again, and perhaps Jesus will send some one else to help me."

"No, no," I answered, cheerily, "I cannot leave you behind, Johnnie; you must just make a horse of me and mount my back. There you are now, hold me fast round the neck, and whip hard to make me go better."

And again I started forward, endeavoring to keep him awake with questions and little sallies; but I felt the additional weight in such a storm was becoming beyond my already exhausted strength, when suddenly a wavering speck of light shot out of the darkness, then vanished, then appeared once more,

becoming nearer and brighter. I halloed loudly, and my shout was answered, and Johnnie called out in a faint glad voice, "O, that's Dad!" And happily so it was; the poor father, becoming alarmed at the lengthened absence of his children, had started with his two men and a lantern in search of them, and tears of thankfulness fell from his eyes when he beheld his loved ones. Johnnie was at once taken into his loving arms, and a quarter of an hour's walk brought us to the farm, where the anxious mother received us. Nelly was soon roused by the warmth and light of the great fire, little or none the worse for the night's adventure, but poor Johnnie was sadly frost-bitten, and it was long before he recovered.

Deep was the gratitude of the honest couple, for the aid I had afforded their beloved children, who, doubtless, overpowered with sleep, would have been hidden in the snow ere their father had reached them, and must inevitably have perished but for the prayer which Johnnie's trusting, simple heart had prompted, and which had been the means, with God's blessing, of my saving them.—*Family Treasury.*

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### South Sea Missions.

(Continued.)

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FOTUNA.

THE often-exploded objection to Foreign Missions, that we have heathen at home, is still perpetually met with by the friends of missions. The objection leads a long life not because of its force, but because of the opposition of the heart to the gospel. The irreligious and the indifferent will always be opposed to the benevolent enterprises of the gospel. Paul met such narrow prejudices by the broad principle that the gospel overlooks nationality, and contemplates man as man. The gospel is the grand requirement of human nature. "I am debtor both to the Greeks and to the barbarians." "If any man be in Christ he is a new creature." The proper reply to such short-sighted quibbles is: "Preach the gospel to every creature." Such objections are most likely to spring up in the mind when contemplating an unsuccessful mission, as is the case at present.

If the reader will consult the little map published some months ago in the *Record*, he will find that Fotuna is the most easterly island of the New Hebrides. It affords an illustration of that diversity of shape which characterises the islands of the South Sea. The whole island consists of one high mountain, surmounted by a level flat. This bluff is intersected with ravines, where are situated the fertile spots. In this last respect, it resembles some parts of the Scottish Highlands, where fertility is confined to a few patches at



the foot of the hills, formed by the soil washed down by the mountain torrents. Fotuna is a small island, and inhabited by about 1,000 fierce looking and cruel barbarians. According to Murray, Captain Cook "estimated its circumference at about fifteen miles."

The following account is given by Murray of the inhabitants: "Fotuna is peopled by a race, speaking a dialect of the Eastern Polynesian language. With this exception, they seem to have little in common with the Eastern Polynesians. Their general appearance, as also their habits and customs, would, on the contrary, rather identify them, with the Western tribes. They are, indeed, superior to any race found in the Southern group of the New Hebrides, although essentially one with these. The probability is, that at a remote period, there were two distinct races on the island, the one Melanesian, the other Malayan. In process of time, an amalgamation took place, and the result is the present somewhat mongrel people, with the remarkable peculiarity of their speaking a language totally different from what is found in any of the neighboring islands, except the small island of Niua."

Mr. Williams had touched at Fotuna, held intercourse with the natives, and given presents, a few days before his death. In 1841, two native teachers, Apolo and Samuela, were placed upon the island, by Mr. Murray, who visited it in the brig *Camden*. They had an encouraging reception. In 1842, Samuela's wife and daughter were taken to him, and all seemed hopeful. "The next visit to the island was made by Mr. Turner and the writer (Mr. Murray,) in the *John Williams*, in the month of April, 1845. We were not without anxiety when we approached the island on that occasion." "The whole mission party had been murdered by the misguided people whose salvation they sought. As nearly as we could ascertain, the affair took place about February or March, 1843. An epidemic was raging on the island at the time. The people entertaining the notion, common in Western Polynesia, that disease and death are caused by men, supposed that the disease was in some way connected with the new religion, and determined to put the whole party to death. On the morning of the massacre, the teachers had gone into the bush to visit their plantations. They were accompanied by the daughter of Samuela. His wife remained alone at home. The savages waylaid them and murdered Apoli and the girl, as they were on their way home, after which they proceeded to the place where they had been at work. There they found Samuela, who was immediately killed. They then made their way to the mission premises, and surrounded the house in which was the remaining members of the little party, all unconscious of what had occurred. Alas! what a terrible situation was her's! A wretch,

named Nasaua, the leader of the party, entered the house and asked her to become his wife. From this proposal she recoiled. She offered him property, but instead of receiving it, he raised a shout, the signal of an attack, which sealed her doom."

Missionary operations were not resumed in Fotuna till 1853. Messrs. Geddie and Inglis selected two natives of Aneiteum, Waitat and Josepha, and they were landed on Fotuna. Messrs. Drummond and Harbutt, who visited it in 1857, remark, after stating that the teachers had been in great peril, and that only three or four individuals had renounced heathenism—"the night here is still dark; no ray of light shooting up behind these dark mountains, indicates the approach of the morning star."

Mr. Turner, who visited the island in 1859, writes: "The teacher's house at Ipeke was burned. A few at each of the stations are nominally Christians, but it is still the night of toil on that heathen shore. Not long ago the brother of the chief, Rotiara, died. Some parties were blamed as having caused his death by witchcraft, and six of them were forthwith killed, namely, three men and three women. More would probably have been sacrificed, but they fled to sea and escaped to Aneiteum."

The above extracts from Mr. Murray's work on Missions in Western Polynesia, given here for the benefit of readers of the *Record*, exhibit a gloomy picture of a hitherto unsuccessful mission. That such mission has been wholly unsuccessful, even hitherto, we do not for a moment believe. Such labor, prayer, and self-denial, shall not prove to have been thrown away. This island, dark though it be at present, will yet add to the triumphs of the Redeemer. There is great use in contemplating this dark side of missionary enterprise, to show what the heroes of the Cross have endured and may have yet to endure; and thus qualify a little those very cold views which some delight in, regarding Foreign Missions. The labor of a missionary is no child's play, but such work as any man, however heroic, will be certain to sink under, did not the Lord suit the back to the burden, take charge of the work Himself, and preserve His servants. Let us admire also the grace of God in qualifying men who were lately heathens for displaying such marvellous self-denial, meekness, and love for souls, even to the sacrifice of their own lives. Who, in reading such narratives, can doubt the reality of that grace? We see here the great power that is needed among ourselves to give prosperity to the Church and save souls, that even amid the profusion of ordinances we enjoy, are daily perishing in unbelief. "Not by might, nor by power, but by my spirit, saith the Lord."

## Missionary Labors in Cape Breton.

(Continued.)

BADDECK, C. B., Jan. 11, 1866.

DEAR MR. EDITOR,—

I write in continuance of what has been written already.

After waiting for some time at Mrs. Goodwill's farm, the two ministers started for that rising ground where the Church at Lochaber is built. As the ascent is steep, some strong reason must exist for having a Church in such a place; and that there is, is proved by the fact that the now Union Church is built near the same place, after a long experience of this same locality.

The people were somewhat late in gathering, but a goodly number at length met, and the services were conducted in both languages,—Mr. McDonald himself officiating at Barney's River.

On Friday the attendance was much larger, and, owing to Mr. Goodwill's knowledge of all the people, the *Ceist* day was profitably spent,—several who belong to the Union Body taking part in the duties of the day; and I doubt not that there, as well as in many other places, all must remember the day when, in happier times, the Kirk people unitedly kept this day, and rejoiced in its profit unto all. But human passions made a division, and human feelings prompt the *separatists* to abide thereby.

After the services,—as the rain poured in torrents down, so that the miry roads smoked under the shower,—both the ministers went to the South River, taking shelter in the hospitable home of young Mr. McPhee, on their way to his father's kind home. This beautiful Glen looked splendid, as its heavy hay crop waved with the gentle summer's breeze; and all seemed such a testimony to the promise of Israel's Covenant God, "While the earth remaineth, seed-time and harvest shall not cease."

On Saturday, Mr. McDonald got to Lochaber, and the services of that day were conducted by Mr. Goodwill and himself. On Sabbath, a large congregation assembled there, and as the Union Church Trustees had always kindly conceded the use of their Church, both congregations were in separate Churches upon that day. Mr. Goodwill took the Gaelic action sermon, and Mr. McDonald the English. The communicants were many, and the whole services were attended to with the utmost propriety on the part of all, young people as well as old. After Monday's services, a congregational meeting was held, and a short account was given of the proceedings of the Synod, and also of the Schemes appointed by that Court of our Church, which all should honor and respect, however much their minds may lead them to differ from its decisions, seeing that, in such a colony as this, if our own friends do not obey and re-

spect our Church Courts, how much less will others do so. When Ministers and Elders make great journeys, at considerable expense, to attend such Courts, it ill becomes the part of such as do not, to carp and fault its honest action in the face of another tribunal, viz.: public opinion.

The Lay Association was organized at Lochaber, and two lady Collectors appointed; but we do not name them here, as we hope the last column of the *Record* will do so soon, when the Treasurer, Mr. McPhee, junr., reports the fruit of their exertions, however small. We hope that the energy of the Treasurer will accomplish something by the end of the year. Mr. Thomas Goodwill was appointed Treasurer for the Dalhousie Fund, and, although but little can be expected, yet every little helps; and a friend in whose house the ministers remained on Monday night, promised to help a little.

The three ministers were to meet on the way to Cape Breton,—Mr. McPhee, senr., driving Mr. McDonald for a long way, and did not return until he reached Tracadie, when the three ministers went onwards until they reached the house of old Mr. McMillan, who has continued in the faith of his Fathers amid the many changes that have taken place. A visit was made to Mr. McKay's, also; and, on the forenoon of the following day, all three, accompanied by Mr. McMillan's son, reached the Strait, got safe across, and thus arrived at the Island of Cape Breton. The ministers were there met by Mr. A. Cameron, one of a family whose zeal for the National Church of their native land is very great, and whose efforts have been very beneficial unto us and to the cause there. Mr. McDonald was to remain at the Strait of Canso, and preach there on a week-day; at River Inhabitants on the forenoon of Sabbath; and at West Bay in the evening.

The other two ministers had a long journey before them; and though it was late—being then 8 P. M.—they set off on their journey inland.

As the bridge was down on River Inhabitants, they had no small difficulty in finding the ford, or any ford, on that river, and would not have succeeded at such a late hour but for the kindness of one of the friends at whose house they stopped, who at once sent and got his own horse, which was in the pasture, and guided the ministers safely until they got on the level road that passes the kind home of old Rory Cameron, who so well remembers the injunction, "Given to hospitality," and where the ministers found the kindness of a home.

In this district around River Inhabitants, there are many, very many, friends who have continuously adhered to the old standards of truth; and now many of these sincere friends are getting frail and old, yet their children are not one whit behind the fathers in their attachment to the Kirk.

But we will refer again to this place, in our Report of the Deputation, as this was the last place at which the Lord's Supper was dispensed in this Island,—and many eventful years have come and gone between this last communion and its predecessor, in connection with the "Kirk." E.

(From the Home and Foreign Missionary Record of the Church of Scotland.)

### One Month's Tidings from the Mission Field.

#### I. THE CHURCH'S MISSIONS.

We understand that the Assembly's Committee have agreed to recognize the Chumba Mission, which Mr. Ferguson has so zealously founded and conducted, and to adopt it as part of our India mission.

We also learn that there has been an interesting baptism at Calcutta in our Institution there. One of the heathen teachers engaged there has professed his faith in Jesus Christ, and has been received into the Church. It is also very cheering to know that many of the other assistants are meeting daily, during the interval of teaching, to read and converse about the Holy Scriptures. May the Lord bless all inquirers and keep all converts!

The annual prayer meeting, which has for years been held in a lady's house in North Street, Edinburgh, took place on Wednesday, the 6th December, presided over by the Rev. Dr. Glover of Greenside. Dr. Herdman, late of Calcutta, now presentee to Melrose, gave a most interesting and hopeful account of the condition of India with regard to missions generally. A sum of more than £25 was collected in the lobby. Might not such an example as this meeting affords be followed—say in Glasgow, Aberdeen, Dundee?

#### II. NEWS OF OTHER CHURCHES.

LONDON.—With a population not far from three millions of people, the church accommodation of the Great Metropolis is a question of deepest importance. It appears, then, that there are in London 1315 places of worship, holding on an average about 700 each, and in all 917,895. Supposing every sitting in every existing church to be occupied, there would still be 831,387 of an age to go to church that could not obtain admission. In other words, the church accommodation in London is not much more than what is required for one-half of its population. The Church of England has upwards of 500,000 sittings; all Dissenters together upwards of 400,000. Since the year 1851, about 220 churches have been built, with sittings for about 220,000 people. But the growth of the population has increased still more; and so far from reducing the spiritual wants of London, 160 more churches, with 160,000 sittings, would

have been required *even to keep things as they were* in 1851. If the same comparative progress is made in the next thirty years, what is to become of the Metropolis?

NEW SOUTH WALES.—On Friday the 8th September, the Union of Presbyterian Churches in New South Wales took place. The Masonic Hall in Sydney was crowded to the door. The Moderators of the two Synods took their places, the Clerk of Conference sitting between. Dr. Fullerton, the Moderator of the late Church of Scotland Synod, then began by giving out the 100th Psalm. The Moderator of the other Synod engaged in prayer. The "Last Act and Declaration" of the two Synods were then read, declaring that union should no longer be delayed. The basis of union was then agreed upon, all the members standing; and as each article was read, they held up their right hands in token of assent. They then declared severally that the connection between the Synods and the Parent Churches in this country was dissolved; whereupon the Moderators gave each other the right hand of fellowship, and the members of each Synod crossing the floor, did the same. The rolls of the Synods were then read over; that of the Synod of Australia (late in connection with Church of Scotland), having the names of 20 ministers and 10 elders; that of the United Synod (Free Church and others), 23 ministers and 10 elders. On the Sunday thereafter, the Holy Communion was celebrated in all the Presbyterian Churches of Sydney (of which there are ten in connection with the General Assembly), the ministers being assisted by various brethren, now for the first time met in fellowship. "Behold how good and how pleasant it is for brethren to dwell together in unity."

JAMAICA.—An article in the Baptist *Missionary Herald* states, in reference to the charges made by Governor Eyre and others against the Baptist missionaries, of stirring up the late bloody insurrection, that the Baptist Society has no mission whatever in the district where it broke out, and have never had a station nearer than 20 miles; and that Mr. Gordon, who was executed, never was a member of any of their churches, but declared himself, in court, shortly before his death, a member of the Church of England. It is also added that there is a class of "native Baptists," quite unconnected with any missionary society, who derived their origin from the American Continent, for whom and whose proceedings the Society in England declines to be in any way responsible.

GERMANY.—In Prussia there were last year 1005 Protestant students of divinity, the largest attendance being at Halle, where there were more than a third of the whole. In the same kingdom there were (also last year) 629 Roman Catholic students, whose largest attendance was at Munster.

AMERICA.—The American churches are

likely to take up the work of missions with more energy than ever. At the annual meeting of the American Board in October last, resolutions were passed pledging the Board to throw all its influence into the work of increasing their missionary funds and staff, "solemnly recognizing the duty, so far as in us lies, of again consecrating our newly-recovered country to our Saviour's cause," "reading, in the exacted but freely offered toils and expenditures of the past five years, God's great lesson of self-sacrifice, enforced upon His people," and "testifying that, should our churches fail of rising to a far higher standard of beneficence than ever before, then will one of the most impressive utterances which God ever spoke in His providence have been lost upon His people." We shall be much mistaken if, during the next year, American Christians do not set us an example in missionary liberality.

### Melrose, Scotland.

"THE Duke of Buccleugh, patron, has presented the Rev. Dr. Herdman, late of Calcutta, to the Church and parish of Melrose, vacant by the death of the Rev. W. Murray." We have reason to believe that the above appointment has been made quite unsolicitedly, in consequence of the favorable address that appeared from St. Andrew's Church and congregation, Calcutta, and to the gratification of the numerous body of parishioners of Melrose, who will thereby enjoy the services of one who has long devoted himself to the service of Christ, and is perfectly "sound in the faith." *Quod bonum fortunatumquesit omnibus in futurum.* Amen.

### Prince Edward Island.

#### Meeting of Presbytery.

AT Charlottetown, on the 3rd of January, the Presbytery of P. E. Island met, and was constituted. Sederunt—Rev. Messrs. Duncan, McLean, McWilliam, and Stewart, ministers; and Messrs. Moore and Thompson, Elders.

The minutes of the former meeting having been read and sustained, the Clerk reported that he had written, as directed, to the Colonial Committee, in the matter of Mr. Stewart's supplement, but has not as yet received any reply.

Regarding the selection of Elders, the Moderator, who was appointed to assist Mr. Stewart in that duty, reported that he received no intimation of a meeting being called for that purpose. Mr. Stewart having explained, the Presbytery expressed its satisfaction with the reasons for delay.

The Rev. Mr. McWilliam stated, that, as directed, he preached at Little Sands, and held a meeting on the Thursday following,

which resulted in producing a subscription list amounting to £19 10s.

The Presbytery, in the peculiar circumstances of that station, agreed,—although the amount subscribed was far short of what should be,—to direct Mr. McWilliam to preach there on every fifth Sabbath until the next meeting, and on each occasion to spend a day or two in visiting the families; and the Presbytery enjoined the Clerk to write the managers of the congregation to make every exertion to increase the amount already subscribed.

After some remarks on the necessity of making some arrangement for meeting the necessary expenses attending the meetings and business of the Presbytery, it was moved by Mr. Thompson, and seconded by Mr. Moore, and agreed to, that an effort be made to institute a Presbytery Fund, and that a collection for this purpose be made in all the congregations before the next meeting.

The Presbytery granted leave to Mr. McWilliam to draw on the Committee for his supplement for the past half year, being the amount of £33 7s. sterling.

The Moderator was enjoined to make enquiry regarding the steps required to be taken to form an Auxiliary Bible Society, if ascertained practicable to form such a society; and to communicate with the other members of Court to secure their co-operation, if required.

The Presbytery then adjourned, to meet again at Charlottetown on the second Wednesday of May. Closed with prayer.

A. McLEAN, Pres. Clerk.

### St. James' Church, Charlottetown.

It must be a source of sincere satisfaction, to every real member of the Church of Scotland, to view the progress made, and the increase of zeal and liberality disclosed, in the history of the last few years. Twelve years ago, the largest number of our congregations were vacant—our places of worship, with few exceptions, were little superior to respectable barns—and the bulk of our people labored under the idea, that to raise the stereotyped £150 was the utmost the very largest congregation could safely undertake. This was then the state of things. The contrast with the present is very encouraging; and it shews what can be done when we have a mind to work. New Churches,—many of them elegant and costly edifices,—have been erected in every congregation and in almost every preaching station within our bounds: the salary of ministers, in many cases, considerably enlarged; valuable manses and glebes provided; a large amount contributed for maintaining the Young Men's Scheme, and other schemes of a kindred nature; and, in addition to all this, the sum of between £6000 and £7000 collected for the Dalhousie Fund. The individual who would, ten years

ago, speak of such exertions as possible, would be regarded, to say the least, as slightly insane. We hope this generous zeal, the effects of which are already so visible, will continue to increase in strength and to expand, until old and young, and every man and every woman, too, will be imbued with the conviction that they have work assigned to them, individually, in promoting the cause of Christ, and feel it their highest honor to be engaged in that work. The old idea of leaving the whole burden of supporting the minister, building and repairing the Church, and contributing to every other good purpose, with the head of the family,—allowing the other members to grow up and live under the feeling that they had no interest nor responsibility in the matter,—was an entire mistake. The different sections of the Church will prosper only to the degree in which the sympathies of all, especially the young, are enlisted. We must bring into the service of the Church the common sense which directs men in worldly things. There, no progress nor any prosperity need be looked for, unless the family, as well as the head, are imbued with the spirit of industry. Let our farmers leave their children under the impression that they need not feel interested, nor diligently put their hands to the work—let the burden lie on the solitary back of the old man, and the result certainly will be poverty. It is by every child, as he grows in strength, doing little or much as he can, that the prosperity of the family is secured. This holds just as true in reference to the Church: and in every case, when acted upon, it will secure the same result. That Church will prosper, and difficulties, however formidable, will disappear.

A very striking instance of this we had lately great pleasure in witnessing, in connection with the congregation of St. James', Charlottetown. For some years back, that congregation, it seems, was burdened with a certain amount of debt, which was felt as a serious grievance. The heads of families, while extremely anxious to remove this burden, could not see their way to get it accomplished. This was not much to be wondered at, from the fact that that congregation was lately weakened considerably by the formation of a Church at St. Peter's Road. This station, together with the Brackley Point district, formerly constituted a part of Charlottetown congregation; and the fact that St. Peter's Road is now nearly self-sustaining, shows that its being withdrawn must have caused a large gap in St. James'. In these circumstances, the happy thought occurred to some of the ladies, that perhaps they might do something to extricate the fathers out of their difficulty. The idea was at once acted upon, and with a degree of energy that merits the highest praise. During the last few months, every fair finger was busy, and every spare hour, late and early, was devoted to

the labors which zeal for their Church prompted them to undertake. And the result was most gratifying. The magnificent sum of nearly £500 was realized from the sale of the articles prepared. Probably the amount would have been considerably larger, were it not that the day of sale happened to be the most disagreeable and the stormiest of this winter. But notwithstanding this unfavorable circumstance, the promoters of this good work had reason to be gratified. The debt on the Church is swept away, and the comfortable sum of £300 or upwards left in funds, to be handled and talked over, and then devoted to whatever good purpose the ladies may prefer. The value of this exertion does not consist in the amount in funds, and that certainly has its value.—The great importance of such a labor lies in the fact that every hand employed in the work secures an interest and a devotion to the Church, in as many hearts, that may continue during life. Without exception, every lady, old or young, that labored, day after day, in preparing for that Bazaar, and encountered the storm to take her place in the sales-room, will feel, to her dying hour, an interest in the Church and congregation, which will lead to further exertions when these are called for. The respected minister of St. James' has much reason to be gratified with the successful effort thus made. It furnishes the proof that his labors are valued, and that he is surrounded by those who feel an interest in, and are willing to share in his burdens. And still more gratifying is the result, from the fact that every Protestant denomination seemed desirous to help in securing its success,—thus shewing, in the most satisfactory way, their goodwill and esteem for pastor and people.

AN ISLANDER.

## THE CHURCH IN NOVA SCOTIA.

### Testimonial and Address

FROM THE LADIES OF ST. JOHN'S CHURCH, ALBION MINES, TO THE REV. W. M. PHILIP, THE PASTOR.

*Rev. and dear Sir,*—This being considered the most propitious season of the year for the interchange of friendly feelings, we embrace the opportunity of presenting to you a small token of the high esteem entertained for you by every individual of your congregation.

The ladies of your charge, considering that a Pulpit Gown and Cassock would probably be as suitable a token as they could offer in the commencement of your ministerial career among us, we are now prepared to place both in your hands. In the course of our visitation as Collectors, we had the most tangible evidence of the sincerity of the regard which your congregation so highly profess for you, so that our office proved to be not a task, but a delight. The result is, that, besides having accomplished the object of our mission, we have now the pleasure of being in a position to complete the furnishing of the Vestry and the Pulpit, and to cushion your Pew, and with a surplus still remaining to tender to Mrs. Philip a China Tea-set which we have purchased for her.

Permit us, in conclusion, to express the hope, fondly cherished, that such a manifestation of attachment to you is a token for good. Our earnest desire is that you may be long spared to use those habiliments of your sacred office as minister of St. John's Church, and that the fruit may be mutual everlasting joy and happiness.

Through you we would offer to Mrs. Philip and your little daughter our best wishes for their prosperity and happiness.

In name and behalf of the ladies of your congregation, we are, Rev. and dear sir,

Yours very truly,

CATHERINE GRANT,  
CATHERINE MARTHA KEITH.

#### REPLY.

To the Ladies of St. John's Congregation, Albion Mines, N. S.:

MY DEAR CHRISTIAN FRIENDS.—In compliance with a cordial and unanimous call, I became your pastor; and after having ministered among you for only a few weeks, you have given me a substantial proof of your confidence and esteem. Permit me to express my sincere gratitude for the elegant and appropriate gift you have bestowed upon me, and for the other advantages which I am to enjoy from your overflowing kindness.

In entering on my labors as your minister, no circumstance is wanting to render the present agreeable, and the future hopeful; and I would be insensible indeed if I did not feel the position which Providence has assigned me to be peculiarly happy. The pastoral tie is a singularly close and tender one, and the zeal and unanimity which you have shown make me feel that tie in all its force. The testimony I have already received of your esteem and love fills me with strength and hope, and I pray God that He may so bless the happy relation that has been established between us, as to promote effectually your eternal weal, and extend His own glorious kingdom on earth.

Mrs. Philip desires me to express her gratitude for the valuable gift you have so kindly presented to her; and for your good wishes to us and our little one, we return you our united thanks.

I am, your affectionate pastor,  
W. M. PHILIP.

#### Sabbath School Soiree.

A Soiree in connection with the Sabbath School of St. Andrew's Church, New Glasgow, was held in the Mechanic's Hall, on the evening of Wednesday last. The parents of the children and the adherents of the congregation living in New Glasgow, being present, the Hall was quite filled. Four tables running along the hall were crowded with various delicacies for the gratification of hungry palates, all provided by the liberality of members of the Church. There was also a large table on the platform for the benefit of the speakers, which exhibited many niceties. The upper part of the hall had been ornamented by the ladies with ever green festoons, in which a variety of artificial flowers, beautifully made, had been fastened with much taste. The tea was filled out at the tables, and was the best we ever recollect of getting at a place of the kind. After tea, speeches were made by the Minister of the congregation, who presided, by James Fraser, (Downe,) M. P. P., James Fraser, Esq., and by the Rev. Messrs. Herdman, Stewart and McGregor. The children and audience generally, sang in good time, and with excellent effect, some hymns. The choir of the congregation lent its assistance to the entertainments of the audience. There was a service of fruit in the course of the evening, and after a sacred anthem, followed by the Queen's anthem, the assembly dismissed,

highly delighted with the whole proceedings. The behaviour of the children was admirable, there being on their part no boisterousness and no disorder. The Sabbath School would seem to be in a flourishing condition. We understand that a considerable sum has been realised, and that large quantities of the payment have been distributed to the necessitous. It would seem that such meetings must serve a useful purpose, in bringing young and old, and indeed all the members of a Christian congregation, into more familiar intercourse than can be enjoyed at the religious assemblies of a Church.—*Colonial Standard, Jan'y 2nd.*

#### Halifax Sabbath Schools.

The annual gathering of the scholars connected with the Halifax Sabbath School Association—consisting of St. Matthew's, St. Andrew's, Richmond Depot and North West Arm schools—took place on New Year's morning, in the basement of St. Matthew's Church. The number present was about 500. Short addresses, the singing of some beautiful hymns, and the distribution of sweetmeats, comprised the programme of this popular annual entertainment for the young folks. It is pleasing to hear of the steady increase of membership in these schools.

#### The Dalhousie College Fund.

The friends of the Church, though well aware of the terms on which subscriptions were obtained for the above fund, may perhaps excuse me for reminding them that the time for paying up the third and last instalment has already transpired. The necessity for punctuality in the payment of the sums due has not diminished, but rather increased. The sums subscribed, especially in the congregations of the Presbytery in Pictou, were considerably short of the gross amount required. Any deficiency of this kind will have, in all reason, to be made up in these congregations who have subscribed little or nothing. There are seven congregations within the bounds of the Presbytery of Pictou, who have subscribed nothing, or next to nothing. Any deficiency in the original subscription, ought then, in all justice, to be made up by them.

As to those who have subscribed, it is to be hoped that all that are alive and able will implement their obligations. In a society liable to change, there must be some little loss in the case of a subscription running over three years—a loss arising from death, removal, and we fear that we must add, indifference to honesty in the payment of just debts. Let our friends, then, see that there is a special call upon the honest, faithful men in the land, to stand forth, and like men, finish the good work to which they have put their hand. Let them bear in mind, that Dalhousie College is a great success—a grand fact in the history of education in this Province. Episcopalians, Presbyterians, Baptists, are now represented in the professional staff. And if our present policy is persevered in, a new era will open in university education in

this Province. When all is thus doing well, let us not mar the whole by remissness.

ALLAN POLLOK, *Convener.*

### Notes of the Month.

A ROYAL COMMISSION having been some time ago appointed to inquire into the existing laws for capital punishment, and having corresponded largely with foreign powers on the subject, has recommended a mitigation of the present law. They recommend that murder should be divided into two classes, and the death penalty reserved for the extreme class, and that crimes of the second class be punished with imprisonment for life. They also recommend the abolition of public executions.

THE CATTLE PLAGUE in Britain is increasing at a fearful ratio. In the month of December, the number of attacks is said to have reached eight or nine thousand. In such circumstances, the poor must suffer for want of food, as other articles must rise in price.

THE commission to enquire into the Jamaica rebellion is now complete, and consists of Sir H. Storks, Mr. Russell Gurney and Mr. Maule. The suspension of the Governor has been officially declared to imply no disapprobation of his conduct, but was a necessity under the circumstances. The truth is, that the proceedings of the military authorities in Jamaica may have been designated judicial, but in reality it was a struggle for life.

THE relations of Great Britain with Foreign Powers appear to be of a most amicable nature. A free trade treaty has been entered into with Austria. Notwithstanding that an influential deputation has gone to Washington to treat for a renewal of the Reciprocity Treaty, its continuance is not anticipated. The governments of America and Europe are not more different in their political institutions than in the policy pursued by them in commercial matters. The more republican is the government, it seems to be the more selfish and narrow in its trading principles.

THE FENIAN TRIALS have been resumed after the holidays. The existence of such a secret organization naturally keeps up a degree of alarm in the public mind. Much injury may not be done in Ireland, but the society is countenanced by the United States Government, and it would not be very surprising if some disturbance were created in Canada.

THE SABBATH QUESTION continues to alarm the religious public of Scotland. The Rev. Geo. Gilfillan of Dundee, one of the lights of the U. P. Church, thus characterizes the speech of the Rev. Dr. McLeod:—

"The eloquence, boldness of tone and uncompromising spirit of the speech, produced an effect which was rather enhanced than diminished by its imprudence, levity, and the manifest marks of hurry which its composition bore. Then it was delivered in the very focus of Sabbatarian fanaticism, and by one who dwelt habitually in its midst, and was not afraid to awaken against himself the fury of one-half, at least, of his multitudinous fellow citizens. The buzz, pother, and tumult produced by it will form interesting material for the future ecclesiastical historian, who unfortunately shall be compelled to record how, in the year of grace 1855, an eminent divine was treated as an infidel, assailed simultaneously from a thousand presses and pulpits, for uttering sentiments which had been those of some of the earliest fathers of the Church, of some of

the great religious reformers, and the most learned Christian divines. That this was known to be the case by many of Dr. McLeod's assailants is certain; but it was not convenient for them to allow it. On the contrary, they treated his view as if it were a new and most pernicious heresy—as if Dr. McLeod were suddenly become an enemy of the Lord's day and of the Lord himself, and were aspiring after the equivocal success of a Scottish Strauss or Renan. The tide, we think, has now rather turned, and we hail as one decided evidence of this the manly attitude taken up by Dr. Alexander of Edinburgh, who does not permit some slight difference of opinion from the Glasgow divine to prevent him severely characterizing the foolish and wicked clamor which has been raised against his speech upon what, as he truly observes, is a mere historical question."

The views of Dr. W. I. Alexander, the most accomplished and learned of the Congregationalist clergymen of Scotland, were given in his own pulpit on two successive Sundays. His views are briefly (1), that servile work only was forbidden on the Jewish Sabbath; (2), that the Jewish Sabbath was not a day of public worship, but a day of festivity; (3), that travelling was not forbidden on the Sabbath day; (4), that the Sabbath, as a mere Jewish institute, has passed away; (5), that the Decalogue has still force as a law. With reference to the last particular, he adds—"I do not find much harm in that opinion, and I have been somewhat astounded at the burst of indignation which the utterance of it has recently excited—more astounded, I confess, than filled with respect for the parties from whom that burst of indignation has come: for the question is simply a historical one, and may be answered either way without any harm to the cause of morals and religion."

We think that the above views are more novel than those of Dr. McLeod. It is inconceivable how any man could pervert the Jewish law, and the exhortations of the prophets Isaiah and Jeremiah addressed to the Jews on the subject of the Sabbath, and arrive at the conclusion that the Jewish Sabbath was not a religious day but a day of festivity, and especially that travelling was practised on that day. That there have been and are inconsistencies in our views and observance of the Sabbath day is most probable, and we ought to feel it to be our duty to inquire into this subject, and arrive at clearer views thereon; but nevertheless we hold it to be the doctrine of God's own Word that one whole day in seven is to be excluded from secular labor by all classes, and devoted to sacred rest. This is the inference which any man, whose mind is not biased by system, would draw from the whole teachings of Scripture on this important subject. Inconsistencies in the views of many, and Sabbatarian extremists, have driven some, like Dr. McLeod, to an opposite extreme of liberality. We trust, however, that a Sabbath of fasting, of slavery to domestic servants, cab-drivers, railway employees, steamboat crews, firemen in iron works, fishermen and journeymen printers—of visiting public gardens and beer-houses—in short, an English Sabbath—shall never be introduced into a country like Scotland, where happiness—public and private, temporal and spiritual—has long crowned the labors of a Sabbath-loving people.

THE FREE CHURCH PRESBYTERY OF GLASGOW had placed on their table, by Dr. Gibson, a motion to overture their General Assembly on the subject of innovations and heresy in other churches. Dr. Buchanan opposed it, on the ground of the inexpediency of interference, and the propriety of waiting to see how other churches might take action in the matter. Dr. Gibson's motion was negatived by a majority of one.

In the Established Presbytery of Edinburgh, Mr. Stewart of Liberton moved that a Committee be appointed to enquire how far Dr. Lee had disobeyed the General Assembly, in continuing the use of his prayer book in Old Greyfriars. He said that it was notorious that Dr. Lee had violated the laws and usage of the Church. Dr. Lee's arguments in defence were, (1.) that no one had ever been able to point out the laws referred to; (2.) that a prayer book had been used after the reformation for 60 years; (3.) that his practice was in accordance with the ancient usage; (4.) that the practice of reading sermons was as contrary to the practices of the Revolution Church as reading prayers; (5.) that any attempt to enforce measures upon him for which there was no justification in law, would produce a collision with the civil power. The motion was negatived, but the minority have appealed to the Synod. These discussions bring prominently into view a rather remarkable historical coincidence. Our Scottish fathers of the 17th century, surrendered, to please England, the old Scottish Confession of Faith, (a beautiful confession and the work of Knox.) Knox's prayer book and the old Scottish version of the psalms; adopting instead the Westminster Confession, the Directory, and Rouse's version of the Psalms. And now, under the influence of a desire to conform to English notions, a certain party wishes to restore the service book, introduce changes into public worship, and even modify the Confession of Faith.

The long talked of union of all Presbyterians in New South Wales, has been consummated. Thus all the branches of the Presbyterian body in Australia have effected unions.

Our Church in Canada, after a litigation of 20 years, has acquired St. Gabriel Street Church, Montreal,—a Church capable of holding 600 people, with a manse worth £100 per annum.

In our own Province, the most exciting topic has been the execution of Dowcey for the murder of Capt. Benson, and the commutation of the mate's sentence to imprisonment for life. We are glad that our Executive has maintained so firm an attitude, notwithstanding the attempt, on the part of the Roman Catholic Archbishop, to awaken the sympathy of his own people in behalf of the cook. The Judges may have been mistaken in their opinions, but while they all, so many as gave an opinion, concurred in saying that there was no legal evidence against the mate, it would have been unreasonable to expect the Executive to persist in the execution of the first sentence.

A. P.

NOTICE.

The Secretary complains of delay in sending in new lists for the Record. We hope that our friends in the country will bestir themselves, and get as many subscribers as may, at least, ensure the Church from loss in the publication of this magazine.

SCHEMES OF THE CHURCH.

1866	HOME MISSION.	
Jan.—	Collected by Miss E. J. Campbell, Baddeck, C. B., for expenses of Deputation	£4 0 0
	Collected for Home Mission	1 0 0
Jan. 30, 1866.	W. GORDON, Treas.	

FOREIGN MISSION.

Jan.—	Cash from Rev. Mr. Brodie, C.B.	£1 0 0
	W. GORDON.	

Subscriptions to Dalhousie College Endowment Fund.

In addition to the sum of Sixty Pounds contributed by the Belfast (P. E. I.) congregation, two years ago, to the Dalhousie Fund, the following subscription list is now forwarded, amounting to upwards of £70:—

A. McLean	£20 0 0	Ronald Beaton	£0 6 3
Hector Merison	1 0 0	Donald Merison	1 0 0
Malc'm Stewart	1 0 0	C. McW., J.'s son	5 0 0
Sim. McKinnon	1 0 0	Robert Shaw	10 0 0
Hect McKenzie	1 0 0	Rod. McKenzie,	
Al. Dixon, J. P.	1 10 0	jr.	1 0 0
Rod. Campbell	1 0 0	Fin. McKenzie	5 0 0
Angus McLeod	1 0 0	Alex. McLeod	10 0 0
Wm. Ross, J. P.	10 0 0	John Nicolson	10 0 0
Finlay McDonald	10 0 0	John McKay	6 3 0
Peter Nicolson	1 0 0	John McLeod	5 0 0
Francis Panting	10 0 0	John McDonald	5 0 0
Ron. McDonald	1 0 0	Angus McSwain	10 0 0
A. McLean, J. P.	1 10 0	Don. McLeod J. P.	15 0 0
A. Williams, J. P.	10 0 0	Angus Murchison	5 0 0
A. Stewart	6 0 0	Alex. McKenzie	10 0 0
John McLellan	10 0 0	Wm. McLeod	15 0 0
John McLeod	10 0 0	Hugh Finlay	2 0 0
Angus Docherty	10 0 0	R.S. Finlay, J. P.	3 0 0
John Morison	10 0 0	W. Finlay	1 0 0
Archy McRae	1 0 0	Wm. McQueen	10 0 0
Evander McRae	12 6 0	P. McQueen	15 0 0
John McRae	10 0 0	John McDonald	10 0 0
J'n McWilliams	1 0 0	Wm. McLeod	5 0 0
Capt. R. McRae	11 0 0	A. McQueen	10 0 0
James Nicolson	1 0 0	Murd. McLeod	3 9 9
Fin. McDonald	10 0 0	Norman Gillies	3 0 0
John Stewart	10 0 0	Ewen Cameron	1 0 0
Samuel Nicolson	5 0 0	Alex. McRae	6 6 0
Angus McLeod	5 0 0	Capt. McLeod	1 0 0
Neil Campbell	10 0 0	Angus McDougal	3 0 0
David McLeod	5 0 0	Neil Nicolson	10 6 0
Angus Gillies	5 0 0	Capt. Young	12 6 0
George Young	2 0 0	Hec. McKenzie, jr.	7 6 0
J'n Morison, jr.	6 0 0	Miss McMillan	6 3 0
Angus McLeod	5 0 0	Ebenezer Beaton	5 0 0
John Murchison	10 0 0	Capt. Jas. Murchison	12 6 0
Don. Murchison	10 0 0	chison	10 0 0
D. Murchison, jr.	10 0 0	John McRae	10 0 0
W. McLeod	5 0 0	Duncan McRae	5 0 0
Fin. McDonald	12 6 0		

Monies received for the Foreign Mission.

1865		
Dec. 22—	St. Andrew's Church, Halifax	\$40 00
26—	St. James' Church, Charlottetown	£20 0 0
	St John's Church, Belfast	20 0 0
	Legacy of the late Mrs. McLean (first instalmt)	30 0 0
	P. E. Island currency	£70 0 0
18—	(Per W. Gordon, Esq.) from Wallace	\$2 00
	Pugwash	3 52 1/2
	Lochaber	9 00
	Barney's River	6 42 1/2
		20 95

1866		
Jan. 3—	Musquodoboit (per Rev. Mr. McMillan)	10 50
18—	Coll. in St. Matthew's, Halifax	150 70
	Gairloch and Salt Springs (per Rev. Mr. McKay)	82 00
19—	McLellan's Mount'n (per Rev. W. Stewart)	23 50
		\$560 97

JAS. J. BREMNER, Treasurer.  
Halifax, N. S., 19th January, 1866.