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THE
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN

Nova Scotia and the adjoining Provinces.

FOR 1863.

PICTOU, N. S.
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1863.

THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. IX.

JANUARY, 1863.

No. 1.

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

The Benefits of the Protestant Reformation.

A DISCOURSE

PREACHED BY THE REV. A. W. HERDMAN,

In St. Andrew's Church, Pictou, on the 20th December, 1860, being the day of Tricentenary, and now published by desire.

"The time of reformation."—HEB. IX. 10.

(Concluded.)

THE first blessing which I shall mention, is that of a *preached gospel*.

Before that period, there was disputation but not much preaching; the Reformation, however, restored that ordinance, and what a blessing has it proved! For one thing, it has been found to be the most effectual antidote against error. With Knox in the pulpit, Popery was refuted and the true doctrine established. Protestants for the last three hundred years have employed the pulpit as the engine for exposing and demolishing the strongholds of superstition and error, and under the blast of the trumpet have the walls of antichrist been shaken. And for another thing, the preaching of God's word has enlightened and converted more souls than has its perusal or its teaching. The very instruction communicated by means of the pulpit, is itself no small boon; and when to this is added a vigorous application of the truth to the conscience, then does preaching become effectual for good. How many dark souls has it lighted up for eternity, and careless hearts admonished! Its power is in no wise diminished by the lapse of years: just now it is

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heard in the streets of Naples, and becomes a weapon for liberty under the walls of China, and operates as an instrument of civilization in Japan. What had the South Sea Islands become without preaching, and in what condition had our own land been at this moment, had reformers been silent? Nor may preaching ever be despised, for it is heaven's appointed method for salvation. Still, as in the days of the apostles, by the foolishness of preaching, as the world accounts it, does God save them that believe. Hence must preaching, as restored by the Reformation, be ranked as a prime and important benefit derived from that event.

A second one was *the revival of literature*. Before the Reformation, the "dead languages" alone were attended to, and even these were entombed, but immediately afterwards a thirst for general knowledge revived. The original language of the New Testament was studied, and professors of Greek were appointed; while English literature began to occupy a name and place unknown. Milton and Shakespeare, Dryden and Cowley, are all the offspring of the Reformation,—not that these were all Protestants, or that there were no historians, poets, or philosophers before, but that event whetted, as it emancipated the human faculties, strengthened as it guided the intellect. Our literature had neither name nor memorial previously. The dark ages were as devoid of the gifts of learning as of virtue, and it is not too much to say that we had never seen telegraphs or railways, canals or steamboats, any more than historians, poets, or divines, had we been still in the obscurity of the middle ages, when they who

possessor the key of knowledge would neither enter themselves nor suffer others to enter. Even yet, in Catholic countries, it is only certain books that are allowed to be read, and civil history, should it chance to speak favorably of the Reformation, is forthwith proscribed or put on the shelf. Under such a system, how ever could literature flourish? No wonder that where Popery reigns, there is a blight upon the tree of knowledge. Then if learning of all kinds be desirable, you owe this to the Reformation.

Thirdly. *An open Bible, and that in our own tongue*, is a memorable benefit flowing from the same source. It was the Latin Vulgate with its errors, sealed from the people and unknown to the clergy themselves, that obtained previously; in Latin were the prayers (and yet, I believe) uttered, but Tindal, though at the risk of his life, printed the Scriptures in English, and this event paved the way for the Reformation. Then shortly after, the people heard read, from a chained Bible, all the words of this life. Great was their surprise and joy when they first listened to the grace of God exhibited in the Gospels, so misled had they been by their priests, and when they heard the free invitation—"Ho! every one that thirsteth, come to the waters; and he that hath no money, come," with what gladness were their souls seized! Then did many strive to procure a copy, and many more meet to hear again read the glad tidings of salvation! Owe to whom the Bible is a common book little know how grateful to our forefathers, just emerging from ignorance and from bondage, was this same volume! But "Popery," it is said, "allows the Scriptures." Where? in her own country? I care not what she may find it expedient to do in Protestant lands for the sake of appearances; but did she allow it in Tuscany or in Naples? Were not the Madiai and Guiseppi imprisoned and banished for the crime of perusing the Scriptures? and in Rome a Bible cannot be purchased under pounds; how can she be said to give the book when she sells it at so expensive a rate, and allows none of her people to read it without a permit from the priest,—thus practically putting it beyond the reach of the common people, who, accordingly, are lamentably ignorant of its contents, and indeed take all things on trust; wherefore you may see what would be the results were you under her dominion, a shut Bible and no liberty to acquaint one's self with its contents. You owe your open and cheap Bible, translated into your own language, to the Reformation, and is that a blessing to be passed by without gratitude?

A fourth blessing is *Liberty, civil and sacred*. A free country and free press, freedom to worship God, freedom to read his word, and freedom to act according to conscience, yes, that most invaluable right of private judgment, is undoubtedly a fruit of the Reformation. Your mind would be at this moment

in shackles, your conscience enslaved, but for that glorious charter. Say, does not the Catholic believe only what mother Church affirms? but you are to be bound by no man or body of men. Your right of examining for yourselves you are in duty bound to exercise, "searching for yourselves to know whether these things be so." And as to civil liberty, are not Catholic countries in fetters compared with Protestant?—the north of Ireland in bondage compared with the south? As the traveller crosses the Apennines, he finds the country approaching Rome farrow and waste, not that the soil is bad, but the monks allow it not to be cultivated; and as one goes from the northern counties to the south of Ireland, he finds a lamentable contrast. Do you ask the reason? The secret, you are told, is, that the former is Protestant, and the latter Catholic. No energy, no liberty even to cultivate the land, no motive to follow improvements under Catholicism;—hence Catholic countries are behind even in the arts of life. [See Dill's Ireland and About's Rome.] Mexico, enjoying one of the finest climates, is yet noted for its idleness and unproductiveness—why? a large proportion of her population is composed of priests and monks (a most unprofitable class). And as for liberty, so long as Naples was under the late king, in vain did the English inhabitants request a site for a Church! The concession had been too monstrous, but the moment that Garibaldi took the city, he granted, and for all time coming, what they asked. Talk of liberty in Popish countries!—the thing is unknown. Italy is even now catching the inspiration, and soon, from the Apennines to the utmost borders, will, we trust, be free; but never, if you believe her Liberator, while the Pope holds the twofold anomalous position of Ecclesiastic and Sovereign. No; one or other he must resign, or else Italy will still have a dark spot on her centre, and a foul blot upon her beauty. May God soon free that and every other land from Popish despotism, both spiritual and temporal.

Fifthly. You owe your *Church* to the Reformation. Yes, the Kirk of Scotland, founded by Knox, is her eldest sister. From Geneva the Reformer drew his plan, and upon Calvin's framed his books of Discipline. These are still authoritative, and his Catechism and Confession embodied in the Westminster Standard. Knox was no half Reformer, no Babylonish rag in his dress, no relic of Popery in his Church; both in doctrine and in government he completely remodelled, and left a Church more thoroughly pure than that of England. And that you may know our Church's sentiments with reference to the head of that Church we protest against, I shall just quote one sentence from her Confession: "There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof, but is that Antichrist, that Man of

Sin and Son of Perdition, that exalteth himself in the Church against Christ and all that is called God." With such a declaration subscribed by our ministers, and professed by our members, shall we be found mincing matters about Popery, or apologizing for a system that is so decried in our Confession? If we do, we are not sincere members of our Church, no. are we true to her Confession.

Then the Kirk, with her Doctrine and Discipline, we owe to the Reformation, and she is the mother of all other Presbyterian bodies—the mother, too, of her Colonial daughters whom she both planted and still waters, and to her are we indebted for ministers, missionaries, and the education of the youth. And shall we not imitate her zeal in opposition to both Popery and Puseyism?

"But countries differ," some will tell us, but systems do not, and that system we condemn boasts of its unchangeableness. Then let us be unaltered in our abhorrence of it, in our joy of deliverance from it, and in our holding no compromise with it, for that is incompatible; but, abhorring this system, let us pity and pray for its abettors that they may be brought to the truth, and that the reformed Churches may be still more purified, both ministers and people filled with the healthful spirit of reformation, that so our land may be blessed, and our Church bequeath to lasting generations the legacy of a pure Confession and reformed worship, worthy of which blessing may her children be found to be!

The sixth and last benefit I will mention is that of *Irish Schools*. It was Knox's idea to have a school for useful learning wherever was planted a Church, and Scotland, with her thousand schools, realized the idea. You know how these Parish Schools have distinguished the names of Scotchmen for piety and for perseverance throughout the world; and as some of you know by experience, in these schools science and religion were twins, the pupil was taught the Catechism and Psalms as well as the series of lessons. The consequence was, that he was not left ignorant of the principles of religion and virtue, and therefore not the prey and fool he otherwise might have been. In these respects, the Parish Schools are models, and might profitably be followed by schools in other lands.

And now it is plain, that for our privileges and advantages, civil and sacred, for all that exalts us, as a people, as well as benefits us as individuals, for freedom to the mind as well as liberty from external thralldom, for our open Bibles as well as for our reformed Church, for our schools and colleges, for our right of private judgment and for a preached gospel, for the *doctrine of Justification by Faith*, the sinner's foundation and Zion's pillar;—for these, among other blessings too numerous to mention, are we indebted to the glorious Reformation. Without that event, we had been as Italy, in darkness, and not so far

advanced as Ireland, west and south. Without that event, our country had been as far back as some parts of Cape Breton, and as little able and willing to advance as these! Nay, we could have even had no Protestant sovereign at this moment, no Queen, no British Constitution, and no free Houses of Legislature, for these are still under the ban of the Court of Rome, and it is the oath of supremacy that secures the Protestant succession, and then where had been our country, and where our hopes? Think as highly of our prowess as we may, and as little of the difference between Protestantism and Popery, but for that event we are met this day to commemorate we must have been as Spain, a third-rate power, and as Italy, compelled to strike for freedom; and therefore disguise it not, impute it not to other causes, but for the Reformation the pall had been on Nova Scotia, and a blight upon her children. Wherefore I have but discharged a duty in endeavoring to arouse you to a sense of your advantages and privileges, that you may learn to appreciate and bless God for them, as well as to walk worthy of them, and transmit them, unimpaired, to latest posterity.

With two reflections I shall conclude this discourse.

1st. Let us hold our Protestantism with the convictions of truth on the one hand, and with charity to those from whom we differ on the other.

We are Protestants, not only their descendants, but ourselves Protestants, and neither silence nor evasion as to the errors of Popery are we to hold. Here can be no compromise. Indifference, too, is guilt. Our ministers cannot discharge their duties without warning their hearers against these errors, and they would be untrue to themselves and to their people if they were to be silent. But, then, charity to those from whom we differ we are also to hold, and neither to malign their character nor to hand them over to perdition, but to give them credit for sincerity and zeal, and to pray for their enlightenment. There are seasons when we could do our Catholic neighbours good, if we embraced the opportunity and were actuated by the right spirit; while, on the other hand, it is far easier to harden them and render them intolerable;—wherefore, wisdom and harmlessness are requisite. Neither standing aloof, like the Levite, on the one hand, nor traducing their character, on the other, will answer, but acting the part of the Good Samaritan to them when in want; and then we may hope that they will see something in our religion to charm, and ask for our Bible to console. Their children, too, are not undeserving of our care; wherefore charity and kindness to their persons should go along with conviction of the erroneousness of their system, and these two can well stand together.

2nd. Let us, as sons and daughters of the Reformation, do something worthy of our

privileges and advantages. Knox was a practical reformer. No fine spun theories, no resting in notions with him; he made Church and School go together, and elevated the community; got Bibles introduced into households, and transmitted wholesome rules. He was a man for the times, and why should we let drop the good work he began? Reformation is yet needed, and is a practical work, in our households, in our Churches, and in our community. Can we not set our hand to any useful reform that others may be the bettered thereby? I plead for no work out of our sphere, and for no controversy, but can you set a-going no mission among ragged children or clothe no naked ones, or get to the Church or Sabbath School none from the highways and hedges?—but why should I particularize? Whoever has an eye to the useful cannot fail of benefitting, temporally or spiritually, his fellows, and whose neglects to do so is a poor child of reform. Your doing so, more than your attendance here this day, my friends, will prove you to be worthy sons and daughters of the Reformation.

“Now let thy work and pow’r appear,
thy servant’s face before,
And show unto their children dear,
thy glory evermore.

And let the beauty of the Lord,
our God be us upon,
Our handy-works establish thou,
establish them each one.”

FOR THE MONTHLY RECORD

The Goodly Fellowship of the Prophets Praise Thee.

KING DAVID.

A SHEPHERD BOY in Bethlehem’s land,
God called him for his own,
Giving unto his tuneful hand,
A harp of charmed tone;
The evil spirit to dispel,
Whose awful shadow darkly fell.
Around Saul’s heart and throne.

His shepherd staff he laid aside,
Where flashed the soldier’s sword,
When Gath’s great champion defied
The armies of the Lord;
Not then his battle armour took,
A sling and smooth stones from the brook,
Fulfilled Jehovah’s word.

Called and beloved, he still obeyed,
Though persecutions fire.
His valiant spirit oft dismayed,
And quenched love’s strong desire;
The king who shewed him favour first,
Now sought his life, and strangely cursed
His path, by envy’s ire.

Yet faithful to his own decree,
God kept His chosen one,
The royal root of Jesse’s tree,
The House of David’s Son;
In death’s dark vale, by waters still,
He led him on victorious still,
To Israel’s mighty throne.

Crowned and anointed from above,
Blessed with life’s richest part,
Sought out and honored by such love,
One after God’s own heart:
Could David sin, exalted thus?
Alas! for him as well as us,
The tempter tried his art.

And Israel’s royal monarch fell,
Long had the archer striven,
By many a strange, seductive spell,
To lure his soul from heaven:
Blinded, his dooming voice began,
When Nathan’s words, “Thou art the man,”
Unloosed what sin had riven.

Even then, his God forsook him not,
But wrought deliverance still,
His truth and mercy unforgot,
On Zion’s holy hill;
And David’s heart, by sorrow rent,
Sore humbled, strove its punishment,
In meekness to fulfil.

God’s hand lay heavy on his throne,
Still heavier on his heart,
When Absalom, his goodly son,
Assayed the rebel’s part;
Stealing men’s hearts, as there he sat,
Judging their cause in Judah’s gate,
By Hebron’s crowded mart.

Until he grasped his father’s crown,
Then Israel’s leaders rose,
Where crested Olivet looks down,
And Kedron’s water flows;
Pursuing on through Ephraim’s wood,
Where lofty oaks luxuriant stood,
To death their flying foes.

There Absalom fell by Joab’s dart,
Beneath the great oak tree,
Still rings this wail from David’s heart:
Adown Time’s hoary lee;
“Oh! Absalom, my son, my son,
Would God before this deed were done,
That I had died for thee.”

Thus through a baptism of pain,
He found the narrow way,
Took up on Judah’s hills the strain,
And saw by faith the day
Of him who here the winepress trode,
The Prince of Peace, the Mighty God,
Deliverer, King for aye.

His advent fired, wrapt David’s soul,
How woke his glorious lyre,
Blending in one immortal whole,
Hymns touched with living fire;
Like hosts who bear victorious palms,
From age to age those glorious Psalms,
The Church’s heart inspire.

We breathe them when our souls are wrung,
By sorrow and by sin;
We sing them where our harps are hung,
Amid earth’s toil and din;
We chant those noble songs of praise,
When we to God our voices raise,
His holy house within.

A priest by virtue of the rite,
From Samuel’s holy hands,
A King renowned for strength and might,
O’er Israel’s fruitful lands;
By tuneful harp and hallowed lip,
Among the goodly fellowship
Of prophets, David stands.

Stricken in years, his warfare done,
 He laid his sceptre down,
 Bequeathing to great Solomon,
 His blessing and his crown;
 Then hushed his harp, and calmly slept,
 Where Judah's royal daughters wept,
 In David's honored town.

But through the might of David's son,
 Who David's line restored,
 Earth's Saviour, Heaven's Almighty one,
 The great Incarnate Word!
 David at last in glory stood,
 Among the countless multitude,
 Who stand before the Lord!

HALIFAX, DEC. 5th, 1862.

M. J. K.

—o—

THE CHURCH IN NOVA SCOTIA.

Report of a Missionary Tour in Cape Breton.

AFTER assisting at the celebration of the Lord's Supper at Lochaber, I landed, in company with Mr. McKay, in Cape Breton on the last day of September. Meeting with Mr. McGregor next day, we were all conveyed by the kindness of friends to River Inhabitants Bridge, where it was thought proper, that Mr. McKay should strike off for the central districts of the Island, Mr. McGregor and myself pursuing our journey on that night and next day, through St. Peter's to Grand River, where we arrived on Thursday evening, the 2d October. In consultation with Mr. Gunn at Grand River it was arranged that I should go to Loch Lomond and Mr. McGregor to Framboise, which is twelve miles farther down the coast. Accordingly Mr. Gunn and I went up Grand River to Loch Lomond on Saturday. The scenery on the journey up this river is varied and beautiful. There is a fine waterfall at some distance from the road, where after forming two little cascades the stream makes a noble plunge with noise and foam over a considerable precipice into a dark and awful pool beneath. The farms beside Grand River and around Loch Lomond are fair average properties and the houses indicate, that the settlers are comfortable. Loch Lomond is a long irregular lake, studded with beautiful islands and of diversified shape, having points and covers innumerable. By a happy natural arrangement it narrows in the middle, so that a bridge affords a ready communication to the settlers on both sides. The Presbyterian families here number at least a hundred and fifty. I preached in the forenoon and Mr. Gunn in the afternoon in the church. The morning was very wet but there was a good attendance. We met with some of the people in the evening. On Tuesday Mr. McGregor came from Framboise, preached and addressed the people upon the principles and prospects of the church. On Wednesday I preached to a full house on the other side of the lake; and on Thursday [9th October] to a

large number of people, assembled in the house and around the door of Mr. Angus McCuish, Miller. I received there very close attention and there was evidently an interest awakened in the hearts of the people. In their minds, as in Cape Breton generally, there was a strong undercurrent of affection for the Church of Scotland, an affection which doses of misrepresentation long and assiduously administered have not sufficed to turn effectually from its ancient channels. I shall not soon forget their kindness.

On next Sunday Mr. Gunn and I preached at Ferguson's Lake, where a large number of people assembled in an empty barn. There being service in the Church at Grand River about two miles off, we considered the audience very good. On meeting with some of the people afterwards there was the same cry, "What can you do for us." On Monday we set out for the opposite side of the island, a journey of a hundred and twenty miles. This journey was tedious to me because I had no opportunity of preaching but otherwise interesting. I had an opportunity of lamenting the waste of labor at the St. Peter's canal—a discouraging specimen of colonial enterprise, and inspecting an old French fort at the same place, which was taken by the expedition that captured Louisburg. I shall not delay however enumerating the delightful places I saw in describing the good and kind people I met on the way. I arrived at Broad Cove on Friday night. I preached on Sunday to a large audience in Mr. Gunn's Church. On Monday I preached again in the same place and explained calmly the principles and position of our Church afterwards. I started that afternoon, which was both rainy and stormy, for Margaree. After travelling for five hours through bad roads, in a dark night along the shores of the raging ocean, I arrived at ten o'clock at the house of Mr. John McLean, stiff with cold. In his hearty welcome I soon forgot the discomfort of the way. Next morning at ten o'clock I preached in the little Church at Margaree to about forty people. I had great reason to be satisfied with the zeal of the people in coming out at such short notice and with their attention and kindness. I immediately performed a journey of twenty three miles back to Broad Cove, where I arrived late on Tuesday night.

On Wednesday morning I started in company with Mr. Gunn for the Lake Ainslie Church, which was at a distance of twelve miles. Meantime it began to rain and the road was very bad. The consequence was that we were an hour after the time and when we arrived there was but a dozen about the Church. A false report also prevented their coming. I went in and commenced the service, however, and in a short time there would be about fifty present. I said a very few words on Church matters after sermon. Next day [22d] we travelled to Ross River, a distance of twenty miles. I addressed a few

people, who assembled in the house next morning. The scenery round Margaree and Ross River is very fine, indeed sublime. The Margaree meets Ross River at a place which glories in the elegant name of "The Chimney Corner." Here there is a broad valley and an immense interval of almost incalculable value. The place is much visited by tourists and especially anglers as the fishing is unsurpassed.

On Thursday we followed a tolerable road through mountain scenery across to Middle River, passing some pretty lakes on the way. Intimation having been given the previous day I preached in a private house on Saturday to a very fair assemblage of people. On Sunday I preached in the Middle River Church. On Monday also I preached and made a few remarks on Church matters. Those of the people with whom we conversed expressed themselves as highly delighted with the visit and proceedings of Messrs. McKay and McGregor, the other members of the deputation, who had been there before my arrival. After being very kindly entertained to dinner by Mrs. Farquhason, widow of the late pious and devoted minister of that congregation, we travelled in the rain about twenty miles on our way to Whycocomagh and arrived quite wet at the house of Mr. Mathieson, who lives about five miles from the village. Next day we arrived at the hospitable dwelling of Mr. McDougal in Whycocomagh, where I preached the same evening and addressed to the people a few words on Church matters. Next day, Wednesday being a leisure day I took the opportunity of ascending a most beautiful and imposing hill, overhanging the village. Indeed from height, ruggedness and sublimity it is quite entitled to receive the appellation of mountain, even from a Scotchman. The view from it is well worth the trouble of going up and coming down. [We could not decide which was the more difficult operation.] Your eye stretches over the broad expanse of the Bras D'or with its innumerable islands, peninsulas, bays and crooked promontories. On every side you could see noble mountains, fertile, most of them to the top, and large patches on their mighty sides indicating the progress of civilization. Beside these great objects the cottages of Whycocomagh and their inhabitants, far down below us appeared very insignificant for the moment. But just as rapidly as I came down that formidable battlement must I descend from poetry to prose. Next day I started for home where I arrived in two days and three nights.

Desiring to be brief, and knowing that Mr. Gunn will report his own proceedings, I have spoken in the first person, endeavouring to relate my own missionary labors.

The ecclesiastical state of Cape Breton is very peculiar. I much question if a similar state of matters can be found in any other part of the world. Before the secession of

1843, the people, the ministers, the missionaries, the catechists belonged to the Church of Scotland. They had rejoiced in this connexion in Scotland, and had received all the spiritual benefits, which they did enjoy, through that Church. Up to that time, ministers, elders and people were of one mind. "Peace was within their walls." Then, in 1844, the clergy thought proper to come up to Pictou, and secede from the same to the same. The people had then to be subjected to a long weary and barren process, continued for years, by which it was hoped that they might cease to revere the Church of Scotland, and transfer their allegiance to the Free Church. At the census of 1852, about 5,000 remained refractory patients, and still recorded their adherence to the Church of their fathers. Then came a new era and a new change. In the case of those who had been Free Church people, (though I know of no Church in Nova Scotia, freer than our own) they were suddenly called upon to form a new alliance, and fix their affections, which had hardly time to get firmly planted, to a new body. Then came the suppression of the Free Church returns in the census, and last of all the Church's bill in its first shape at least. All these movements have quite distracted the minds of honest people. Together with all this came a violent way of preaching upon the public topics of the day, and the agitations of politics carried openly to the House of God. I do not say that such things were universal. There were honorable exceptions. I am only alluding to well-known and well-established facts. And I have to state further, what eye-witnesses know, that all these causes have produced in the minds of the people, either a slavish dread of their clergy, amounting to degrading servility, or a deep-rooted dislike and distrust. They have also injured true and undefiled religion, and made it consist in a perpetual unholily excitement, undoubtedly favorable to crime, and unfriendly to sober morals.

In the case of those who have adhered to our Church, too much cannot be said in commendation of their loyalty and firmness. I trust that every exertion will be made to attend satisfactorily to their spiritual welfare, I have experienced uniform kindness from the people of all shades of opinion, of which I shall ever have a pleasing remembrance. I met with no hardship, but enjoyed every comfort, wherever I went. I can say conscientiously, that I sought the welfare of the people in my mission, and carefully abstained from saying anything that might distract their minds, or add to their embarrassment. I avoided saying anything of Church matters, on the Lord's day, and when I was compelled from the general misapprehension and prejudices of particular districts to say something of a defensive nature, of our Church, I carefully abstained from reflections upon other Churches of Christ, simply claiming that christian recognition which I extended to others.

I thank kind friends in the Island of Cape Breton, for their warm reception of myself and my friends, and sincerely hope that our brief intercourse may be profitable to both.

ALLAN POLLOK.

**Report of Labours within the Bounds
of the Presbytery of Pictou,
during the Month of
September, 1862.**

THE CLERK OF PRESBYTERY having notified me, that I had been appointed under authority from Synod, to supply River John, during the month of September, I proceeded to my destination at the commencement of the specified time. The people received me with a hearty welcome, and, indeed, throughout the whole time I was with them, showed me 'no small kindness,' thus rendering my labours in their midst, very light and pleasant. My board and lodging cost me nothing, a horse and carriage were always at my disposal, and at the close of my four weeks stay, a deputation waited upon me with eleven dollars for the Synod's Home Mission, and forty dollars for myself, not to mention many other substantial tokens of esteem and affection, on the part of sections and individuals of the congregation, all tendered in the most respectful and delicate manner. Facts like these require no comment. They indicate a Christian state of mind and feeling, which would manifest itself similarly to any faithful minister who may be placed over them in the Lord. Indeed, were I to give adequate expression to the warm feelings I entertain for the River John people, I would certainly be accused of exaggeration.

In submitting this Report, I have to inform the Presbytery that the new Church at River John is now finished. It is about midway along the shore between Pictou and Wallace, and it thus forms in that direction, an important link between the Pictou and Cumberland congregations. The building is the largest and most commodious in the village: it contains 73 pews, which will seat about 400 people. On almost every occasion on which I preached in it, benches had to be provided to accommodate the numbers that assembled: and the devout appearance of the people, and the great and evident interest, taken in the services of the sanctuary, were all that could be desired. And from what I have seen of our adherents there, by visiting them at their own houses, and conversing with them, I have reason to believe that those appearances were not fallacious; but that the good seed has been sown in the hearts of many. Their readiness also to attend prayer-meetings or scripture lectures in the Church, on week-day evenings, for we held such every week, and to cease from busy labor, to attend congrega-

tion meetings, might well be imitated by many of our older congregations, especially in towns where the Church is near at hand, yet, where the attendance at the weekly prayer-meetings would lead the spectator to suppose himself in the Southern States, in a town from which all the men had gone off to the war, while only a few women were left to go to the house of prayer.

As to the finances of the congregation, while they have, I believe, fulfilled all the engagements under which they were for services, they are still somewhat in debt on account of their Church. While I was there we had a meeting for the sale of pews, and between 40 and 50 were disposed of. More would have been sold, could they have held out the hope of soon having a minister. But when the notes which the Trustees hold, are paid up, the debt will not amount to more than £50 or £60: and this sum, I think, that the Lay Association and Home Mission should assist them in paying. Were they to receive £10 or £15 from each of these two sources, it would be a great encouragement to the people, and as I believe, that the members of the Pictou Presbytery are now members of the Lay Association, I feel that I am not out of order, in making the above suggestion, and with the greatest deference to the Presbytery, I would earnestly press the matter, as worthy of immediate attention. Were such action taken, the congregation would be able to pay off all the debt, on which they are paying interest, and thus no inconsiderable relief would be given to an eminently deserving people. I have to remind the Presbytery, also, that heretofore they have never received anything from any of the Funds or Schemes of the Church, and in making this application, I am only fulfilling a promise which I gave to them.

With respect to the manner in which this congregation is to be supplied until next meeting of Synod, I may be allowed one word, as it has no representative in the Presbytery: and that is to say, although there are many vacancies within the bounds of the Presbytery, I trust that it will not be altogether overlooked. I am sure that no congregation would grudge its minister for one Sabbath, to this little flock. And when other ministers arrive on the field, a portion of whose services may be allocated to River John, prompt payment will be made to the Presbytery, of any rate which is established for missionary supply. It might be interesting to inquire into the causes that have tended to the prosperity of this comparatively new station. There is one which all ministers and missionaries would do well to attend to; that in the great majority of families at River John the "*Monthly Record*" is taken. And yet I have heard missionaries assign as a reason, for not encouraging the circulation of this our only Church paper, that their people were but new beginners, and were burdened with too

many other calls on their purses at this time! I cannot here refrain from also recording the great progress which they made as a congregation, during the twelvemonth that Mr. Sinclair kindly consented to take charge of them, such being the only regular services that they ever received. I found on my return this year, more of a healthy Church feeling; more unanimity, and a more generally diffused zeal than I had ever seen before. And it is my firm conviction, now, that if the Presbytery will, at this crisis, encourage and assist them somewhat, it will not be long before the congregation of River John ranks among the most flourishing in the county.

G. M. GRANT.
Ordained Missionary.

Presbytery of Pictou.

AT last ordinary meeting of Presbytery (3rd December), *inter alia*, it was proposed and unanimously agreed to that the Rev. A. McKay, of Saltsprings, be a delegation to proceed to Scotland forthwith, to confer with the Colonial Committee, and with licentiates, with a view to supply our spiritual destitution; also, that a committee, consisting of Messrs. McGregor, Sinclair, Herdman, Pollok, J. McKay, Esq., and to consult with W. Gordon, Esq., be appointed to make final arrangements for payment of expenses and other necessary matters, with power, if needful, to summon the Presbytery to give Mr. McKay final instructions,—this committee to meet with Rev. A. McKay on Tuesday, the 8th, at New Glasgow.

With reference to Mr. Goodwill's report, it was agreed that the Clerk write Mr. G., thanking him for his efficient services, and expressing the hope that he may return to this field next summer. The Presbytery agree to supply Wallace and Pugwash in the following months: Mr. McGregor in March; Messrs. Pollok and Sinclair in February; Mr. McMillan in January; and Mr. McCurdy in December. Applications from the River John congregation for services having been read, the Presbytery agree to hold out the hope of services being willingly and readily given as soon as the absent ministers return from their mission, and that Mr. Sinclair be requested to state the circumstance to the people and the high satisfaction of the Presbytery with their conduct and success.

Supplies for Saltsprings and Gairloch were appointed to be given as follows: Mr. Herdman on 1st Sabbath of January, at Saltsprings; Mr. McGregor on 2nd or 3rd do., at Gairloch; Mr. Sinclair on 1st Sabbath of February, at Saltsprings; Mr. McMillan on 3rd Sabbath February at Gairloch; Mr. Pollok on 2nd Sabbath of March at Saltsprings.

Mr. Pollok then read a report of the tour in Cape Breton which was approved and ordered to be published in the *Monthly Record*.

It was unanimously agreed that each minister be enjoined to urge the claims of the Lay Association upon their congregations at the earliest opportunity.

Meeting closed with prayer.

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CHURCH AT HOMI.

Death of Norman McLeod [of St. Columba Church.

WE cannot allow the death of a clergyman so much distinguished for mental accomplishments and the graces of a Christian and genial character as Dr. Norman McLeod, of St. Columba Church, to pass with the simple announcement which will be found in our obituary notice of this morning. His long life of unwearied activity and zealous devotion to his Master's cause has been brought to a close yet not quite suddenly, as for the last two or three years he has been in a dubious and infirm state of health. At the ripe age of 78 he has passed away to his rest, leaving behind him much to testify that the world has been a gainer by his presence here, and leaving, as not the least, a name and a memory beloved and respected by the wide circle to which he was personally known. He was the son of the Rev. Mr. McLeod, minister of the parish of Morven, who, for nearly half a century, laboured in the unobtrusive and faithful discharge of the duties of that office. Born in 1784, he was early destined for the Church, as was also his brother, John McLeod, who afterwards, like himself, obtained the degree of Doctor of Divinity, and who succeeded his father as minister of Morven, where he now labours. Having studied in Edinburgh and Glasgow, Dr. McLeod commenced his duties in the parish of Kilbrandon, in the Synod of Argyll, assistant, and on the death of Dr. Smith, of Campbelton, he was appointed by his Grace the Duke of Argyll to succeed Dr. Smith on his death, in 1808. This appointment was in compliance with an application by the congregation of Dr. Smith, who had advised his congregation to apply on behalf of Dr. McLeod to the patron. He was minister of Campbeltown for sixteen years, and during that period the most affectionate relations sprung up and subsisted between him and his congregation. He was then offered a presentation to Campsie, of which parish he was minister from his ordination, in 1825, to the year 1836, when the Gaelic Church of Ingram Street, Glasgow, became vacant by the death of Mr. John M'Laurin. Dr. McLeod was unanimously called upon to succeed him. The congregation was strictly a Highland congregation, and Dr. McLeod felt it his duty to accept the charge which was offered to him, and he accordingly entered upon his duties as minister of that church. In Campsie also his relation to his congregation

had been one of the most agreeable and friendly nature. Probably his earnest and unwearied efforts in behalf of the interests of the Highlanders both at home and abroad had attracted the attention and won the regard of the Highland congregation worshipping in Ingram Street Church. He had been the means of bringing before the General Assembly their wants in reference to education and in the year following his translation to Campsie, in 1826, he entered upon the subject at great length before the Assembly. In this scheme he was largely aided by his friend Principal Baird, and through their united exertions it was welcomed throughout the country with an ardour and enthusiasm which must have been gratifying indeed to its promoters. The ample success of the scheme subsequently, and to the present date, indicates the hearty zeal with which Dr. McLeod and his coadjutors prosecuted it. Dr. McLeod was honoured by the request of the Church to prepare books for these schools, which his Gaelic scholarship abundantly enabled him to do. One of these was an abridgement of a Celtic dictionary, and another was the text book read in the senior Gaelic classes. His devotion to Gaelic literature also led him, while at Campsie, to engage in the preparation and publication of a Gaelic periodical, which was carried on for several years with very great delight to himself, as he afterwards professed, and doubtless also with benefit to others both at home and abroad. He had also applied himself to the study of the Irish dialect, and was frequently invited to attend meetings of the Synod of Ulster, and, on one occasion, was deputed to represent the General Assembly of the Church of Scotland, and was present at meetings of Synod of Ulster held in Belfast, Londonderry, and Dublin. In the last-named city he was urged to visit the churches in the west of Ireland, to preach to such congregations as had been already formed, and to hold meetings at different stations in the counties of Galway, Mayo, &c., with Presbyterians who proposed to unite with them and build new churches. He was particularly, however, urged to cultivate his knowledge of the Irish language, with a view to assisting the Synod in preparing a metrical version of the Psalms of David in that dialect. The work was undertaken by Dr. McLeod and Mr. Thaddeus Connelian, and concluded. Proceeding to London with the manuscript of the work, the Bishops of the Church of England and Christians of all denominations gave him a cordial welcome, and his Majesty King William the Fourth, to whom the Psalms were, by permission dedicated, received him graciously, and expressed a deep interest in the undertaking. During the famine of the years 1837-8, and 1846-47, through the failure in the potato crop, Dr. McLeod was, along with two others, commissioned to visit England, and collect money for the alleviation of the dis-

stress that then prevailed, and through their exertions very liberal aid was extended to the suffering Highlanders. In the year 1836 Dr. McLeod was elected Moderator of the General Assembly, and a few years afterwards he was appointed one of the Deans of the Chapel Royal, which latter office he held till his death. The Gaelic Chapel in Glasgow, to which Dr. McLeod was translated in 1836, was subsequently raised, by his zeal, ability, and energy, to the position of the Parish Church of St. Columba. The love of the congregation of St. Columba Church towards their pastor was well expressed on the occasion of the jubilee to Dr. McLeod, when he completed in 1858 the fiftieth year of his ministry. He was then presented with a portrait of himself by the master-hand of Mr. Graham Gilbert, as a token of the congregational affection and esteem. Since his jubilee he has preached sometimes, but not frequently, and during the last two or three years he has been almost entirely laid aside from duty. His pulpit ministrations were highly valued for their lucidity and earnestness, carrying comfort and encouragement to many a bosom and solace to many a sorrowing heart. He preached before her Majesty at Blair-Atchole, on one of her first visits to Scotland, and on her Majesty's subsequent visit to Glasgow, she at once recognized the Doctor on board the Fairy at the Broomielaw, and greeted him very cordially. He was present at the Peel Banquet, and took a part in the proceedings.

The deceased Dr. McLeod, himself the son of one minister and brother of another, leaves behind him two sons, who have likewise devoted themselves to the work of the ministry. The eldest son, Dr. Norman McLeod, of the Barony, and the distinguished Editor of "Good Words," is esteemed and loved for his large-hearted sympathies, and his life of active well-doing, wherever his name is known. The second is the Rev. Donald McLeod, minister of Linlithgow. The nephew of the deceased, the Rev. Norman McLeod, succeeds him in the charge of the congregation of St. Columba. Another nephew, the Rev. John John McLeod, is minister of Dunse. His son-in-law, the Rev. Archd. Clerk, is minister of Kilmallie. The third son of the deceased gentleman is Dr. George H. B. McLeod, of this city, and his fourth son is Mr. John McLeod, of the Union Bank, Kirk-caldy, and factor to the Earl of Glasgow in Fife. He leaves also a widow and four daughters.—*Glasgow Herald.*

Jubilee of Rev. Mr. Liston, of Redgorton.

A public meeting of the parishioners and friends of the Rev. William Liston, of Redgorton, was held in the Parish Church there on the evening of Thursday last, for the purpose of celebrating his having completed the

fiftieth year of his ministry in the parish, and of presenting him with a testimonial in commemoration of that event. There was a large attendance of parishioners and others. Among those present were—the Rev. Professor Liston, Edinburgh; Rev. Dr. Ritchie, Lorgfergan; Rev. J. Anderson, Kinnoull; the Rev. Messrs. Scott and Fleming, Perth; Rev. Mr. Milroy, Moneydie; Rev. Messrs. Baxter and McLaren; James Maxtone Graham, Esq., of Redgorton; James Tasker, Esq.; Arch. Reid, Esq.; John Somerville, Esq., Glasgow; Messrs. Fenwick, Dobie, Hepburn, &c. Letters of apology were received from the Rev. Dr. Crombie, Scone; Rev. Dr. Craik, St. George's, Glasgow; Rev. Mr. Wilson, Dunning; Rev. Mr. Wight, Auchterarder, and others.

J. Maxtone Graham, Esq., on being called to the chair, said that it afforded him much gratification, not only to be present, but to accept the position in which the meeting had done him the honour of placing him. Some discussion had arisen as to where the meeting should be held; he thought it had not inappropriately been determined to hold it in the house of God, for they had met to commemorate a great blessing—an uninterrupted pastorate of half-a-century. It was right that they should commence their proceedings by asking the Divine blessing, and he would therefore call upon the Rev. Mr. Young to open the meeting with prayer and praise.

After devotional exercises the Chairman said that he did not propose to address the meeting at any length. He would leave it to another to lay before them the peculiar objects for which they had met together,—one whose connection with the parish was almost coeval with the incumbency of him in whose honour they had met, and who, after an absence of many years, still felt a deep interest in all that concerned the parish. He would therefore call on Mr. Somerville to address the meeting.

Mr. Somerville said—The Committee who have taken charge of the arrangements for this meeting did me the honour to request that I would be present, and, it might be, take part in the proceedings of the evening. I gladly accepted the invitation to be here, but I did not anticipate that I would be called on to occupy so prominent a place as they have assigned to me. With this explanation though a stranger to nearly all of you, and, till recently, a stranger in the parish, you will I hope, readily excuse the seeming impertinence, when I tell you that I feel myself bound to the parish of Redgorton by ties of a very close and endearing character. It is the place of my birth and the scene of my childhood. It was here that I received my earliest education, and scarcely an object meets my eye that does not call up some painful or pleasing reminiscence of my youthful days. These days, indeed, have long since passed away, and the old landmarks, familiar to my infancy, are

rapidly disappearing before the agricultural and other improvements of the day; but still as I traverse your fields and your highways, I almost feel as if I were young again, and for the moment cannot help regarding myself as really a parishioner as any one amongst you. So much in the way of apology for my being here at all, and for taking part in this day's most interesting transaction. You are met to do honour to your venerable and venerated pastor, who, for more than half a century, has most honourably and usefully fulfilled the high duties of his sacred profession. It is not for me, so little qualified to do justice to the theme, to dwell upon the ministerial endowments of our venerated friend: there are those of his brethren present by whom that duty will be more appropriately performed. But there are qualities which we can all appreciate, and qualities which we cannot fail to recognize in Mr. Liston. I refer to his manly independence of character, to his public spirit, to his liberality of sentiment and feeling, to his earnest and active interest in the educational improvement of the young, and to the generous and warm-hearted sympathy which he has ever displayed in the case of the afflicted and the aged poor of his flock. By these and his other excellencies, Mr. Liston has earned for himself a high place in the love and esteem of his people, and of not a few besides. Mr. Liston's high and varied attainments in science have long been acknowledged and appreciated. His service to the Church, of which he is a distinguished and able minister, have been very abundant; and in all her Courts his opinion and counsel have been of the greatest importance, and been received with the utmost respect; and, permit me to say, is it not a matter of much thankfulness that men possessed of sound judgment, of high character, and mature experience, are spared and able to stand in the foreground when something like innovation or novelty in high quarters is disturbing the more sober-minded? The value of Mr. Liston's services in the Presbytery, of which he is now the senior member, can scarcely be over-estimated, nor too much admired. While I heartily concur with you in the token of affectionate regard which you this day present to him, I am proud to have this opportunity of publicly expressing towards Mr. Liston my personal admiration and esteem. We are all delighted, I am sure, to find him, at this advanced age, so vigorous both in body and mind, as to encourage the hope that he shall yet survive for many years. May it be so, and may the evening of his life be calm, and peaceful, and happy. Mr. Chairman and friends, I expected that we would have had to-night the presence of an eminent, and very distinguished, minister of the church, one who was for many years a co-presbyter with Mr. Liston, and who is now a city minister in the west. An engagement which could not be postponed has prevented

his being in Perthshire this evening. He sent me a letter two days ago, which I cannot read to you at length, being marked "private"—still, I may perhaps, without any great breach of propriety, give you a few sentences from it to shew you the high esteem and regard entertained towards Mr. Liston, by one who has known him long and known him well. The writer says:—"I rejoice to learn that this expression of the esteem and respect in which Mr. Liston is held is about to be made. It will be universally acknowledged it has been richly deserved. During a long, active, and useful life, Mr. Liston has discharged his duties as a minister with exemplary fidelity, zeal, and ability, and in our church courts has taken a distinguished place. His vigour, clearness of intellect, and deep interest in all church matters, are, notwithstanding his advanced age, unimpaired; and it is delightful to find, that these qualities are recognised by those who know him best, and from whom it is fitting that an indication of kindly and respectful feeling should proceed. I had great pleasure in meeting him last summer—a pleasure arising both from old associations and from seeing the wonderfully vigorous health he was enjoying, and the promise apparently of its being continued." And now, Mr. Liston, allow me, my dear Sir, to address you, which I do with very varied emotions and feelings, at once of pleasure and of pain. You and I, Sir, have arrived at our jubilee in connection with the parish of Redgorton, in your case as the minister of this people, in mine in approaching the 50th year of my age. Our relation to the parish began about the same time, and I am happy to say that during the period which has elapsed since we became acquainted, there has been neither alienation of feeling or coldness of affection. The committee, acting by appointment of the friends present and absent, have charged me in the name of all, to offer you their sincere congratulations on your having arrived at so advanced a period in the exercise of your sacred functions, and with the prospect of being spared for many years to superintend and conduct pastoral and parochial duties. Your kindness and fidelity have been shown to all classes in the parish, your anxious solicitude in regard to the sick and distressed, and your labours to alleviate their affliction, are gratefully remembered equally by rich and poor, and are doubly valued from their being often rendered at the cost of such personal discomfort and inconvenience to yourself. I am further instructed to say that the elders and members of your congregation assure you of their continued attachment to you as their minister, and your parishioners belonging to various denominations unite in tendering to you assurance of their continued regard and affection. Before sitting down, Sir, allow me further the happiness and privilege, in obedience with the wish of the subscribers, to offer for your acceptance this volume, bearing the

following inscription:—"To the Rev. William Liston, minister of Redgorton, from members of his congregation and others connected with the parish, this volume (with a purse of gold) is presented on occasion of his completing the fiftieth year of his ministry, as an expression of esteem and regard for him as pastor and friend.—Redgorton, 16th October, 1862." And this purse containing a sum in gold, and another purse containing a like sum, these to be considered by you a slight but very sincere expression of the respect and esteem which is entertained towards you by us all. It is but right and dutiful to say, that the elegant purse I now hold in my hand is the handiwork and the gift of an accomplished young lady, who was born and till lately resided in your parish, and who was a member of your congregation. This friend has, I understand, come a distance of seventy miles to join in shewing respect to you by being present here this evening. The other purse is presented by another of your friends, also resident at a distance,—the daughter of a late distinguished minister of the Perth Presbytery, and who feels deeply interested in the proceedings of this evening. The Bible is the gift of another of your lady friends, residing at some distance, and who has also come to be with us, and if I am not misinformed, is now present in our meeting. That you, my dear Sir, may be long spared to your family, your relatives, your flock, and to your many friends, and that when life's journey is o'er, "An entrance be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," is our fervent prayer and the sincere desire of your parishioners and many friends.

The Rev. Mr. Liston said—Mr. Chairman, ladies and gentlemen,—It is now my duty and high privilege to render to you my tribute of gratitude and deep thankfulness for your kindness in meeting together this evening in my behalf, and for the testimonial by which that kindness is expressed. To our excellent friend also who has done us all the honour of taking the chair this evening my thanks are due, and not for this act alone, but for many acts of kindness in the past. My Christian friends, you must all be aware of the deep emotion I feel in mentioning the name of that other friend who has taken so prominent a part in the duties of this evening. Of Mr. Somerville I will say that I know of no dear friend, who takes a deeper interest in your welfare. My thanks are due to this numerous and respectable meeting, not only for their gifts, but for their, to me, more valuable gift, of meeting together on my behalf. Large as this meeting is, its constitution impresses me more than its numbers; for I see before me many belonging to the Free Church, and many belonging to the United Presbyterian Church. Unable as I am to set before you the sentiments of gratification and delight which I feel I would embody these in a sincere desire, a

heart-felt wish, a fervent prayer, that you would cherish during your life the memory of this day, and transmit it to your children's children, as I shall certainly do to mine. Mr. Somerville has alluded to my age, and I have reason to thank God for the measure of health and strength with which he still blesses me, but it is no uncommon thing for persons in this parish to attain to greater age than mine. Since I became minister of Redgorton five of my parishioners have reached upwards of 100 years of age. In the course of my life here, you may be assured I have seen various and many changes. In the Presbytery there is not a parish in which I have not seen changes. There is only one parish in which I have seen only one change of minister; one in which I have seen two; in others I have seen four, five, and six, and in one parish, seven successive ministers. And it is not among my co-presbyters alone that I have suffered in my attachments and friendships. I was the youngest of seven sons, the second youngest of thirteen children, and of these I alone remain. In my own family, also, I have suffered irreparable losses. It is my only wish that I may be spared so long as to see my children who remain well settled in life. Ladies and gentlemen, I return you once more my deep felt gratitude and thanks for the kindness you have shown me this night.

Rev. John Anderson, after expressing the great pleasure and satisfaction it gave him in taking part in the proceedings of the evening went on to make a few remarks on the character and advantages of the times in which we live, and the country in which our lot is cast.

Rev. Mr. Young said he had not come to the meeting prepared to make a speech; he had come to join in congratulating their esteemed and honoured friend. Mr. Liston and he were veterans in the ministry. He well remembered when Mr. Liston first came to the parish, and he was then a noble-looking man. He soon perceived that the people were fond of their minister; and that while Mr. Liston was the first man in the parish, he was only second. He remembered their first meeting in a remote corner of the parish. They had often met since, and in all their intercourse, although belonging to different denominations, they had always despised anything like a sectarian spirit. On two points he could claim a superiority over Mr. Liston; for, in the first place, while on the 16th October Mr. Liston had completed the fiftieth year of his ministry, it so happened that on the 16th October he had completed sixty-two years and a-half of his. Then Mr. Liston had the services of an assistant, while he was still discharging all the duties of his congregation without assistance. He remembered of his friend the late Dr. Jamieson, author of the "Scottish Dictionary," telling him that when he was first offered the services of a colleague, the sound of the word gave him the feel-

ing of something like colic. He had no fear of having Dr. Jamieson's feeling, for his people would not offer him a colleague. Mr. Young concluded by again expressing the great pleasure he had in being present, and the hope that Mr. Liston would be spared to receive another proof of the esteem and affection of his parish.

Dr. Ritchie, after expressing the peculiar satisfaction he felt at being present, moved a vote of thanks to the committee.

Mr. A. Reid, in returning thanks on behalf of the committee; said that, in thus meeting together to do honour to Mr. Liston, they were doing more honour to themselves.

Rev. J. Anderson proposed a vote of thanks to the chairman.

Mr. Maxtone [Graham acknowledged the compliment; after which, the proceedings were brought to a close by Dr. Ritchie pronouncing the benediction.—*Scotch Paper.*

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India.

GOVERNMENT AND MISSIONARY EDUCATION.

The Friend of India says:—

"The following figures show at a glance how many children are educated by the State, at a cost of £260,000, and how many by missions, at a cost to the State, of only £16,500. There are in all thirty millions of children in India who should be at school. Of these, missionaries educate 100,000, and the State only 127,513. These are the details. For missionaries—The Church Missionary Society sustains no less than 781 schools, taught by 12 European and 846 native teachers, and containing about 27,000 children. The London Missionary Society has 310 schools, with 589 native teachers, containing about 15,000 children. The Wesleyan Society sustains 53 schools and 100 teachers, having an attendance of about 3000. The Free Church of Scotland numbers in its schools 9132, and the Baptist Mission 2500; and if to all these are added schools connected with the Propagation Society, the Church of Scotland, the United Presbyterian Mission, and the Irish Presbyterian Mission, we get about 100,000 children under Christian education. For the State—In Bengal the number of colleges and schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 colleges and schools, and the average daily attendance is 8593. In Bombay, including Sindh, there are 610 colleges and schools, and the average daily attendance is 25,187. In the Punjab, including Delhi, there are 156 colleges and schools, and the average daily attendance is 8301; and in the North-west Provinces, 2944 schools and colleges, with an average daily attendance of 68,689; making a total of 4131 schools and colleges, with an average daily attendance of 125,268. Then

including Agra and some others, we have a grand total of 4158 schools and colleges, and 127,513 scholars. These figures are unanswerable. Let us have free trade in education: let missionary schools have grants from the State in proportion to their numbers and standing."

A Heterodox Bishop.

(From the *English Churchman*.)

In our "Notes and Topics" last week we briefly alluded to a report that a work upon the Pentateuch, by Bishop Colenso, was about to be published, and that it would put forth such opinions upon the subject as would be at variance with orthodox teaching. We expressed a hope that there some exaggeration in the rumours which were in circulation respecting this volume; but having since seen what professes to be a quotation from the introduction to it, we greatly fear that there can be very little foundation for any hope of the kind, and it seems evident that the publication of this work will necessitate ecclesiastical proceedings against Bishop Colenso, unless it be preceded or accompanied by his formal resignation of his office. Under ordinary circumstances we should have waited, though very anxiously, for the publication of the volume before saying thus much; but such cases are so rare, and this case is of such evident importance, that we consider it our duty to take the earliest opportunity of bringing it before our readers; and it behoves those in authority to promptly prepare themselves for such action in the matter as the case may admit of. What that action may be we cannot at present state, for as we have long ago pointed out, and more than once, our Clergy Discipline Acts and Bills have been uniformly and strangely defective in this particular, that their authors seemed to have doubted, or at all events they have utterly ignored, the possibility of a bishop's offending against the laws ecclesiastical. Why there should not be a reform of the law with regard to the trials of bishops as well as that for the trial of priests and deacons, we never could understand. In the absence of such a reform we should expect to meet with considerable difficulties in bringing any offending bishop to trial, conviction, and sentence, even though the offence were committed by a bishop in the Kingdom; and we fear that the difficulty may be still greater with regard to a colonial bishop.

It is time, however, that we gave the extract referred to from the Bishop of Natal's Introduction. It appears that a native—a Zulu—who had been reading the divine record of the deluge, looked up and asked:—"Is all that true? Do you really believe that all this happened thus, that all the beasts and birds, and creeping things upon the earth

large and small, from hot countries and cold, came thus by pairs, and entered into the ark with Noah? And did Noah gather food for them all, for the beasts and birds of prey as well as the rest?"

Upon this Bishop Colenso observes:—"I felt that I dared not, as a servant of the God of truth, urge my brother man to believe that which I do not myself believe, which I know to be untrue as a matter-of-fact historical narrative."

And he arrives at the following conclusion, which contains the essence of his offence, and seems quite sufficient of itself to justify and demand proceedings against him:—"Our examination has forced on us the conviction, by reason of the utter impossibilities and absurdities contained in it, that the whole story of the 'Exodus' is a fiction; and that, consequently, no such 'group of laws' was ever laid down in the wilderness as the story describes. And if the last four books of the Pentateuch must be pronounced to be fictitious, it will hardly be contended that the 'Book of Genesis' can be any other than in the main fictitious also."

THE history of Bishop Colenso of Natal—referred to last week,—is curious, perhaps sorrowfully so. His book denying—or questioning the truth of Moses's account of the creation of the world is expected to be soon before the public, and Colenso's antecedents are now the subject of conversation at the University, the Athenæum, and other clubs devoted to divinity and literature generally. Bishop Colenso was originally a Jew, one of those highly intellectual Jews of whom I have more than once spoken as bright and shining beyond the common run of men. Take Mr. Disraeli as an example. The Natal Bishop, as I understand, a Portuguese Jew; about half a-dozen years ago he was a fellow of John's College, Cambridge, a "crack" college which has turned out many a "don." With a rapidity rarely seen in the most intellectual, lucky, and industrious student, he got all his orders. B. A. first, and signed the articles, declaring that the Old Testament and the New contained all things necessary to salvation. He was then admitted a deacon—swore in different words, but in like manner, that he believed all in the holy Scriptures. Finally, he gets priests' orders, and a good fat living down among the farmers of Norfolk. Ultimately we find him Bishop of Natal, a place where one can live well enough. His talents were brilliant in the highest degree; who his father was, no one says; but patronage fell thick upon young Colenso. Before he left these shores he got fond of arguing, now and then reasoning with an ardour scarcely consistent with a real belief of the revealed truths of religion. He was clever; read essays and reviews, and went out to Natal without opponent or rival in the field—no one to divide vain glory with him; he had it all to himself. And

here it may be observed that vanity and pride in the supposed possession of greater intellectual powers than others, is the ruin of all these men. Now comes the danger to a Christian mission by the appointment of such a missionary; some of the rather educated inhabitants of Natal—blacks, Africans,—great readers of the Old Testament, scarcely of any book else, ask Colenso about Noah, the ark, the deluge; the evil genius of materialism becomes manifest, and the whole is set down as a cunningly devised fable, pointing a moral it may be, but fabulous. Sad mistake for a missionary bishop. He also puts the wonderful history of the Jews for the most part on the shelf. Here let me tarry a moment to pay a tribute to the memory of that illustrious Scotchman, the great lawyer and able man, Lord Chancellor Erskine, whom I knew, and who left us not many years ago full of years and wisdom, if not of wealth. Lord Erskine declared that if all other proofs of the authenticity of the Bible were sunk beneath the ocean, the history of the Jews from first to last,—to the present hour, would suffice to establish and maintain the truth and certainty of the Old Testament. "They have Moses and the prophets, let them hear them." We know whose high words these are. Shall we not therefore be content with Moses the lawgiver? yea, verily, lest we do worse. Bishop Colenso is making no small stir in our coteries at present, especially among the intellectually given.



Dr. Bisset on Church Innovation.

AT the meeting of the Synod of Aberdeen on Tuesday, Mr. Fairweather introduced the following overture on the above subject:—

"It is overtured to the Venerable the General Assembly, by the Synod of Aberdeen, that, whereas it is known that individual ministers of this Church, for some time past, have been avowedly introducing innovations in public worship, inconsistent both with the laws and usage of the Church, so as to cause much uneasiness to many members thereof, as also to generate disputes, and cause schisms to the evident detriment of the interests of evangelical religion: May it therefore please your Venerable House to take such steps as may in your wisdom, seem most suitable for the purpose of remedying this growing evil, and restoring unity to the Church."

After a pause,

Dr. Pirie said that though he would not have introduced this overture, he would now it had been brought forward, second its adoption, reserving observations till afterwards, if found necessary.

Dr. Bisset thought it would have been very desirable, if an overture of this kind was to have been brought forward, that there had been something like a condescendance upon what the rev. gentleman had alluded to as in-

novations. Meantime, the overture was something like, to use a Scottish phrase, a "blind parable." (Hear.) The rev. gentleman had said it was well known that several innovations had been made, but he had not specified any of them. One would imagine, from his language, that some terrible enterprise was going on within the Church. If the rev. gentleman alluded to certain suggestions thrown out by him (Dr. B.) in an address which, as Moderator, he had had the honour to deliver at the close of last General Assembly—if so, he had only to say that the multitude of letters which he had received from clergymen and laymen in all parts of Scotland was ten to one of what he could have anticipated, all very highly approving of the views he had indicated in that address. The rev. gentleman should have begun by proposing that the Moderator of last General Assembly should be censured by this Court, of which he is a member, for his audacity in expressing these views and opinions. If innovation consisted in thinking it a seemly thing, in singing the praises of the Lord, when lifting up their voices to lift up their bodies too—taking away the assemblance of laziness at least in that part of worship—if innovation consisted in thinking it more reverent to bow or kneel than to stand during prayer—if those were the innovations to which the rev. gentleman alluded to in terms of alarm—for himself, he hoped to live to see the day when both these innovations, as Mr. Fairweather called them, would be universally adopted in the Church. (Hear, hear.) It was a matter of historical certainty that parts of our forms were adopted on the principle of deviating as far as possible from that corrupt Church from which our forefathers separated; but when three centuries had elapsed since then, surely it was time at least for consideration whether it was of advantage that we should be bound hand and foot to every iota of the services, as laid down by these worthy men. But the fact is, we are the great innovators now. What was asked but that they should return to the better practice of their fathers? (Hear.) He had spoken to some of his brethren, some time ago, on the subject, suggesting that the prayers should be shortened as to length, and multiplied as to number; and while he and many others felt the want of a liturgical form, that they should read one, two, or perhaps three of the penitential Psalms of David; and he had been told by clergymen who had adopted this practice how delightful it had been to themselves, and how acceptable and edifying to their people. To read one of the penitential Psalms was really prayer—whereas it was the opinion of many of the most enlightened men that, in ordinary cases, they are, in coming to worship in our churches, entirely at the discretion of the officiating minister, and that the words of his mouth were really away before they had time to realize them. Now, he (Dr. B.) said that an inno-

vation of the character he had described was very greatly to be desired indeed, and he repeated that he hoped to see the day when all prejudices on this head should vanish. There was no individual who would be more loth than himself to see innovations needlessly introduced into the Church of Scotland, but he held that there was no part of their worship that was so stereotyped as to preclude men from thinking and suggesting what they believed would be an improvement; and if the mind and feeling of a great majority of a congregation pointed in the direction which he had indicated, then he took his stand upon what was a cardinal point, upon which every Reformed Church in the world must rest—that is, the liberty of private judgment. They all bound themselves to submit to the doctrine, discipline, and worship of the church, but if the innovations pointed at by Mr. Fairweather were merely those to which he (Dr. B.) now alluded, Mr. F. and his two supporters might as well think of putting their shoulders to stop an earthquake as to prevent those gentlemen, in different parts of Scotland, who had taken this as a matter of conscience and duty, carrying forward those changes. After alluding to the greatly increased intercourse between this country and England, he said he should rejoice if the two Churches should re-consider some of those non-essential characteristics by which they were now distinguished, when, perhaps prejudices might be rubbed off which had divided them. After some further observations on the satisfaction which changes such as he had indicated had given in the congregations of Dr. R. Lee, and St. Andrew's, Edinburgh, &c., the Rev. Doctor concluded by saying that he thought the overture unnecessary and inexpedient. He, therefore, moved its rejection.

After some further discussion,

Mr. Fairweather, on the recommendation of several members of Synod, withdrew his overture at present.

Plain Speaking in a Free Church Pulpit.

ON Sunday, the Rev. Walter Smith, of Roxburgh Free Church, who has accepted a call to the Free Tron Church, Glasgow, delivered a farewell discourse to his congregation, from the text "I believed, therefore have I spoken." In the course of his sermon, Mr. Smith said he believed there were many whose faith was perfectly real, but so hampered by the tyranny of antiquated forms and customs that it hardly ever got itself effectually uttered. Their teaching bore the stamp of a traditional creed rather than of a living, personal faith; and sometimes one even felt almost as if they were more anxious to save their orthodoxy than to save souls. How else

explain the fact that the pulpit was in these days comparatively powerless? Why was it come to be almost a proverb among men that a thing is as dull as a sermon? Why is it a standing jest that when other soporifics fail this is pretty sure to send a man asleep? Why does the commonest and crudest article in the daily press tell more effectually on the wheels of practical life than all the solid teaching of our pulpits? It is not that Christian ministers are without faith, for that is not true. Nor is it that men are indifferent to the truth, for nothing, he believed, would be more heartily welcome to men than a little earnest, effective speech about religion. He was thoroughly convinced that what was amiss—with himself as well as others—arose from the cramping restriction of mere traditional forms, nowise essential to the old, very old truth of the Gospel—traditional forms which no more served the purpose of this present time than if they were to take from the modern soldier his rifle and bayonet, cover him with a leathern shield and an iron helmet, and send him to war with a bow and a quiver of arrows. He had the most fearless confidence in Christianity; it was God's truth, and would abide for ever; but if anything could really injure it, it was just those mistaken friends who would identify it with the forms of an old and obsolete life—those friends whose faith was not strong enough to trust to God's truth by itself, without the armour which now is less a defence than an encumbrance. It is not a mere tradition of truth that will now serve us, but an utterance of the Gospel, taking its shape from our own very faith in Christ, and basing itself with the facts, the ideas, the errors and snares of that living world in which we move. His own people now knew him well enough not to suspect him of any paltry craving for mere novelties. To be more specific, he would remark that there was a tradition of controversy which he reckoned to be perhaps the barrenest of all kinds of preaching, and against which he would put them on their guard. Many a young and hopeful preacher was miserably ruined by getting into this vein, and many congregations learned from it, not to deplore their own sins, but to hate the mistakes of other people. Controversy had its place; but the breaches of Zion would never have been healed if God's people had only flourished sword and spear, instead of handling the trowel and the hammer. Then, there was a kind of high speculative tradition, about fate and free will, the origin of evil, election, and reprobation, which good men once preached about, and which therefore good men thought they still ought to preach about. The pulpit was not the place for speculations. Let them not exalt the peculiarities of Calvinism, or any other *ism*, above the common faith of our common Lord. If souls were to be saved, it was not by any speculation, but by the solid facts of Gospel faith. There was further

a conventional, theological form, which was perhaps the most common and pernicious of all, because it required the least possible expenditure of earnest thought, and in course of time became little better than a mechanical process. What was said might indeed be all perfectly true; there might be solid heads and sound particulars, just remarks and appropriate exhortations, and yet the whole thing might be as drowsy as the grinding of a piece of machinery. For this conventional method, adopting some approved system of theology, jammed every text of Scripture into that system, and forced it to speak always the same round of doctrine whether it would or would not. No matter what portion of the Word was used, it was always made to come round to the doctrine of original sin, imputed guilt, satisfaction to Divine justice, and justification by faith alone. Thus a rigid system came between the soul and the fresh life of God's Word, and all the varied and beautiful instruction of the Bible was run into one cold unchanging mould, evangelical in form, but the living power of it gone. Alas! for the prophets who prophesied thus every one after his neighbours, taking a theological receipt for compounding sermons, and making all of the same ingredients and all after the same pattern. He spoke these things not as criticising his brethren in the ministry. God forbid; but because he would say them to his own conscience, seeing that through the shortcomings of himself and brethren in the ministry, the Gospel of Christ was held in little esteem. While lamenting that many were falling away from Sabbath sanctities, and right relations to the Church, he was compelled to ask himself whether, along with others, he was not partly to blame for their preference of the flowers and the sunshine to such perfunctory speech of divine things as was sometimes addressed to them.

ST. PAUL'S CHURCH—MISSIONARY MEETING.—On Monday, in common with the other churches connected with the Established and United Presbyterian Churches in Perth, Monday forenoon service after the Communion was discontinued in St. Paul's. In the evening, however, a most interesting and encouraging meeting was held in the church, to give the congregation information upon the subject of missions, and the exact state and future prospects of the various schemes of the Church. The attendance was numerous, the area being entirely full, and even the galleries being partially occupied. The Rev. A. Fleming, minister of the church, presided. The proceedings having been open by an impressive prayer by the Rev. John Wilson of Dunning, most interesting and appropriate addresses were delivered by the Rev. Messrs. Kirkwood of Dunbarney, Pagan of Forganlenny, Smith of Dundee, Wright of Auch-

tergaven, and Wotherspoon of Kilspindle. Among the subjects treated of by the speakers were—The importance of a systematic support of missions—the necessity of members procuring missionary information through the medium of the *Missionary Record*, and other missionary periodicals—the desirability of Sabbath-school teachers, and laymen and ladies, in their domiciliary visits, diffusing missionary intelligence—and the strong call for liberality on the part of all towards the various schemes of the Church of Scotland. Though the meetings lasted two hours and a-half, there were no signs of impatience on the part of the audience; and throughout there was the deepest interest evinced in the various statements made by the speakers from the platform. We have little doubt that the effects of the meeting will be most beneficial, and tend to awaken and excite a missionary spirit in the congregation of St. Paul's. We regard the Monday evening after the Communion as a most auspicious period for such a meeting, and are glad to learn that the example thus given by the congregation of St. Paul's is to be followed in various parishes within the bounds of the Synod.

Report of Mission to Cape Breton.

THOUGH Mr. McGregor's Report of his Mission to Cape Breton, reached us too late to occupy its proper place in the *Record*, we insert it now, rather than delay it another month, as we are aware that very many of our readers are anxious to know, as much as possible, as to the real condition and prospects of our Church in that Island.

REPORT.

In accordance with the instructions received from Presbytery, I left for Cape Breton on Tuesday, 3rd September, and arrived at the Strait about noon on Wednesday. Here I joined the other members of the deputation—Messrs. Pollok & McKay, who had gone thither on Tuesday, direct from Lochaber. In order to overtake the greatest possible amount of work during our short visit to the Island, we had intended to take advantage of the natural division formed by the Bras D'Or Lake, and thus while two members of the deputation proceeded by Rivers Inhabitants and Dennis, to Whycomagh, Middle River and Baddeck, the other joining our missionary—Mr. Gunn, should proceed by St. Peter's and Loch Lomond, and afterwards to Sydney and Cow Bay, where by crossing the Bras D'Or Lake, we might meet again in Boulardarie or Baddeck, and so preach at the various stations among our people scattered throughout that portion of the Island. Circumstances, however, forced us in a measure to abandon

this arrangement, Mr. McKay alone proceeding by River Inhabitants, &c., while I accompanied Mr. Pollok to Grand River. Here we were joined by Mr. Gunn, who had travelled over a hundred miles, to discharge his duties as missionary in that quarter. Here also it was arranged that on the approaching Sabbath, I should preach at Framboise, while my brethren preached in the Church at Loch Lomond. After remaining at St. E'Sprit for the night, and meeting with several warm hearted friends, whose kindness I shall long remember, I proceeded on the morning following, (Saturday) over those roads so graphically described, on a late occasion, by our missionary, and in the course of the afternoon arrived at Framboise. Here I preached thrice on Sabbath, and again on Monday forenoon. After Divine service on the latter day, at the earnest request of some of my hearers, I was induced to explain to the people, the present position of the Church of Scotland, particularly with respect to the question of patronage. And once for all, I would here briefly indicate the position which I (in common I believe with my brethren), occupied with respect to Church questions. We felt that the grand object of the deputation was to preach the Gospel, and not any particular Church, that we were sent by Presbytery to labor, not so much on the scaffolding and outworks of the Temple, as on the inner and more sacred parts, in one word, to preach Christ, and not even the Church of Scotland, much beloved by us all, though she be. Yet when our friends who never left her communion, friends who in the midst of every discouragement, firmly adhered to her, with unflinching faithfulness, asked for any such explanation, we cheerfully gave it, and felt more than a thousand fold rewarded by the evident satisfaction, with which such an explanation was received, when they could feel that, notwithstanding all that they had been accustomed to hear, the Church of Scotland was still worthy of their affections. Framboise is situated on the east coast of the Island, contains a population of about 60 families, almost all Highlanders, genuine, warm-hearted and hospitable. Here they, in a great measure, live as did themselves and their ancestors in the Island of Harris—partly by fishing and partly by farming. The locality is pleasant, and the people most interesting.

On Monday evening I proceeded to Lochlomond a distance of about 12 miles, over a new and sparsely settled country, and consequently over the very worst kind of roads. On Tuesday I preached at Lochlomond, notice having been given on Sabbath. The congregation was not quite so large owing to the hurry of the harvest season as it otherwise would have been, but much larger than I could have expected. Here again by special request I stated the Church question and made such explanations as I thought necessary. The people here as at Framboise are almost all Highlanders and their immediate descend-

ants, and not a few of them much attached to the Church of their Fathers. The district is very populous—the scenery especially around the lake beautiful, and the people by habits of industry and sobriety rapidly growing in comfort. My sojourn among them was very short, but I carry with me very pleasant recollections alike of people and place. Having made arrangements before parting with Mr. McKay, to join him at the end of the week at Whycomagh. I was obliged to leave early next morning, and so deny myself the pleasure of preaching at Ferguson's Lake which I certainly would have done, as there is there a large number of families who have always adhered to the Church of Scotland.

On Saturday evening I arrived at Whycomagh, after passing through St. Peters, Grant Anns, East Bay, Rivers Inhabitants, and Denny, seeing friends at each place, but not preaching in the mean time at any of the stations—all my time being necessary to enable me to keep my engagement with Mr. McKay.

On Sabbath I preached at Middle River. Here the congregation was large. For some time past this congregation has been without any regular supply of Gospel ordinances. The late much lamented Mr. Farquharson was their last pastor. A large portion of the people are firmly attached to the Church of Scotland and much delighted at the arrival of the deputation from Pictou Presbytery. At the request of the people I intimated services on the following Thursday, and on Monday morning proceeding along with Mr. McDougall of Whycomagh to Baddeck.

Middle River is about 18 miles from Whycomagh, and one of the most flourishing districts in that portion of the Island. The people here as in the other Scotch quarters of the Island are chiefly Highlanders, The alluvial deposits along by the River leaves the soil very fertile. The farmers generally own large tracts of land and are in very comfortable circumstance. The scenery resembles that of a Highland glen with its bold outline of hills, its wayward-warding river with its beautifully green sward along by its banks. The people are most anxious to secure a regular supply of Gospel ordinances and to have settled among them one who will break to them "the bread of life." I hope the time is not far distant when their wish shall be realized, and this most interesting district and kind and intelligent people rejoice in the fact that the sanctuary is no longer closed nor the Sabbath silent. I shall always cherish the most agreeable recollection of my visit to Middle River, and of those friends whose hospitality I there enjoyed.

On Monday I arrived at Baddeck. Happening to be present during the session of the Circuit Court in Victoria. I had there the pleasure of receiving calls from parties scattered through various portions of the County all wishing for services, but many necessarily

refused on account of our comparatively short stay in the Island. Owing however, to the energy and kind interest taken in the deputation by Mr. Campbell and other friends in Baddeck, timely notice had been given of Divine services in the Temperance Hall on Tuesday, and of a prayer meeting in the house of Mr. Morrison an invalid near the Village, on Wednesday evening. On Thursday I returned to Middle River and again preached and in the evening left for Baddeck on my way to St. Ann's. On Sabbath preached at St. Ann's to a large congregation. The Church here is a very commodious one, built for Mr. McLeod, late of St. Ann's, before his departure for New Zealand. Here I met with friends, not a few, whom I shall long remember. On Monday, left St. Ann's for Munroe's Point, where I held a meeting on Monday night, and on Tuesday returned towards Whycomagh and Lake Ainslie, calling at some places by the way. Being detained in Baddeck for a day through the boat being delayed by a storm, I left for Whycomagh by land at 4 o'clock on Thursday, and arrived at Mr. McDougall's after midnight. Next morning according to previous arrangements I preached at Lake Ainslie to a full house, and returning in the evening held a meeting at Whycomagh. On Saturday, came to River Dennis and met several friends, thence proceeded to River Inhabitants, where I preached to a large congregation on the following Sabbath and on Monday, crossed the Strait on my way homewards.

In my Report, I have confined myself as much as possible to a simple statement of facts, serving to point out the stations at which I preached during my stay in this Island. Of each of these stations, did time and space permit, very much might be said, as they are all most interesting, and many of them peculiarly so. In each of them are those who adhere to the Church of Scotland, in some large numbers, in others comparatively but a few. And sure I am that they shall not be forgotten, but that the Church to which they are united, will do all that in her lies, to strengthen their hands and encourage their hearts. And in case my brief report should fall under the eye of any of my friends in that very beautiful Island, let me take this opportunity of thanking them one and all, at the various places, I had the pleasure of visiting, for their kind reception and hospitable entertainment. I need not specify places and persons in particular; for at Grand River, Framboise and Loch Lomond, Rivers Inhabitants and Dennis, Whycomagh, Middle River, Baddeck and St. Anns, I found friends in whom I shall always feel a very deep interest, and whom I would wish again to visit. The missionary in Cape Breton travels through some of the finest scenery in America. If he be a Scotchman, those magnificent mountains rising from the shores of the Bras D'Or, and encircling some of those numerous inland

lakes embosomed among the hills, cannot fail in reminding him of "the land of the mountain and the flood." Here, indeed, an artist might find more interesting subjects for his pencil and brush, than in any other portion of America which we have seen. But what is far more interesting to the missionary, here he will find a people eager to hear the glad tidings of salvation from his lips, and we believe not a few among them anxious to lay up the truth in their hearts, that they may practise it in their lives. S. M. G.

WE insert below a portion of a letter addressed to the *Canada Presbyterian*, by that warm advocate of Union, "Presbuteros." His argument as to the causelessness of the Secession in the colonies in 1843, is both clear and cogent, and we recommend it to the perusal of our readers. We can, by no means, however, go along with him in his views on patronage, in the absence of which, we think, he goes a greater length than almost any minister of our Church at home would be disposed to follow him. He says, "The proprietor built churches for the accommodation of his tenants and dependants, and paid ministers for them. Of course he did not consult them as to what kind of minister he was going to provide, and in these circumstances they could not be expected to be consulted." Now, this we hold, is striking at the very heart and life of Presbyterianism. It is the old moderateism of the Robertsonian School, which, we rejoice to say, is now dead and out of sight, after having wrought a world of mischief in the country of Scotland. What we would ask, would the people say, or how would they do, supposing the Colonial Committee offered to pay the salary of a minister for St. Peter's Road, P. E. I. They had set their heart upon getting their present missionary, but the Committee say,—No, we intend to place the former missionary, Mr. McLaren, over you, and expect you to be very grateful. The effect might be easily imagined, though of course, in making this supposition, it is not to be thought for a moment, that the Church would contemplate such an act, but would be only too glad to see the man settled, who would be likely to do the most good. There is, in fact, no Church in the world, either state or voluntary, in which there is practically less patronage, than the Church of Scotland. In many cases, the patron indeed pays, but the people choose

the minister, to all ends and purposes; whereas in voluntary churches, the real patron, from whose dictum there is no appeal (practically) is the richest man, or the three or four richest men in the congregation, who nominate their man, the great body of the people feeling that they cannot afford to resist. In the Church of Scotland, on the other hand, even a pauper may protest, and in the highest court, that protest will be considered on its merits, as gravely as that of the highest noble in the land. It is this true liberty, which forms the pride of the Church of Scotland, and which the people, conscious of its worth, have watched and guarded for generations, with peculiar jealousy. But our remarks have extended further than we intended—we subjoin the portion of the letter referred to, merely remarking that we fear, "Presbuteros," with his feelings and opinions, would not work well in harness for any great length of time, with his friends the voluntaries:—

DEAR SIR,—One often hears the statement made by adherents of our Church, "Whatever cause there was for a Disruption in the Church at home, there was certainly none for a Disruption in Canada." In the meantime we accept the latter part of the statement—"there was certainly no cause for a Disruption in Canada"—as true,—acknowledged as true even by many Free-churchmen, now looking back to the event. Never was there a better illustration of *straining at a gnat* than when that minority of our Synod "protested against the Synod's unfaithfulness to its avowed convictions, and against continuance of such a connection with the established Church of Scotland as seemed to invoke responsibility for its actions. On such shady grounds—because the words "in connection" seemed to involve responsibility, &c.—these hot-headed controversialists rashly broke up the organization of the Church and plunged the people into anarchy and bitterness of spirit. The interests of true religion were thus sacrificed to the unsubstantial whims of inflated and conceited brains. The writer of the article "On Church Union in Canada" in the October number of the Church of Scotland Home and Foreign Missionary Record gives the true cause of the Disruption here, when he says, "In Canada the secession was brought about by a sudden torrent of eloquence from parties sent out by the Free Church" of Scotland.

The conclusion of the common statement quoted above, we hold, then, to be correct—no dreamy notions about "sympathy" and "responsibility" could warrant the introduction of discord into a thinly scattered and already feeble enough Church trying to do what

it could to promote the gospel in this colony. But the admission which precedes the conclusion, "whatever cause there may have been for a Disruption at home,"—that is, possibly there may have been cause for it at home, we are by no means disposed to yield without debating. We have heard persons, remarking upon the course of events since the Disruption, offer the diluted reflection that it has been productive of the highest good to Scotland, as witness two Churches now where only one was before. We do not wish to be guilty of impiety in denying the very orthodox tenet, "whatever is, is best"—we admit that the Almighty can bring order out of confusion, and make the wrath of man to praise him; but as he held Judas and Pharaoh responsible, so we think He will hold those responsible who were mainly instrumental in bringing about the Disruption—that is, taking for granted in the meantime that it was an evil. The mere multiplication of Churches by no means proves that "pure and undefiled religion" has made corresponding progress. We are strongly disposed to doubt whether that event has produced such beneficial consequences as some Church men concede that it has done. We suspect, on no uncharitable grounds, but from what we have heard and seen, that many have had their minds turned away from the great business of religion to the discussion of externals—and many take such credit to themselves for having joined the Free Church,—so much was said by its leaders about sacrifice, that they rest upon that act rather than upon faith in another and infinitely more disinterested sacrifice.

This question of patronage was one of the most palpable of the questions involved in the Disruption controversy, although it was not nearly so much talked of as a shadowy notion about the State domineering over the Church. This matter we shall dismiss with a few sentences. Christ himself, and his apostle Paul, spoke in terms of the highest respect of civil government, and acted accordingly. They found a government in existence, certainly not the best government that could be, and yet they did not teach the people to despise it, or attempt the subverting of it; but rather to be subject unto it, "rendering to Cæsar the things that were Cæsar's," "the powers that be are ordained of God." This is clear and definite, and cannot be explained away. Civil government in most countries existed before ecclesiastical government, and independently of it. And there are more definite instructions to men to be obedient to civil rulers than to Church rulers, just as the authority of civil rulers is more clearly acknowledged and prescribed than that of any ecclesiastical rulers whatsoever. And this is natural; for whilst all men are not Christians, all men are members of the civil community, and what pertains to the whole of mankind is

of more importance with both God and man than what pertains to a part only.

This doctrine will be stigmatised as *Eras-tian*, but, if it is true, hard names will not hurt its upholders. It is difficult to conceive how there can be a perfectly independent "imperium in imperio." One or other must be supreme, but Christ said, "My kingdom is not of this world," meaning that it was to be humble, private, unshowy. Some would invert our Saviour's statement, and make him say, "This world is my kingdom,"—would have a present kingdom or Church of *outward* splendour and independent power, to be lord-over by man, however, in the person of one or more viceregents. But this can never be without subverting civil powers, which Christians are forbidden by Christ to attempt upon any pretext. The great function of the Christian Church in its present stage, is not governing, but teaching. True, the time will come when this world will indeed become the kingdom of Christ; but this state of things will be brought about, not by overthrowing human governments, or by antagonism to them, but by transfusing the principles of the Gospel entirely through the hearts of all parties in the state—subjects, rulers, and all executive agencies—the proper relation of the church to the state—not to oppose but to influence towards what is good. However, this question has not advanced one inch towards a solution by the disruption, as is shown by the recent Cardross case. All human judgments are fallible; and perhaps, considering the constitution of ecclesiastical and civil courts, the latter being brought to a much higher degree of perfection than the former, more complete justice may be looked for from Lords of Session and Chief Justices, than from a conglomeration of ministrerial brains.

Both these questions having arisen out of the circumstances of the Christian Church, and having had an importance assigned them through the subtlety of human speculation, which did not rightly belong to them, we think that difference of opinion upon them did not warrant a disruption. All may grant that revolution against constituted authority is allowable under certain circumstances—when that authority abuses its power, and there is no other remedy than revolution. Things had not come to the pass in the Church of Scotland, which required so urgent a remedy. If anything was wrong within it, there should have been a long and strenuous effort to correct it, remaining in it. But the Free Church party in rebelling because they could not immediately have their own way in the General Assembly, acted in violation of one of their own precious principles, namely, that the majority should rule. If the Church was not fulfilling its mission satisfactorily, then it was manifestly their duty to remain in it, and strive to put things as they ought to be. It is nothing short of petulance for a member of

a society to withdraw from it because he cannot get his own way. If the Free Church agitators had right on their side, surely it was only necessary to declare that right in the Church courts, in order to get men to believe it; and if they believed that the right was on their side, then it was their duty to continue patiently setting forth that right, and they would certainly in due time have a majority. But because they could not get a majority in the church courts, they chose rather to withdraw from the church altogether, in opposition to the fundamental constitution of the church courts, that the minority must submit to the majority. The Free Church was thus, in the humble opinion of the writer, founded upon irresistible pride, and the subversion of constitutional principles.

But we are of a different opinion from "A Layman," who cites the Cardross case as arguing against a union. Notwithstanding that the Free Church has foregone any claim to Government money, it cannot free itself from civil supervision and so, its leaders ought to be now convinced, that the ground they took on "going out" was very doubtful, and therefore they will not throw the blame on the church *established*, for not accomplishing what the church *free* cannot accomplish. If they were guided by the logic of events, they would no longer stickle for what they called their *principle*, but be prepared to coalesce again.

CORRESPONDENCE.

New Brunswick.

THE Presbytery of St. John held their usual autumnal meeting at St. John, on Wednesday, 8th October. The business was chiefly of a routine character. The only matter of interest was a communication from the Trustees of St. John's Church, Moncton. Our congregation there appears, in common, it is to be feared, with all classes of the community, to feel the pressure of the times. I do not think it necessary at present to go into particulars, as a committee of Presbytery has been appointed to correspond with the Trustees, and make such arrangements as may be best in the circumstances.

The congregation at Moncton occupies an interesting and somewhat peculiar position. Many years ago a minister of our Church resided and laboured there. It was the day of small things; and as was to be expected, he had many privations to endure. The secession of '43 occurred. A few of the people sympathised with the Free Church. Free Church ministers visited the place. A few Free Church residents settled there; and for a short time a Free Church minister laboured there.

After his removal it was a question from which Church a minister should be solicited. The people acted wisely. They called a general meeting. The question was put, and the

majority decided in favor of the Church of Scotland. The minority acquiesced in the decision; and the affairs of the congregation have proceeded with much harmony ever since. The Rev. William Murray laboured there for over three years most successfully; and the neat and commodious Church is at once a monument of his energy, a credit to the congregation, and an ornament to the town.

The Rev. James Mackie is now labouring there, and in the surrounding outstations. Lately a Free Church missionary has come to Shediac (an outstation), and he also visits some of the surrounding districts. The station is not capable of sustaining two, perhaps not one comfortably. Why should they interfere with one another, when there are so many unoccupied fields to till?

A Bazaar was held by our adherents, in St. Andrew's, in September, to raise means to pay off some congregational debt. It was quite successful as far as it went. Whether or not the whole amount required was raised I have not learnt. Bazaars and soirees have become very popular modes of raising money for religious and charitable purposes. How far they are desirable modes may be questioned. They have not been generally adopted in our Church; but on the contrary discountenanced. It is true that people more readily give money in these ways. But when given, from what motive is it? Is it charity? Religion? I must confess to a decided preference to direct religious or charitable giving, where other and less worthy motives are less likely to intervene. A systematic benevolence is unquestionably the best; but this is only to be expected from truly religious men whose hearts are filled with the spirit of Christ.

The Rev. Peter Keay of Nashwaak craved leave from the presbytery at its last sitting to pay a short visit to Scotland. It was granted; and I understand that he is now on his way thither.

II.

Our Church in Prince Edward Island.

WE are glad to record the erection of several new Churches in this part of our field. Four new buildings are being prepared for use. One at Cardigan—began in Mr. Lochhead's time—is now nearly completed. It is a commodious little building, about five miles from Georgetown, capable of accommodating about 200 people, and is generally full when service is held there. This station will yet, it is hoped, be of valuable assistance to Georgetown in the support of a minister.

There is another at Little Sand's District, belonging to the Belfast congregation. It is moving slowly towards completion. It is situated about fifteen miles from the Church at Belfast, and about as far from Georgetown. Could that station be linked to Georgetown—and I dare say the Belfast Church could spare it—then in a short time the three places—

Georgetown, Cardigan, and Little Sand's might be able to support a minister.

There is a third Church erected at Orwell, about six miles from the Belfast Church. It was begun about eighteen months ago, and is now so far advanced that service is held in it every third Sabbath. On these occasions it is crowded to overflowing—by persons, too, the most of whom were able to go very seldom to Belfast Church.

The credit of this building is due, principally, to the energy and zeal of R. S. Finlay, Esq., of Orwell. At his suggestion it was commenced, and by his unwearied labours, chiefly, it has reached its present condition.

The site—a very excellent one, with an acre of land attached—was given by Mr. Nicholson, one of the elders of Belfast. This promises to be a very flourishing part of Mr. McLean's congregation.

The Church on the Brackley Point Road is up, and we expect to have sermon in it before long, although a good way from being fully finished yet. Its dimensions are 42 feet by 36. It is very creditable to the settlement, however.

I am happy to say that the Manse in Georgetown is getting on very well, too, and we hope to see the minister settled in it before this time next year.

Mr. Duncan begs to acknowledge the receipt of a very handsome Pulpit Bible and Psalm Book from James Robertson, Esq., Brackley Point Road—presented by him to the new Church on that road.

THE MANSE, WEST BRANCH.

19th December, 1862.

MY DEAR MR. COSTLEY,—

WE hope our friends throughout the country are, as usual, mindful of the "Young Men's Scheme." When advocating the claims of that scheme in the pages of the *Record* of last year, we expressed our conviction of its vast importance to us as a Church in this Province. And nothing has since transpired to lessen its importance, or in any degree weaken its claims. It is true, indeed, that at last meeting of Synod a committee was appointed to confer with other religious bodies with respect to the desirableness of attempting to form a Provincial University—that this committee met and agreed, with others, upon the desirableness of such an undertaking—that they also met the trustees of Dalhousie College, and found them very ready to enter upon the views of the committee—and that it is confidently expected we shall have Legislative enactment upon the matter during the approaching session of the House, resulting in the establishment of Dalhousie College as a Provincial University. And we certainly think this is a move in the right direction. The scheme is thoroughly sound in theory, and, if realized, will, we hope, prove highly beneficial in its practical effects. Indeed we believe

there is not a single intelligent well-wisher of his country who would not rejoice to see such a University, and who would not wish it every manner of success; for certainly that country is in a most despicable condition whose sectarian animosities would prevent its young men from meeting in a common seat of learning as gentlemen and scholars, and thus deriving them from securing the advantages of a thoroughly liberal education. There they certainly could meet on common ground without the slightest compromise of principle. There, too, we firmly believe, the foundation of a higher and happier future would be laid—a future in which men would learn to respect one another's differences—where they would more thoroughly learn the grand doctrine of Toleration, and be led to find partial Truth where now they see nothing but a mass of Error. And who would not joyously hail the advent of such a period? Certainly "it is a consummation most devoutly to be wished."

Yet our friends must remember that Dalhousie University is still in the uncertain future, among the things *that are to be*. It can be formed only after the passing of a Bill, which Bill we trust *shall* indeed pass. Still, it *may* fail in passing. Further be it remembered, even after it *has passed*, some time must necessarily be spent before such a University can be thoroughly equipped for its *its* work. Hence, let us not forget the Proverb, "a bird in the hand is worth two on the bush." We have at present a scheme in operation, through which we may, with God's blessing, in some measure at least, meet the wants of our Church. We have several young men of high standing, both in Scotland and in Canada, and several others at hand, ready to join them. The vacancies in our Church are numerous, and the waits daily increasing. Let us allow "the Young Men's Scheme" to languish, and what may follow?—Dalhousie College Scheme may fail, and we shall find ourselves cut off from even our present source of supply. Indeed were this College or University Scheme *realized*, I cannot see how the "Young Men's Scheme" must consequently be thrown *entirely* aside. Certainly it would no longer exist in exactly the same form, as it does at present, yet it could very easily be re-modelled so as to serve a most excellent purpose.

In the meantime, however, let us stand by the scheme *as it is*. We have already contracted a very heavy responsibility, we have sent several young men to college, who look to us for some support, and that support we shall gladly give, and continue while required. Hence let the annual collection be made this year as formerly. We need at least as much money as we required last year, and I have no doubt, we shall find our people equally liberal, and in the meantime,

Believe me, My dear sir,

Yours truly,

S. MCGREGOR.

From our Scotch Correspondent.

DURING the preceding part of the session, the College Courts have presented the most exciting aspect it has been my lot to witness heretofore during my College years. Even outsiders seemed infected; the merchant in the Exchange made it the subject of conversation while scanning the news of the day—the dweller in Saltmarket discussed the merits of the candidates over his glass of "half-and-hell." But let us enter the courts, and here we at once find ourselves on the real battleground; here a knot of blue-caps—there a cluster of reds—here an active and unwearied canvasser on the one side, eagerly pitching into some verdant junior from the highlands of Perthshire or the churlish mountains of Argyle—there an equally determined supporter of the other side, exhorting some fearfully unimpressible subject to stand forward like a man and record his vote for — the best man, of course. "But who and what are these blues and reds?" you may ask. Well, they are the clergymen, the lawyers, the doctors, the men of science and thought of the rising generation. We have here specimens of humanity from all quarters of the globe—from the Feejee Islands to Nova Scotia. We have, perhaps, some of the choicest men of the day, as also, perhaps, some of the stupidest, and this is the time when clever and stupid alike unite, and it is no use blinking the truth, making fools of themselves. The Election *furor* has seized upon all, setting the equilibrium of the hard-working student, crammed with classic lore or metaphysical erudition, as well as of him whose head is guiltless of containing a single idea. And yet great good comes out of this considerable amount of foolery. There is scarcely a good speaker leaves College but, if you will ask him to what one thing more than another he may owe his success, will answer you thus—"to the drilling I received in the Greek Class Room at some of our election meetings." In fact, it is a perfect nursery of orators in embryo. He who has commanded a hearing from an auditory of students—the most hypercritical set alive—need fear no audience.

But enough of this, and let us state in clear terms, as a sort of wind up of this part, that, after one of the best contested Rectorial elections ever fought in this University, victory has declared for the red caps, and Lord Palmerston, "the venerable Premier," has been elected to the highest office the University could bestow—that of Lord Rector. His opponent was John Inglis, Esq., the Lord Justice Clerk, an old and distinguished student of our own Alma Mater, and who was the main instrument in framing and carrying out the provisions of the famous "Scotch Universities' Act," which has, in its result, been so beneficial and so highly creditable to its framer. Notwithstanding these peculiar claims, it can be no disgrace to him to be de-

teated by one who is decidedly the most popular man in Britain.

The Church has lately had to mourn the loss of Dr. McLeod of St. Columba's Church in this city, and father of Dr. N. McLeod of the Barony, whose memory is still so fresh and so loved in the minds of many Pictonians. The Highlanders, and Gaelic-speaking portion generally, in an especial manner mourn the loss of him who, during the long term of his life, was eminently the Highlander's friend. But weep only for the Church which has lost one of her brightest earthly ornaments. Weep not for him; he is now enjoying the reward of the "good and faithful servant."

An item of news which, if not heard before, will be received with pleasure by your readers, is the appointment of the Rev. Dr. Caird to the Theological Chair of this University, vacated by the resignation of Dr. Hill, whose old age and increasing infirmities have incapacitated him from longer filling that Chair which he has now for upwards of twenty-two years filled with eminent success and acceptance. A fitting tribute has been paid to him by his former and present students. An address, magnificently done up, was read and presented to him, and his permission requested that his portrait should be painted and hung up in the Divinity Hall, which permission was granted by the Rev. Dr. The grief of the College at losing Dr. Hill must be greatly compensated by obtaining in his place the man whom we conscientiously believe to be the greatest orator living.

Mr. Nichol, son of the late Professor of Astronomy, has been appointed Professor of English Literature—which class has now, for the first time, been established.

I observed in one of your former numbers an account of the vacancy of assistant and successor to the Rev. Mr. Brown of Rutherglen. This vacancy has been filled up by the appointment of the Rev. W. F. Stevenson, late assistant in St. Matthew's, Glasgow, and, I believe, a friend and college chum of the "four." The voting was all but unanimous for Mr. Stevenson, and the people of Rutherglen may congratulate themselves on obtaining, for their present pastor, so able and efficient an assistant and successor.

G.

MISCELLANEOUS.

THE event of the month in England has been the publication of the work of Bishop Colenso on the Pentateuch. Bishop Colenso has long been known to hold peculiar views on many theological subjects. In missions, as soon as he went to his South African diocese, he took the unusual position of advocating the tolerance of polygamy among converts. The Bishop, who is noted as an arithmetician, has spent the comparatively leisure

years of his episcopate in ascertaining the capabilities of pasture land; and studying similar questions, and applying the calculations obtained to the history given in the Pentateuch, he announces as the result, that the supposed facts are mythical; that the rapid increase of the descendants of Jacob to the time of Moses, the celebration of the Passover, the march through the wilderness, and the numerous incidents attending it are impossibilities. The difficulties suggested by the Bishop have almost all been considered before, while he seems to proceed on the assumption, that the miraculous element is to be simply rejected without the action of which many portions cannot of course be upheld. This bold challenge rung upon the shield of the orthodox faith at a time when the *Essays and Reviews* case is pending in the Court of Arches, has excited universal attention, and the war is likely to wax hotter and hotter until the position of the Church is more clearly defined. Bishop Colenso has, it is said, adopted his present course fully prepared for all consequences, and anxious to test the question of the breadth of the National Established Church.

THE triumph of the Democratic party in many of the Northern States of America has excited new hopes of an early peace. This party is, however, as little disposed to favour secession as its opponents. The chief cause of its success seems to have been a desire to preserve slavery, and a consequent hostility to the proclamation of the President. It is, however, probably too late to prevent the carrying out of the new policy, and the prospect is still good that, through this war, the slave system will be extinguished, or receive such injury that it will gradually sink to decay. Meanwhile it is to be hoped that no efforts will be spared to secure new centres for the growth of cotton by free labour. From India, the British West Indies, the Fiji's and other Pacific Islands, in which the plant grows most luxuriously, there can be no doubt that more can be obtained in a few years than will supply all the demand, and that we may thus, in any circumstances, be made independent of the accursed slave traffic, which, colour it as we may, is utterly to be abhorred by all Christian men.

THE cholera has been sweeping over Northern China with most disastrous results. The mission band at Chefoo has been almost entirely swept away. In the crowded native cities multitudes have perished.

THE Irishmen in London have attempted a great anti-Garibaldi demonstration at Blackheath. The meeting was opposed by the Cardinal and clergy, who knew well enough the contemptible minority in which they would be placed if open discussions were held. It passed off with little result.

ON the occasion of Dr. Candlish's inaugu-

ation as Principal of the Free Church College of Edinburgh, this month, he was invited to a public breakfast, and presented £5650 as a token of the gratitude of the Free Church for services rendered by him, before and since the Disruption.

THE Rev. Dr. Craik of St. George's Glasgow, has been nominated for the Moderatorship of next General Assembly of the Church of Scotland; and the Rev. Mr. Roderick McLeod of Snizort, Isle of Skye, is to be the Moderator of the next General Assembly of the Free Church.

WE have been requested to intimate that the Rev. Mr. Pollok will preach at Gairloch on the twenty-fifth January, instead of appointment as mentioned in Presbytery Report.

THE late William Bauld, Esq., Halifax, has left the sum of \$400 to assist in paying off the debt on St. Andrew's Church in that city.

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

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

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List of Sums collected at Halifax,

FOR THE YOUNG MEN'S SCHEME, FOR THE YEAR, 1862.

John Duffus, \$5 00	Samuel Noble, \$2 00
James Thomson, 5 00	Wm Kandick, 2 00
Samuel Gray, 5 00	Arch. Sinclair, 2 00
Dr J. F. Avery, 5 00	A. C. Cogswell, 2 00
Alexr. McLeod, 5 00	Geo McKenzie, 2 00
A. K. Doull, 4 00	Wm. F. Knight, 2 00
J'n. Taylor (Messrs	Wm. M. Allan, 2 00
Esson, Boak & Co) 4 00	Thos. Hosterman, 2 00
John Taylor	George E. Morton, 1 50
(Blacksmith) 4 00	Jas. McDonald, 1 00
Hon. A. Keith, 4 00	Robert Malcolm, 1 00
John Esson, 4 00	Angus McLean, 1 00
W. H. Neal, 4 00	Philip Thomson, 1 00
W. A. Hesson, 4 00	Robt. Urquhart, 1 00
James J. Bremner, 4 00	E. G. Stayner, 1 00
John Doull, 4 00	John Brander, 1 00
John R. Campbell, 4 00	John Richardson, 1 00
John A. Sinclair, 4 00	Wm. H. Bauld, 1 00
Geo. P. Mitchell, 4 00	Murd. M. Lindsay, 1 00
John Gibson, 4 00	Robt McDonald, 1 00
John Watt, 2 50	Clement F. Reynolds, 1 00
Jas. G. Greenwood, 2 00	James Rhind, 0 50
David Ross, 2 00	
Robert Noble, 2 00	
	\$85 50
	\$30 12 1/2
	85 50
	Total, \$115 62 1/2

1862

DR.

Dec. 23.—To cash remitted to William Gordon, Esq., Pictou, in a Bank of Nova Scotia draft on Pictou,

\$115 00

JAMES J. BREMNER.

Halifax, N. S., December 23rd, 1862.

Received the above sum of \$115 62 1/2

WILLIAM GORDON, Treasurer.

Pictou, December 24th, 1862.

SCHEMES OF THE CHURCH.

1862

HOME MISSION.

Nov.—Earlton congregation,	£1 9 4 1/2
A Friend in Cape Breton	2 0 0
From Robert Reed, per Rev. Mr. Pollok,	1 6 6
Dec.—McLennan's Mountain Congregation,	1 8 9
Cape John congregation,	£1 3 5 1/2

SYNOD FUND.

Cash W. B. River John Congregation, £0 12 0

1862

YOUNG MEN'S SCHEME.

Cash from P. E. Island, per Rev. Mr. Grant, £30 0 0
Pictou, Dec'r. 22nd, 1862. W. GORDON, Treasurer.

Cash received from the West Branch River John congregation, in aid of the erection of the Church at River John,
River John, December 17th, 1862.

JOHN MCKENZIE, Secretary.