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THE
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

NOVEMBER 1864.



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ALEXANDER MACLEAN, Convener.

Muse, Belfast, P. E. Island, May 11

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OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES

VOL. X.

NOVEMBER, 1864.

No. 11.

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

SERMON,

By the Rev. Simon McGregor, M. A., West
Branch East River, Pictou.

"And the desire of all nations shall come."—
HAGGAI II. 7.

ONE of the many titles given by the prophet to Him who was to appear for the redemption of Israel, was that of "the Wonderful." And truly, in whatever light we regard Him—whether we view His life or His death—His sufferings or His teaching—His lowliness or His greatness, we cannot fail in acknowledging the propriety and justness of the title. In His every act there was something which marked Him out and distinguished Him from other men. In the midst of insult and danger, His was an unshaken calm. When reviled, mocked, and persecuted, His spirit harbored no revengeful feeling or desire. Around His infant cradle in the manger at Bethlehem, a star shined to beckon the wise men onwards; and while the birthplace of the Child Jesus was as lowly as that of the humblest of His followers, there were abundant tokens of His high origin. No earthly rejoicings are heard when Jesus is born, but, at the same time, there is joy on high, and a heavenly host appears to the shepherds, singing "Glory to God in the highest, peace on earth, and good will towards men." Throughout the whole of His earthly sojourn, we may constantly observe the same striking contrast of lowliness and grandeur. The Divine nature sometimes appears shining through the veil of the human, and imparting an unearthly dignity and grandeur to everything He says and does.

And the same holds true with respect to the predictions made regarding Him before He sojourned among men. The prophets spoke of Him under a twofold point of view, each apparently contradictory of the other. At one time they speak of Him as "the Lion of the tribe of Judah," and at another as "the Lamb of God." Now they represent Him as "a mighty conqueror coming from Edom with dyed garments from Bozrah"—as "glorious in His apparel, and travelling in the greatness of His strength;" and again as "a lamb led to the slaughter, and as a sheep dumb before the shearers." "He has no beauty that men should desire Him," and still He is "the desire of all nations." And how wonderfully has His life verified the truth of all such predictions!—how strangely had He combined in Himself those apparently opposite extremes! In order to understand them, we must constantly bear in mind His two-fold nature—that He was indeed "very God and very man."

The words of our text view one phase of the character of our Redeemer—a phase which the Christian must ever rejoice to contemplate, and from the contemplation of which he may gain much consolation and strength. Let us, therefore, endeavor to ascertain how the words of our text are to be understood, and how our Lord was indeed "the desire of all nations."

The birth of the Infant Saviour in Bethlehem marks one of the great epochs in the world's history. To that marvellous event the previous history of the world had been ever shaping itself in its downward course. To this, as a centre, the rays of light, at first dim and weak, but afterwards more bright

and powerful, had ever been converging. This was the event which Abraham had seen afar off, and for which he was glad. Patriarchs and prophets rejoiced in contemplation of it. Jewish Ritualism and Jewish History herein found a deep and sacred import. Take away from history the fact of the incarnation, and it becomes a mass of disorder and a very Babel of confusion: Judaism seems an unmeaning superstition, and the observances of the Gentile world an awful enigma. For if the Saviour had not been born to suffer and to die, what superior wisdom and what much greater and deeper sanctity could we trace in the Jewish Church than in the heathen world? True, they did not stain their hands with human sacrifice, as did their heathen neighbors; still, they *built their altars and slew their sacrifices in vain* if Christ did not appear. How deeply sad and sorrowful does the whole of that history read, if the birth of Jesus be for a moment denied! Ever since the beginning of history, the Church of God had looked forward to this glorious event. Age after age had come and gone, and each successive age rejoiced in the nearer prospect of the appointed time. That a great Deliverer was to be born, was no matter of doubt or question. All the institutions of the Patriarchal and Mosaic economy pointed to the fact. The prophets saw it far down the vista of years, and rejoiced in the prospect of its advent. The Psalmist struck his harp to celebrate the joyous fact. The people bore patiently the burden of their captivity and their oppression, believing, from the heaven-inspired predictions of their prophets, that a Deliverer should come. They were accustomed to hear much of His nativity and His character. They knew that He would spring from the tribe of Judah and from the house of David. Their prophets had pointed out the place where He should be born, and many of the circumstances of His nativity. Further still, the *time* had been predicted, so that the nation was justified in expecting the event when it had really transpired in history. Yet the Jews were not solitary in their expectations of some great personage appearing on the stage of history. The Gentile world had also its expectations. The wise men of whom the Evangelist tells us, were but the representatives of a numerous class who stood waiting on the threshold of history for the appearance of Him who was to come. Such a knowledge of His nature and mission as that possessed by the prophets of old, they had not; yet that they did expect some strange and extraordinary personage, seems abundantly clear. A Latin poet sung, but a few years before the birth of our Lord, of the coming of One who was destined to effect great and glorious changes in human history. He merely expressed a belief that was common among mankind—a belief that seems to have pervaded the world at this period, and grounded, probably, on some dim tradition

borne downwards from an early period of history, and fondly cherished by mankind in every successive age. At His appearance, they expected the righting of human wrongs. Under His wise and just administration, they looked for the growth of human virtue, and the downfall of vice and oppression. Jews and Gentiles alike *expected His coming*, and thus, in point of human *expectation*, He might indeed be called "the desire of all nations."

But, secondly, He was justly called "the desire of all nations," because He alone could fill up the measure of all nations' desires and wants.

At the time of the birth of our Lord, history had arrived at its crisis. Old creeds were no longer powerful to satisfy the scrutiny of the human intellect, or the cravings of the human heart. Old forms were fast fading away. Old superstitions were losing their wonted charms, and proving themselves to be wells without water. This crisis might be compared to that to which the sick man arrives when the fever has reached its height, and when death and life are wavering in the balance. That sick man had long been tossing in restless anguish. He had consulted many physicians—tried many offered remedies, but, instead of recovering, had only become worse and more restless still. He had at length almost lost confidence in all medical skill, and was almost on the brink of despair. Yet still he felt that his malady was not incurable could the right physician come. The ceremonial law was losing its power over the minds of the chosen people. The ten thousand gods of Greece and Rome could not satisfy the wants of their worshipping votaries; both Jew and Gentile felt that something was needed which they did not possess. The sacrificial fire burnt as of old on the altars in Judah, yet still the conscience of the worshipper was ill at ease. The blood of bulls and of goats streamed in crimson torrents, yet they could not take away sin, nor bring peace nor rest. Heathenism still practised its bloody and cruel rites, but all in vain. The first-born was sacrificed for transgression, and the fruit of the body given for the sins of the soul; still, the fruits of transgression remained, and the sins of the soul were unpardoned. Their observances pointed to a knowledge of sin and a feeling of unrest, which those observances could not remove, and, indeed, which could never be removed except through Him who was "the desire of all nations." Endeavor to separate Judaism, with its altars, its priests and its sacrifices, from its connection with the great High Priest of our profession, and the sacrifice which He offered once for all, and it sinks down to a mass of meaningless observances. All their ordinances pointed to the one great event of history—a coming Redeemer; and this event gave them their deep and solemn meaning and use. And what was heathenism but a groping in the dark—

an earnest searching for rest and peace, with some indistinct knowledge of the way in which it was to be found, but not a sufficient knowledge to lead them directly to the foot of the cross? Various were the attempts they made to find that resting-place which they sought, and many were the guides that offered assistance. Ambition approached with armed tread, and, pointing to kingdoms to be won and crowns to be plucked from the brows of neighboring kings, confidently promised that greatness and power would confer happiness. And the nations followed in her tread, and won the kingdoms and wore the crowns, but found them unfitted for soothing the feverish brain and filling the aching void in the spirit. Sensuality approached to guide them onwards to the land of delights, but no sooner did they reach forth the hand to grasp the fruit than they found it to be as the apples of Sodom—dust and ashes. Pleasure came with her giddy train, singing their songs and dancing their dances—leading the nations onwards in a giddy whirl, careless whither and regardless of consequences; but they soon made the discovery that such pleasure was not deserving the name, being short-lived and evanescent as the mists of morning. Philosophy advanced with calm brow and wise look, pointing upwards to the heights of science, and beckoning the people to follow her up above the turmoil of the swarming multitude busy with their little cares and anxieties—earthly pleasures and indulgences, and promising, as a reward, happiness and peace. And still they followed their guide, and still they were not satisfied, for they found not what they earnestly sought; and still they groped in the dark, cold region of doubt and speculation. And at length, as a child groping in darkness, they held out their hands until a Merciful One came to their relief, and as many as knew Him exclaimed, "This is He for whom we looked—"my Lord and my God;" and He took them by the hand and led them forth to His own glorious light and rest and joy. Truly He was the desire of the nations, inasmuch as they required His aid.

But, thirdly, our Lord might well be called the desire of the nations, because He had in Himself everything calculated to complete the happiness of those who knew Him. Every excellence dwelt in Him. From Him all might receive strength, grace, and, finally, glory. Whatever of good the nations blindly sought after, in Him and in Him alone was that excellency to be found, and found in such abundant measure as to gratify their every want. Long and zealously did the people strive, through their highest representatives—their philosophers and moralists—to draw a picture of the ideal man, decked in moral beauty, free from human vices, and beyond the control of human passions and human weakness and sin. But did not such a man at length appear in the person of the

Lord Jesus? Go back to His life of surpassing holiness, and His teaching of surpassing wisdom, and endeavor to realize, in thought, a life more sublime—an ideal more perfect! Is wisdom a virtue?—where could it be more perfectly displayed than in the conduct and public ministry of our blessed Redeemer? He had thrown aside the superficial teaching and the selfish maxims of His contemporaries. He tore away the flimsy covering that Scribes and Pharisees threw around the external conduct, that He might engraft truth and holiness on the inner life. That dishonesty that may lurk under a sanctimonious exterior—that holiness that consists in mere ritualism to be put off and on like a garment, He denounced and exposed. "Blessed are the pure in heart, for they shall see God. Blessed are the meek, for they shall inherit the earth." Such were the words of more than earthly wisdom by which He was wont to teach.

Yet extraordinary wisdom is not the only trait of character which we may reasonably expect to find in the perfect or ideal man. Such wisdom, in the worldly or earthly sense, may be combined with much that is not noble. Mere intellectual greatness does not, in itself, constitute the great man. Mere knowledge, while it amasses power to the possessor, does not, of necessity, gain for him the good will and affections of others. But "the desire of all nations" has in Himself the embodiment of every virtue and of all excellency. Witness His calm patience under the insults and persecution to which He was incessantly exposed. Note His forbearance with the weaknesses, the follies and the selfishness of His disciples. Observe His readiness to excuse their conduct when the hour of His sorrier trial had arrived. Witness Him, when on Calvary's cross draining the bitter dregs of the cup of suffering, turning calmly round and pointing the beloved disciple to the weeping Mary, for even at such an hour He thought of others, and strove to mitigate their sorrows. Let the sublime life of our Lord be read to any who can understand it—let it be under the burning sun of an African sky, or in the frozen regions of the North; let the hearers be from any or from all nations under heaven, and each and all, if they understand it aright, must pronounce it essentially lovely. Thus has it been found in the evangelization of the heathen world: Jesus has been the Saviour to meet their wants—the Saviour whom they could wish to serve, and in whose service they might expect happiness. Truly, in this sense, was He "the desire of all nations."

One of the chief sources whence sprung the sorrowful wail and deep regret of heathen moralists and philosophers with reference to man's happiness and destiny, may be traced to their sense of the unstable nature of all human enjoyment and happiness. Ever and anon they were startled with the conscious-

ness that all was short-lived and fading. They felt that their structure of happiness was built on the sand, and that its existence would depend upon the state of the elements. Beautiful, indeed, might it appear in the calm sunshine, but it could not stand the shock of the storm and tempest; the rising floods would undermine it—the sweeping tempest would overturn it, and hence they lived in constant terror of the day of darkness. They had labored earnestly to discover the solid rock; they searched for a point where the rising waters could not reach them; they longed for a firm foundation upon which they might build with a feeling of safety. And such a foundation the Lord Jesus revealed: “Whosoever shall drink of the water that I shall give him, shall thirst no more; but it shall be in him a well of water, springing up to life everlasting.” It was His prerogative to give those riches which fade not away in the using—“treasures in heaven, where neither moth nor rust can corrupt, and where thieves cannot break through and steal.” Worldly circumstances might change—poverty might succeed wealth, and sickness health, but neither poverty nor sickness could rob them of their hopes and deprive them of their happiness. Their inheritance, like the Giver, could not be affected by the changes of earth. Like the moss-grown rock amid the ever-ebbing and flowing waves of ocean, it remained firm, unchanging and unchanged. As the summit of some grand mountain peak rising calmly above the eddying mist-clouds and the region of tempests, the object of their hopes rose grandly and reposed calmly in the light of heaven. To this high-flooded eminence the anxious soul might mount and repose until the tempest swept by and the storm was over. Faith, extending its pinion, with flight more rapid than that of the heaven-soaring eagle, would bring the believer up to his resting-place, and to inherit the objects of his faith and hope. The gospel which brought life and immortality to light, revealed that which the soul of man craves and longs for—*something steadfast and unmovable*, permanent and unfading. And in granting this, truly might our Lord be called “the desire of the nations.”

But, fourthly, this title—“the desire of all nations”—is applicable to Him, because He has already had admirers and followers in every nation, and all nations shall yet know Him.

One proof of the divine origin of Christianity may be drawn from the fact of its being adapted to the wants of all men. The plan of salvation must be from the Father of this universal brotherhood of mankind, else it would not meet the wants of all mankind as it does at present. Whatever originates with man is partial; whatever comes from God is universal. Human laws and customs vary in different lands, and at different periods of the national history. That which is wholly

adapted to the Western mind and the state of Western civilization, may not, and often does not, suit the inhabitants of Eastern climes. Systems of philosophy and modes of thought are ever liable to vary with changing circumstances, but the Word of God never varies nor changes. Christ, as a Saviour, meets the wants of all men. In Him there is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free. Abraham, in his tent among the mountains and vales of Palestine, saw him afar off, and was glad. John in the land of Uz, knew that his Redeemer lived, and was willing, therefore, to die. Moses, in the land of Egypt, esteemed his reproach. Persia sent forth her wise men to pay homage to the Infant Jesus in Bethlehem. At the Pentecostal feast were representatives of all nations, anxious with reference to a common salvation. John the Evangelist saw a great company, which no man could number, assembled from all nations and kingdoms and tongues and people—all tuning their harps to one grand song that rolled through the vaults of heaven—“Halleluiah! glory, and honor, and immortality, be to the Lamb for ever and ever. And what were all those but the firstfruits of a harvest still more bountiful and glorious. In them we have an illustration of the power of the gospel, and the firstfruits of that which it shall ultimately accomplish. And what the desire of the nations at present? and what is the explanation of all the labor and mighty upheavals and manifest unrest and anxious tossings of this heavy-laden world? Does not all this anxiety shew a discontent with the present, and a yearning anxiety for something better—a wish to be something other than it presently is? True it is, indeed that this something is not sought for in the way of God’s appointment, and that the immediate object of desire cannot satisfy the longings and yearnings which they are meant to appease; yet all goes at least to shew that mankind fell—that all is not right with them—that there is a want which must be supplied before they can enjoy solid peace. And is it not the gospel that can bring this peace, and supply this consolation? Is not He whom the gospel reveals who is “the desire of all nations”—who can supply the wants, and bestow true consolation? Ye brethren, and such consolation shall yet be their’s. The heathen shall be given to Christ for His inheritance, and the uttermost part of the earth for His dominions. From the sea to sea and from shore to shore shall roll the glad tidings of salvation. The light shall penetrate into the darkest recesses of Pagan idolatry, and the idols, seen in all their hideous deformity, “shall be thrown to the moles and to the bats.” Righteousness shall flow down our streets like a great river, and wickedness shall hide its head. Nation shall not rise against nation, nor longer study the way of war. That picture of peace once seen

Eden, and again in the Ark, shall yet be seen in another and more joyous form: "the wolf and the lamb shall feed together, and they shall not hurt nor destroy in all my holy mountain, saith the Lord." (Is. lxxv. 25.) The bright vision that has glowed in the brain of the poet, is no idle dream. The grand consummation for which philanthropists have prayed and labored, is no delusion. Those hopes that cheer the Christian as he looks through the darkness of the present for a brighter morrow, is by no means the result of an over-sanguine temperament or a disordered imagination. On the contrary, they are founded on the Word of God, as well as in the promptings of the human spirit. The Master shall yet come and restore order in His family. The Governor of the universe shall take up the tangled reins into His own hands, and guide the world on to happiness. "The desire of all nations shall come, and all nations shall be blessed in Him, and all nations shall call him blessed."—AM.L.N.

Sketches from Church History.

SCOTLAND.

Knox and his Times.

(Continued.)

In last No. of the *Record*, we noticed some of the changes which the Presbyterian Church has undergone since the days of Knox. We saw that the Scottish Church, soon after the period of the Reformation, used a Liturgy—that her ministers read prayers in the public worship of God. First of all, the Prayer Book of Edward VI. was introduced into Scotland. Afterwards, the Book of Common Prayer and the Order of Geneva came into use. Gradually, extemporaneous prayer became more common and more popular, until at length the reading of Prayers was wholly discontinued. In the "First Book of Discipline," drawn up by Knox, Spottiswood, Winram, Willock and Row, we find frequent mention made of this liturgical form. The officiating minister was, indeed, allowed to deviate from the forms of prayer prescribed, but still he was to consider them as his guide. The Church service in public worship was as follows:—First was read a prayer containing a confession of sin; next was read a portion of Scripture; then a Psalm was sung; after which, an extemporaneous prayer was offered up; and then followed the Sermon, a prayer, and another Psalm; after which, the congregation was dismissed with the benediction.

The discipline of the early Church of Scotland was very different from that of any of the Churches of the present. It was characterized by a terrible sternness. It had taken as its model the perfect law, and made no allowance for human frailty or imperfection.

Heresy, idolatry and many other crimes were declared worthy of death, and the civil magistrate was asked to carry the sentence into execution. The sentence of excommunication was pronounced against all such as refused obedience to the Church. And dreadful indeed was that sentence. The anathema of Rome was scarcely less awful. "When it was pronounced," says a modern historian, "none, saving his wife and family, might have any dealings, be it in eating and drinking, in buying and selling, aye, in suiting or talking, with the excommunicated man." He was to be as one accursed and cut off from all society, and everywhere to be avoided. This discipline extended over all the concerns of life. Robbing or oppressing the poor, using false weights or measures, speaking a profane or wanton word, wearing anything beyond a very sober dress, were one and all matters for public censure. Were the Church to return to the searching discipline of the days of Knox, what would be the result? One thing at least we know: many would not submit to such discipline who profess themselves Presbyterians; but would consider themselves very severely dealt with, and would be ready to resent the severity. Whether for good or for evil, we cannot disguise the fact that the Church has, in this respect, lost much of her power. Perhaps she has herself to blame for any loss of power that she has cause to regret. Extremes must always end in reaction, and certainly between the day of Knox and the present that reaction has undoubtedly appeared. Did space permit, we might illustrate the fact very fully from the Church History of Scotland. The fervid days of the Covenanting period, and the cold reign of Moderatism in the Church, may be taken as types of the two opposite extremes, and, perhaps, have a closer connection with each other than many are inclined to consider. Certainly, in the discipline of the Church there has been a marked change for the last three centuries, and perhaps we would not be far from the truth in concluding that if the early Church erred on the side of sternness and severity, the Church of the Present is equally in error on the side of laxity in her discipline. Granted that we may observe narrowness, and even intolerance, in the Church of Knox, still, we must likewise see a stern consistency, and an unbending, uncompromising fidelity to what was regarded as the right and true. Granted that many elements of Judaism may be noticed in the Church of that period—that she breathed the spirit of the Old Testament rather than that of the New—that she did not wholly shake herself free from the grave-clothes of Popery, still, we see her stand grandly forward separate from the world, and struggling earnestly to bring the world up to her standard. She had, at least, the virtue of being distinct from the world. The line that separated them was strongly and

clearly defined, and the one could not wane into the other. In the course of time, the landmarks have been in no small degree thrown down, and perhaps one of the dangers of the present is, that the line of distinction may become so faint and broken that the respective territories cannot be distinguished. And it is well, provided the world be elevated by the spirit of the Gospel, and so brought nearer to what ought to be the characteristic of the Church; but, alas for Christianity when the closer resemblance can be traced to the fact that the Church has imbibed more of the world's spirit, and accommodates her teaching and conduct to the world's maxims. The mission of the Church is to spiritualize the world; the danger is, that the world may secularize the Church.

When we glance at the "First Book of Discipline," we see at once that several other changes have gradually found their way into the Church since the days of Knox. We there find that the office-bearers of the Christian Church were four in number—the Superintendent, the Minister, the Elder and the Deacon. The first mentioned is now wholly unknown in the Church of the Present, and the office of the last mentioned is, in many instances, included in that of the third. The office and duties of the Superintendent were peculiar. In some respects, they resembled those of a modern Bishop; and in other respects, differed wholly from him. He was, indeed, appointed to have the general oversight of a district resembling a modern diocese; still, he might be called to account for his conduct by these clergy over whom he was placed. The Superintendent was appointed by the Presbytery, and from them he received his power, and to them he was responsible, and in this respect differed entirely from the Bishop either of the Romish or the Anglican Church. It is true, indeed, that during the days of Knox, both Bishops and Archbishops existed in the Scottish Church. Still, they existed from necessity rather than from choice. In vain the Church endeavored to dissolve the Bishoprics. The nobles did not wish that this should be done, for one by one they were receiving appointments to those livings once occupied by the Romish Ecclesiastics. The desire of Knox was to dissolve the Bishoprics utterly, and divide the revenues among the reformed clergy. Yet the law of Scotland was that no Churchman could draw the revenue of a Bishopric except a Bishop, and, in order to sustain the ministry, even Knox was willing that the name should again be adopted, so that the money of the Church might be applied to Church purposes.

But we must remember that the views of Knox and his great successor, Melville, differed materially with regard to Episcopacy. Herein Knox was more liberal than his successor. He never considered Episcopacy anti-Christian. Under that system of Church

government he himself labored in England when an exile from his native land. He found that, under the banner of that Church, he could go forth and proclaim the great doctrines of the Reformation, and he did not regard it as a system contradictory to the Word of God. Still, there was a Church polity far dearer to him than Episcopacy. It was that system which he saw with admiration in Geneva. There, in the company of his great master, Calvin, he saw it take root and flourish, and was anxious to transplant it to his own native land. Still, he found that this could be done only at a very great sacrifice, and so, in his old age, contented himself with that form of government which he witnessed in England. Yet, among the people of Scotland, those titles were by no means popular. In the present instance, the appointment of those Bishops was specially odious. They were regarded as mere creatures of the Barons placed in the Bishoprics in order to draw the rents, and afterwards to hand over the greater part of the spoils to those from whom they received their appointment. Hence the coarse wit of the peasantry bestowed upon them a title more expressive than elegant in calling them the "tulcan" Bishops. It seems that in Scotland it was customary to set up a calfskin stuffed with straw before the cows, when being milked, under the belief that thereby the milk was made to flow more freely into the pail of the dairy-maid. This stuffed calf was called a "tulcan." The Bishops were accordingly named the "tulcan Bishops," as they were regarded as no better than stuffed calves set up to make the benefice yield its revenue to their lord. Adamson, one of the ministers of the time, in speaking of them, says, with very bitter sarcasm, "There be now three kinds of Bishops—My Lord Bishop, My Lord's Bishop, and the Lord's Bishop. My Lord Bishop was in the Papistry; My Lord's Bishop is now, when my lord gets the fat of the benefice, and the Bishop makes his title sure: the Lord's Bishop is the true minister of the gospel." Bishops and Superintendents alike were doomed to pass away, for, under the management of Melville, they were condemned as unscriptural, and, consequently, abolished.

Still, the Ecclesiastical polity introduced by Melville has also witnessed its changes. Time has made havoc upon it, as it does upon everything human. In "the Second Book of Discipline," we find that the four ordinary offices in the Church of God were those of the Minister, the Doctor, the Presbyter or Elder, and the Deacon. Yet the doctor and the deacon have both disappeared, and the minister and elder only remain. The office of the doctor was defined as "opening up the mind of God in the Scriptures simply and without application as the minister uses." The duties of the deacons were more of a secular nature, such as distributing the funds

of the Church and attending to the poor. The latter office has been revived in many of the city Churches in Scotland, and perhaps the time is not far distant when this revival shall become general over the whole Church. In creating the office of Deacon separately from that of Elder, we would be merely returning to a good old practice in our beloved Kirk. Many reasons might be urged in favor of such an office.

Thus, by merely glancing at the surface of things in the Church, we shall easily see that she has undergone several changes and modifications since the days of the early Reformers. And, indeed, how could it be otherwise? We might as well expect that the child should always remain in a state of infancy, with neither change nor a higher development, as to expect that any society should ever remain rigidly and unmovably the same through all the changes of human society around it, and amid all the progress, and growth and enlightenment of the age. Some change, provided it be for the better (as, in the case of the Church, we certainly think that, upon the whole, it has been), is a sign of life. Still, we must remember that those changes have been entirely without and beyond the sphere of doctrine. Here there can be no change without bringing along with it the most serious consequences. Knox proclaimed the same truths from the pulpit as are preached from ours from Sabbath to Sabbath. His views of the plan of salvation were the same as ours. The grounds of the sinner's justification before God—the nature of the Spirit's operations—the necessity of using the means of grace—the worthlessness of those means apart from the quickening Spirit from on high;—these and such like truths drawn from the Word of God—clearly revealed in the sacred oracles, were taught by him as they are still taught throughout our Churches. Further, although the Church of Scotland and the other Presbyterian Churches of this and other countries differ from the Church of Knox, still, it is a difference in degree rather than a difference in kind. In the "First Book of Discipline" we find the elements from which the "Second Book of Discipline" was moulded, and in that Second Book of Discipline we find the Constitution of the Church of the Present, with some slight modifications.

(To be Continued.)

S. M. G.
THE MANSE, W. B. E. RIVER, }
Oct. 20th, 1864. }

The Approach of Autumn.

THE shades of night drew nigh, and through the birchen trees
Is heard the dying breath of Summer's balmy breeze,
And, o'er the yellow leaf that shows sere Autumn's blight,

Is seen the falling dew-like beams of flashing light;
While o'er yon hillock's brow, tinted with faded flower.
The moon reflects its rays, radiant with beauty's power,
Then, one by one, the stars bestud the vaulted sky,
And glory floods the earth, from Heaven's high canopy;
Now, sober thoughts steal on, in evening's sacred hour,
Like dews on Hermon's brow, or June's refreshing shower.
And wadst the spirit back o'er joys of bygone days,
Which time's relentless hand can never more erase.
As summer's blushing rose before the Autumn's blast,
So fades our mortal joys—no sooner felt than past;
Time carries us away, like bubbles on the wave.
As o'er life's sea we float, and hear its billows lave:
'Neath all our petty joys, there is an undertide;
Th' unruffled stream of life may dang'rous quicksand's hide,
The gold-ting'd cloud of eve may low'ring storms conceal.
And hild the light'ning's flash and bell'wing thunder's peal.
But on the darkest night, there's light to guide our way,
There is a hand on high, which seas and storms obey,
There blooms a lovely flower in life's most prickly thorn,
Though sorrows gloom the night, yet joy awaits the morn.
As grows the tender moss, 'neath forest's sombre shade,
So, o'er life's winding path, the holiest joys are laid.
Awake, arise, cheer up! put on thine armour bright,
Hope throws around our path a golden flood of light;
So shall our life pass on, a fair, smooth, rippling stream,
And sparkling here and there, with many a sunlit beam;
The end at last shall come, as calm, and sweet, and still,
As sets all-glorious Sol, behind yon peaceful hill.

J. J. C.

Georgetown, P. E. Island, }
29th September, 1864. }

A PAGE FOR SABBATH SCHOLARS.

Trying and Praying.

"I'm sure I never can be good,
And so there's no use trying;
When Peter calls me naughty names,
I cannot help replying.
"I've tried, and tried—how oft I've tried
I'm sure I can't remember;
Since my birthday I've tried, I know,
And that was in December.
"I'm sure I don't know what to do,"
"What is my darling saying?
How can a little child be good,
Who never thinks of praying?"

"How could dear baby brother walk,
If I were not beside him?
He might be trying, but, you know,
He needs a hand to guide him.

"Kneel down, dear child, kneel humbly down,
Bow thy young head in meekness
To Him who, with a Father's heart,
Can pity all thy weakness.

"Ask for His Spirit in thy heart,
To help each weak endeavor;
Ask Him, 'mid snares and sins and fears,
To be thy strength for ever."

A Good Lion.

Patty came to spend the day with her cousin Frank. They had nice plays together. "Now let us play Daniel in the lions den," said Frank; "you be Daniel, and I'll throw you into the den, then I'll be the lions." "You won't eat me up," said Patty, in a little frightened voice. "No," said Frank; "you know Daniel wasn't eat up; he was too good to be eat, and the lions knew it. Besides, I shall only be a make-believe lion, you know."

Patty consented, so Frank put her into a dark hole behind the steps. Then he crawled in on his hands and knees, roaring and gnashing his teeth. Up he roared to Patty, and began to paw her, quite unlike the lions Daniel fell among. Such a specimen of the wild beast frightened poor Patty; and, dark as it was, she was not so sure that it was all make-believe. The little girl began to cry. Frank thought he must be playing lion admirably, and therefore roared and pawed the more, and got Patty's arm in his mouth, as if he were just ready to make a meal of her. Patty struggled to be free, and scrambling over a board put up to fence the den off, she fell, and adding a hurt to her fright uttered a terrible scream.

When Frank found she was really crying, he jumped up, and throwing off the lion, "What's the matter, Patty?" he asked, angrily. "I was afraid you'd turn lion and eat me up," sobbed Patty. "You little fool!" came up in his throat, but he did not say so; "you cry-baby!" he wanted to say, but did not. "You ——" —he could have called Patty real hard names, but he promised his mother never to talk in that way. Frank was angry, and he was afraid he should say some naughty word. "I wish Jesus was here to help me do the thing that is right," thought the child, casting his eye up the street. No Jesus was there, no *bodily* Jesus, at least; nobody you could see with your eyes. But Jesus *was* there truly. Frank knew that he was, and he suddenly shut his eyes tight up in order to see him. "Come, please and help me, my God and Saviour," he cried in his heart. Frank saw Jesus with the eye of faith; that is, he believed he was there to help him be a good boy, though he did not see him standing in the street.

Frank swallowed his angry feelings towards poor Patty, and a kind, pitying feeling took their place. He did not say she might have known better. He did not say it was not worth making such a fuss about. He did not say he would never play with such a little scare-crow again. He did not say it was all her own fault, and proudly leave her to have her cry out. That is what many boys would have done. And the little girl would have been very miserable, frightened, hurt, and Frank angry too, which would have made a heap of sorrow. No, Frank did not reproach her at all, or what would have been worse, *go off*. The Lord Jesus, whose help he invoked in this sad delimita, taught him better. He taught him the sweet lesson of forbearance. "Patty," he said, going up to her, "I did not mean to frighten you. I played too rough. I'm sorry. We won't play lion any more; we'll play lamb or something else."

"I'm sorry, too," sobbed the little girl, in a minute, as soon as she could speak; "but I could not help it. I was afraid you'd eat me up." "No, indeed," said Frank, in a soothing tone, "I would not eat you up if I was a lion, Patty."

Comforted by this pleasing assurance, Patty wiped her eyes, and the two went away hand in hand, happy in each other.

India---Dr. Duff's Exhortation.

Surely God has given India to Great Britain, for a high and holy purpose. Not that a few hundreds of Europeans should make fortunes out of the millions of cringing Hindoos, but that they should impart a higher life to them. When a superior and an inferior race are thrown together, the general rule is that the superior will live down and finally live out the inferior; and thus we find the Red men of America, the Hottentots of the Cape, the Mooies of New Zealand, and the Aborigines of Australia, gradually but surely disappearing before the Anglo-Saxon intruders. But such an issue is quite out of the question in India. Hindostan must always wholly belong to the Hindoos. There are not enough of Anglo-Saxons to spare to inhabit it, even were it a land adapted unto them, which it is not. The children of Europeans, although more than usually healthy during the years of infancy in India, very soon thereafter become weak, and unless sent to the hills, die in a fearfully greater ratio than is the case in Europe. Eurasians—or the mixed breeds—do not as a rule exhibit much physical vigor. So that God seems to have determined India as a permanent habitation for the races now in it, and it therefore becomes doubly our duty to seek to elevate them in the scale of manhood and womanhood. What a noble work for Christian Protestant England and America! The

Church of the middle ages—Roman in form and name—gave a new national life by means of missionaries and monasteries and such agencies to Germany, Scandinavia and Britain; and the present state of modern society is the result of the forces then set a-going. Great institutions have sprung from small seedlings. And now Asia is given to us that it may be regenerated, and India is the heart of Asia, and its doors are thrown wide open to us. But how little are we with our great means doing in comparison with the men of former days with their small means. Pence are given instead of pounds; nothing instead of pence; tracts instead of missionaries; talk instead of prayers. And yet, though there is much indifference, we have no cause for discouragement. Work for India is on the increase. Missionary enterprises in that direction are taking hold of the public mind more and more. The Church of Scotland has acted wisely in putting Dr. Norman McLeod at the head of her India mission, for his large heart and practical intellect will at once stir up interest on the subject throughout the land, and utilize all the means placed at his disposal. If he continues to act as Convener for the next ten years and to labour as he has since his appointment, the India mission of our Church will become an immense scheme, perhaps the most important of the Church. The Free Church of Scotland, however, deserves greater praise for what she is doing in India than perhaps any other Church. She raises more than £12,000 sterling per annum for her India mission, and she has lately shown her determination to do still more by recalling Dr. Luff from Calcutta, and making him Convener of her Mission. If any man living can raise money, or excite enthusiasm for India, it is Dr. Duff. And he, too, knows well where the money is most wanted, what kind of labourers and institutions to encourage, and what success may reasonably be expected. In a speech he delivered lately to the Commission of the Free Assembly, he told of the small beginnings of the India mission of the Church of Scotland, and of the small expectations of its founders, as compared with the present operations, and also warned them against resting on their oars, and congratulating themselves that they were doing well enough. At first it seemed that the General Assembly ordered only an occasional collection, a great part of which was usually put to interest, to serve as a kind of back-bone to the Scheme. They were very tender of the purses of the people, and therefore in enjoining the collection, added, "not to be repeated." At length Dr. Duff states that Dr. Inglis, the founder of the mission, "by his personal influence, succeeded in getting the Presbytery of, Edinburgh to agree to make an annual collection. The Presbyterian congregations in London agreed to come forward and give support; and then he wrote out to India in high gloe something to this effect, that between the interest of this enormous capital fund, amounting to little more than £4,000, the annual collection by the Presbytery of Edinburgh, the support to be received from London, and occasional collections and contributions from individuals, he thought he might possibly contemplate raising altogether something like £1,200 a year. By that time—having millions of idolators before one's eyes and the idolatrous sounds ringing everlastingly in one's ears, this rather alarmed, startled, and staggered one by its insignificance; and accordingly writhing from the impulse of the moment this was said—"Oh, don't fix a maximum at all; on the contrary, only fix a minimum, and make that minimum £10,000, and not £1,200 as a maximum; and go on adding to it indefinitely, for the work is indefinitely large." But the remark was thought so strange, so wild, and so extravagant, that a member of the committee of those days, as I saw afterwards on my return from India, had written on the margin—"What, is the man mad? Has the Indian sun turned his head?" (Laughter.) No; the man was not mad, nor had the Indian sun turned his head; but his mind had been opened up of necessity to see things in a different light. And praised be God, had been more than exceeded by the disestablished and disrupted Church of Scotland. And now, let there be no maximum fixed, for we must go onwards and onwards. From this point, with your permission, allow me to state emphatically, that there is a circumstance that is often forgotten. A mission to the heathen, from its very nature, is, and ought to be, something continually spreading and expanding, or else it must decline and die. It is like the growth of a tree. It has been compared to the growth of a family, and I think that analogy a very good one. Since my return I have found in different quarters various views and feelings expressed with regard to the prospects of missions. I have heard such expressions as 'Have there not been failures?' My answer is, 'Yes, so far as individuals are concerned, and so far as particular localities and particular projects are concerned. There have been failures in these, but there have been no failures with regard to the grand work of God at large; on the contrary, there has been progress and advancement.' Then it has been said—"Has there not in certain parts of the field been retrogression?" I answer, "What if there has? It is incident to advancement in every great enterprise, civil or sacred, that there should be occasional and temporary retrogression." In respect to our missions, it is like the progress of the tide, which goes up to a certain mark, but retires again only to flow up to a greater distance. I believe this is the truth with regard to missions, if a candid view were taken of them, over the

whole world. In the heathen field there are processes at work, and elements have been introduced which will ferment and go on increasingly fermenting till the whole mass be leavened. All this may be imperceptible to the outward eye and to the superficial view; but there are elements of change of this description assuredly at work throughout the mighty hosts of Asia, at this moment in India, China and elsewhere. It is a question of time; if we persevere, and other religious bodies persevere, ultimately there will be a great recompense of reward."

Opening of Dalhousie College.

On Wednesday, October 19th, at 11 o'clock, Dalhousie College was formally opened for the second Session. The great room of the College was completely filled with students, and a fair representation of the good people of Halifax—male and female. The Professors in gowns and hoods, and the Governors, occupied the platform, though the Governors in their civilian costume cut a poor figure beside the magnificently robed Professors. At the hour appointed the Rev. Principal commenced the proceedings by offering up a most appropriate prayer, invoking the Divine blessing on the institution and on all seminaries of useful learning. He then introduced the Rev. Dr. Lyall to the audience as the person appointed by the Senate to read an Inaugural this year. Dr. Lyall is a man of so much unobtrusiveness, that few persons are acquainted with his extraordinary merit, and not twenty people in the audience, therefore, were prepared for the brilliant paper that was read to them. Commencing with a vindication of the present position of Dalhousie as carrying out for the first time the designs of its founder, he passed on to a masterly exposition of the course of study now to be pursued within its walls, in the course of which he showed an acquaintance with the principles and organic relationships of every science, and at the same time a genial and hearty appreciation of all, that could be expected only from a man of kindred spirit with a Whewell, a Sir David Brewster, or Sir William Hamilton. At times, too, when treating of subjects peculiarly his own, he rose into passages of sustained and noble eloquence, that charmed every listener, even those who had not been able to follow him in his profound metaphysical reasonings.

The inaugural having been read, the Principal again took his place at the rostrum, and announced that the Solicitor General had engaged, on the part of the Governors, to address the students, but that he had been called away on important business at the last moment, and was therefore unable to fulfil his engagement. In his absence he requested the Chief Justice to discharge the duty, and this His Honor did in the happiest manner. He com-

plimented Dr. Lyall in a delicate and discriminating way, congratulated the College on its increasing efficiency and prosperity, and addressed earnest words of wisdom and warning to the students, and then sat down amid rounds of applause. The Principal next called on Rev. G. M. Grant, of St. Matthew's, but he having declined to add anything to what had been so well read and said, the benediction was pronounced, and the audience separated in a delighted mood, all quite sure that Dalhousie College would prove itself a great glory and blessing to the Province.

Trials of the Cape Breton Highlanders.

[NO. 1.]

THESE good people, with few exceptions, emigrated from the western isles and western shores of the mainland of Scotland. They began to immigrate to the Island of Cape Breton about sixty years ago. Owing to their isolated situation in early life, and the rare opportunities of obtaining instruction in their native tongue in those days, very few of them received a liberal education, and many of them had not the rudiment of letters. Their advantages were thus less than those of the Highlanders in the north-eastern parts of Scotland. And when facilities for acquiring instruction in the Gaelic language were being more generally provided for the inhabitants of these western isles, many left for Cape Breton with the view of bettering their circumstances. But by this change they were deprived of the unspeakable privilege of hearing the Scriptures statedly read in the house of God, and of having the gospel freely preached. They were thus destined to spend many lonely Sabbaths in their new homes and to reflect, with heavy hearts, on the privileges they had left behind; and they sorrowed most of all because they could not dedicate their little ones to God at the baptismal font. The want of these ordinances served to intensify their appreciation of the religious institutions they had forsaken. The unbounded attachment of these people to the Church of their Fathers, and their esteem—approaching reverence—for her pastors, could scarcely be surpassed by any people under heaven. And as firmly as they held that the Scriptures were the Word of God, so firmly did they believe that the Church of Scotland was founded on the Rock of Ages, and that her principles were as enduring as the everlasting hills. Hence, although they had labor in the wild forests or along the still lakes and streams of this picturesque island often in want of the necessaries of life, they were nothing for which they so much longed as ministers of their much-loved Church, to preach to them the unsearchable riches

Christ, and to dispense the sacraments according to the simple but impressive form of the Church of Scotland. Being deprived of these for several years served to deepen their longings of soul for religious ordinances, while others naturally became callous and indifferent. But it were difficult to point out, in the history of nations, any other people who had been so long destitute of the instruction of their religious teachers, who gave such clear evidences of true piety and reverence for the God of their fathers—all of which must afford the highest practical testimony to the sound training of the Parent Church, when her people had depended almost entirely on the instruction of their pastors. Everywhere they lived in unity and in the practice of brotherly-kindness and charity. Integrity and sterling honesty were the distinguishing features of their character.

The first regularly ordained minister of the Scottish Church who visited our attached people there, was the Rev. John McLennan, then minister of Belfast, P. E. Island. He first went to Cape Breton some time in 1824-5. This devout minister, undergoing much labor and fatigue, visited the remotest settlements, and cheered many desponding hearts. Immediately after he returned, a scheme was devised, by the few clergymen in these Colonies, to extend their labors as much as possible to the remote and scattered districts which were destitute of the means of religious instruction. Accordingly, the Rev. John McLennan again, in company with the Rev. Donald Allan Fraser, visited the Islanders in the year 1827, and reached their remotest homes, often traversing almost pathless forests. What an enduring proof this of the glowing zeal of these able heralds of the Cross! What but the most earnest desire to break the Bread of Life to their expatriated countrymen, could have induced them to undertake these tedious and wearisome journeys for hundreds of miles? Had these self-denying labors been given in heathen lands, should there be no account of one conversion or of one soul being nourished with spiritual food, honor and rewards would be heaped upon them. To this day there are many old settlers in this Island who will speak of them with much fondness and warmth of feeling. But they have gone to their rest, and their works do follow them.

The most strenuous efforts were made on their return to secure the permanent services of ministers from Home. At length in the year 1831-2, the Rev. Dougald McKichean came and settled on the western side of the Island, and took charge of several settlements. His name is yet highly revered by many throughout the island. From the representations made by these first pioneers of the Gospel and their brethren on the mainland, a society was formed in Edinburgh about this time to provide for the wants of Cape Breton; and under the auspices of this society, the

Rev. Mr. Farquarson came out in 1833, and other five ordained clergymen followed shortly thereafter. It is but due to the memory of those who first preached the gospel there, and who did so much to secure the stated ordinances of religion to these people, that they lived and died in connection with the Church of their fathers.

Within a few years, under the fostering care of the Parent Church, congregations were formed, churches erected, schools opened, and Bibles and religious books were freely distributed for the benefit of old and young. These devoted ministers, who promoted this good work on the island, having been trained to sober thoughts, and to cherish the most unbounded attachment to the parent Church, naturally disseminated similar sentiments among their people, and gave themselves wholly to the preaching of the Gospel of peace and good will wherever they went. For some years this happy and blessed state of matters continued. No sound of alarm was heard, no doubt was uttered as to the security of the old foundations: no harsh speeches were delivered to shake the confidence of any in that Church which they had so dearly loved. Their peace flowed like a tranquil river,—so that unity and happiness reigned throughout all their borders. Their deep-toned religion had not yet been disturbed with doubtful questions regarding Church and State. They had learned to “render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.” In proportion as they could secure the provisions and guardian care of Church and State they believed their cup of blessings would rise to overflowing. Hitherto they cheerfully believed that those lessons taught their fathers were sufficient to guide them safely to the inheritance of the saints in light—that they had enjoyed all the privileges that pilgrims in the Church militant could reasonably hope to realize. The questions which weighed most heavily in their hearts, were whether they sufficiently prized their privileges; whether they had really embraced those great lessons taught them from generation to generation; and whether they walked worthily of their high privileges, once forsaken but now restored.

They were not, however, destined long to enjoy the existing state of repose and growing prosperity. Their minds were soon agitated and harassed with questions far beyond their comprehension; and which, though agitated at home, could not in any way affect their higher interests in this colony. At first the spiritual guides, and then their flocks, were sorely disturbed with these knotty questions, regarding the respective rights of Church and State,—questions which the Supreme Ruler of both allowed to shake the Home Zion to her very foundations,—perhaps as a sore chastisement on those who remained within her pale, as also on those who left her

protecting arm, because of their long remissness in responding to the cries sent home to come to the help of their expatriated ministers and people. And how broad and lasting is the lesson taught both Churches at home as to how much more they might have done in their united strength for these far off isles of the sea, seeing that in one year they could spare more ministers from the Mother Church, and raise more funds to perpetuate disunion, than they had done for centuries to provide for their own spiritually destitute children scattered abroad.

Full soon did that instrument of dissension and strife—the *Edinburgh Witness*, come to our shores, to disseminate the same bitter feelings in the colonies, which it had occasioned, more than all other agencies throughout the once devout adherents of our Church in Scotland. Up to the year 1844, our good people in Cape Breton, as also all these Lower Provinces, had enjoyed comparative repose, and had been but very partially disturbed with those questions which have inflamed the minds, and separated those at home, who had formerly lived in the bonds of Christian love and fellowship. But now some ministers in this colony, who had received, without qualification, the one-sided representations of the *Edinburgh messenger* of evil, came up to the Synod in Pictou, resolved to make a breach in our weak but united Church; having already, by promises and by representations, done their utmost to induce the Cape Breton brethren to come up in order to secure a majority. The Synod being convened, instead of proceeding, in brotherly love and Christian charity, to devise the best means to secure peace and harmony, as well as to extend the boundaries of our Zion, an overture was introduced, which was designed to sever our connection from the Scottish Church. This resulted in separation; and from that day onwards to the present, the agents of that disunion, and too many of their sympathizers, with hard sayings and most uncharitable imputations, have not ceased to excite bitter feelings, and thus to widen the breach made on that unhappy day. It ought, however, never to be forgotten that those who continued steadfast to the Church of Scotland, at that Synod, used their best efforts to prevent separation. They urged delay, and pointed out the sad consequences which must ensue to the interests of our Church in these colonies, and to the cause of religion, should division be pressed—that the minds of our people would be disturbed, their worst passions inflamed, and their congregations rent and disorganized. In the zeal and anxiety of these fathers of our Church for the maintainance of union, they eventually offered those who preferred division, that they would agree to drop connection with the Churches in Scotland, and gladly receive godly ministers, on due trial, from either of the Scottish Churches. This or any

other overture for conciliation could not suffice. It served to show, however, and must prove in all time coming, that the fathers of our Church were willing to sacrifice their own attachments and connections, for the peace and welfare of the Church in these colonies. “Blessed are the peace-makers.”

Being present on the occasion of the division in that Synod, sad indeed were our thoughts, on seeing the separation, and most indignant, too, when we saw the Rev. Mr. Robb, then of Halifax, a prominent leader on that eventful day, but who soon left for a “fatter living,” going out of the Church leading the van, and laughing over the breach that had been made. But it ought to be a source of deep and lasting satisfaction, as well as an encouragement to our Church, to know that the long train of evils which followed, cannot be traced to the adherents of our Church in these Colonies; and we think it should be matter for the deepest humiliation and sorrow to those who occasioned the division, and sowed the seeds of strife and schism among those who had hitherto lived in sweet Christian fellowship. And as surely as there is guilt resting on those who create schism in the Body, of which Christ is the Head,—and whoever credits the testimony of the inspired Apostle, and adopts the lessons of the Head of His Church, must believe this.—this guilt rests on the head of the Separatists. And, moreover, just as there is schism created without any feasible cause or seeming good, so much greater must be the guilt. Taking themselves as the judges, how often do we hear them say, that (whatever opinions may be entertained as to causes at home) “we are all free in this country, and there is no cause for disunion here.” Well for them, and for all, had they acted in accordance with this well-attested fact. But we shall presently see whether,—in consequence of the bitter sentiments sown, and the spirit indulged in by the divisionists, as well as the divergent lines which they are pursuing away from us,—separation in the existing state of matters be not a necessary evil. In a future paper we may consider these points in their effects more especially in regard to the injuries inflicted on the good people of Cape Breton; also, some of the misrepresentations so freely indulged in regarding the Church of Scotland, &c., &c. A. MCK.

Cape John Young Men's Christian Association.

THIS Association completed the sixth year of its existence on the 1st of September; on the evening of which day, a public meeting was held at its usual place of meeting, for the purpose of celebrating its sixth anniversary. D. Grey, Esq., President of the Association, occupied the Chair.

The meeting being opened with singing and

prayer, the report of the proceedings for the past year was read, and the officers were appointed for the present year, after which, interesting and appropriate addresses were delivered by several members of the Association. The meeting was altogether a most pleasing one. The efforts of the Association to advance the interests of religion in this community seem to have been blessed, to some extent, and it is to be hoped that, by the Divine blessing, still greater success may attend its labours.

Below, we publish the Report, from which an idea may be formed of the present position of the Association, the schemes in which it is engaged, and the prospects of the future. It is highly desirable that such Associations should become more general throughout the country towns and settlements, and, in publishing the Report of the Cape John Young Men's Christian Association, we are actuated by a hope that others, in different localities, may go and do likewise:—

REPORT.

Six years have now passed since the period when this Association was formed. A brief account of its state and operations, throughout the former five years, remain recorded in its annual reports and record book. The Roll of membership show the Association to consist of 28 members, 1 of whom has joined during the past year, but only 18 of whom are at present residing in this settlement; the others are scattered throughout the different parts of the world.

The Weekly Meetings for social worship and Bible study have been upheld throughout the year, without exception: the general attendance being about half the number within reach of attending; and the solemn pleasure and instruction derived from those meetings, appears rather to increase than abate, so that all feelings of discouragement give way to earnest hope and the motto—"Work while it is day, for the night comes, when no man can work." The public prayer-meetings have been kept up monthly throughout the year, and largely attended, particularly during the winter season.

The financial position of the Association shows that it is clear of debt, and has a balance in the treasury. No addition has been made to the library, so that it remains, as at the end of last year, viz.:—32 volumes on different subjects. On the 3rd of December last, the Association undertook to re-organize the Mutual Improvement Society; accordingly, a committee was appointed for drawing up a constitution and rules, after which a public meeting was called, where they were adopted, an efficient staff of officers appointed, and the society set in active operation. This society was always largely attended, and it afforded much edification to the community during the winter evenings. Several lectures were delivered before this society, on scientific and

literary subjects, debates on amusing and important questions were humorously discussed, and practical instructions in vocal music were given.

Testimonial to the Very Rev. Principal Snodgrass.

Last evening this interesting event took place in the Mechanic's Hall, the room being completely filled on the occasion, the bulk of those assembled doubtless belonging to the various Presbyterian Churches in the city. The gentlemen on the platform were, Reverend's Dr. Muir, Dr. Bancroft, Mr. Bonar, Dr. Taylor, Mr. Darrach, Moderator Presbytery of Montreal; Mr. Black, Mr. Sym, Mr. Muir, Mr. Cameron, Mr. Masson, Mr. W. Simpson, Lachine; Mr. Rose, Dr. Wilkes, Dr. Kemp, Dr. Mathieson, Mr. Paton; Hon. J. Rose, Alex. Morris, M. P. P.; T. A. Gibson, High School Montreal; Mr. W. Lunn, John Smith, J. M. Ross, Archibald Ferguson, William Ferguson and William Darling, Esquires.

In the centre at the front of the platform was displayed the very handsome testimonial to be presented to the Rev. gentleman, consisting of a silver tea, coffee, sugar and cream set of elegant pattern, bearing the following inscription:

"Presented to the Rev. William Snodgrass, by the Congregation of St. Paul's Church, Montreal, October, 1864."

Also a large silver salver of oval pattern, elegantly chased and engraved, bearing a crest consisting of an Eagle with wings extended, and the motto "I rise" beneath the centre portion, bearing the following inscription:—

"Presented to the Rev. William Snodgrass, by the Congregation of St. Paul's Church, Montreal, on his leaving them to enter upon the duties of his appointment as Principal of Queen's University and College, Kingston, Upper Canada, as a grateful token of their deep sense of his faithful services as their Pastor during eight years.

"Montreal, October, 1864."

On the right of the room a long table was laid out with fruits and cake for the refreshment of the audience.

Mr. T. A. GIBSON, Principal of the High School, having taken the chair, made a few introductory remarks to the effect that since the Congregation of St. Paul's had been organized in 1834, they had had three pastors, the Rev. Dr. Black and the Rev. Dr. McGill being removed by death, and in regard to the third, the Very Rev. Principal Snodgrass, they were met that evening to testify their appreciation of his services and to bid him farewell on his departure to a more extended field of labour. In conclusion, he trusted the great head of the Church would answer the united prayers of the Congregation in his own good time and send them a worthy successor.

The CHAIRMAN then requested the audience to join the choir in singing the 100th psalm. The singing being concluded, the Chairman proceeded to read the address on behalf of the office-bearers, members and adherents of St. Paul's Church, to the Very Reverend Principal Snodgrass, who occupied a seat on his right. The address stated that the Board of Trustees of Queen's College, composed of 27 members, representing nearly equally the laity and clergy of the Presbyterian Church in Canada, had by their selection of the Rev. gentleman to the Principalship and Primarius Professorship of Divinity, given proof of their full appreciation of his high qualification for those important offices. After stating the appointment was enhanced by the distinguished rank as a writer on science and theology, of the Very Reverend Principal's predecessor, the address offered some suggestions relative to the new sphere to which the Rev. gentleman was called with regard to the training of the students. It then referred more immediately to the testimonial, expressing a hope that the Rev. gentleman and his family and friends might long be spared to partake from the vessels composing the testimonial, of the drinks "that enliven but do not inebriate," and that when he had gone to his reward they might serve as an incitement to his representatives to tread in his footsteps.

The Very Rev. Principal SNODGRASS then rose to reply, stating he was extremely obliged to the Chairman for the remarks addressed to him on this occasion, and that he would not soon forget them or the spirit in which they were addressed. He would, above all, make it his constant endeavour to recommend to those preparing for the holy ministry an experimental and practical knowledge of Him who was the sum and substance of the sacred writings, whom to know was life eternal. The Rev. gentleman then went on to say that he thought it best to candidly confess he was overcome, and could not find words to express his emotions; but that in accepting the affectionate testimonial presented to him he had no cause to feel ashamed that he had no fitting response to make. He received it with a mingled feeling of gratitude and undeservedness, and observed that while in the family circle it would recall many pleasant recollections of the past, it would yet contain an ingredient of bitterness at the thought of the feebleness with which his duties as a pastor had been fulfilled. The Reverend gentleman then addressed himself at considerable length, more generally to those present relative to his connection with St. Paul's church during the last 8 years and the new sphere to which he was called.

At the conclusion of the Reverend gentleman's reply an anthem was sung, after which the Hon. John Rose made an interesting speech highly laudatory of the Very Rev. Principal, and was followed by the Rev. Mr.

Black and the Rev. Dr. Wilkes. At this point of the proceedings an interval occurred during which the audience partook of refreshments. Other addresses were afterwards delivered by the Rev. Dr. Muir of Georgetown, Alex. Morris, Esq., M. P. P., Dr. Taylor and Dr. Bancroft. The Chairman then made a few concluding remarks, and the Doxology being sung by the choir, the proceedings closed with a benediction.—*Montreal Gazette*, Oct. 25.

Ireland.

DUBLIN, SEPT. 13.

In the judicial statistics of Ireland, recently published, there are facts worthy of special notice relating to the distribution of the constabulary. We find a much larger number of force, in proportion to the population, in the southern than in the northern counties; for example, the population of the county of Antrim is 247,564; the population of Tipperary is about the same number, 249,106. But while 272 policemen are sufficient to preserve the peace in Antrim, 1,122, or more than four times the number, are required to keep the peace in Tipperary. Nearly the same disproportion prevails in other counties. Down has but 276 policemen, while Galway, with a larger population, has 691. Westmeath, with a population of 90,000, requires 298 constables, while Londonderry, with double the population, has but 152. Armagh has 33,000 people more than Roscommon, but while the northern county is kept in order by 193 constables, the western county requires 410. The *Belfast News Letter* ascribes this difference to religion, and asserts that where the Roman Catholics predominate there the police establishment is numerous and costly; but in every county which has a Protestant majority of inhabitants, the constabulary force is small and has little to do. The same journal refers to the fact that even in the distinctively Protestant counties Roman Catholic criminals are in the majority. Thus, while Roman Catholics are less than one-third of the population of the county Antrim, they supply a larger number of prisoners than the Protestant two-thirds. The contrast is still greater in Londonderry and Fermanagh. The Protestants of Ireland bear to Roman Catholics the proportion of 13 to 45. But Protestant prisoners committed in 1863 bore to the Roman Catholics the proportion of only 6 to 45, the total number being 4,391 Protestants against 29,263 Roman Catholics.

These figures are very remarkable. Other causes coincident with the existence of Protestantism on the one hand and Romanism on the other, may have materially contributed to this startling result. There may be something in the relations between landlord and tenant, something in the influence of manufactures, something in hereditary social hab-

its, and a great deal in education and steady employment. But all these put together are hardly sufficient to account for the disparity between the Protestant and Roman Catholic districts in the matter of crime and in the tendency to disorder. If poverty be assigned as the cause of the difference, then the question would arise—Why should there be more poverty among Roman Catholics than Protestants? Such comparisons are not pleasant; but, as they will be made, it would be well if a solution of the problem could be found, without furnishing the agents of the Irish Church Missions with polemical weapons.—*London Times Correspondent.*

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Prince Edward Island.

Meeting of Presbytery.

AT CHARLOTTETOWN,
the 7th Sept., 1864.

On which day the Presbytery of P. E. Island met, and was constituted. Sederunt: Messrs. Duncan, McLean, and McWilliam, ministers; and Messrs. Moore and Ferguson, elders.

The minutes of the former meeting having been read and sustained, the Clerk reported that application had been made to the Pictou Presbytery for one of the missionaries laboring at present within the bounds of that Presbytery. That application, in the meantime, solicited only for the services of a few Sabbaths, that an opportunity might be afforded to Georgetown and Cardigan to show what amount they would be willing to guarantee in order to secure regular services. Should they fail in doing according to their numbers and their ability for this purpose, this Presbytery would not be justified in assuming the responsibility of retaining the services of another missionary. It was then resolved, that, in order to carry these steps into effect, should the application prove successful, Messrs. Duncan and McLean, immediately on the arrival of the missionary, take measures to deal with the above-named sections, and ascertain what they may be prepared to do.

The Presbytery were much gratified to learn that the stations occupied by the Rev. Mr. McWilliams, have paid for his services within £17 6s. 4d. of the whole amount of his salary for the past half year. The sums paid are as follow:—From St. Peter's Road, £39 17s.; and in addition to that, the sum of £15 3s. to the Rev. Mr. Cullen;—in all, £75. From Georgetown, £31 5s., and £4 additional paid to the Rev. Mr. Cullen; Cardigan, £15;—in all £50 5s.

The Presbytery agreed to allow Mr. McWilliams to draw on the Committee for the balance of his half year's salary, being the sum of £17 6s. 4d. sterling.

The Presbytery then adjourned to meet again on the first Wednesday of January next. Closed with prayer.

A. McLEAN, *Presbytery Clerk.*

Examination of St Andrew's Church Sabbath School, Brackley Point Road.

On Saturday, the 24th ult., the Sabbath School connected with this Church was examined in presence of the congregation, when the scholars acquitted themselves in a manner reflecting the greatest credit on their teachers. After the examination, a number of prizes were awarded to the most deserving. Too much praise cannot be given to Mr. John R. Thompson, Student, Queen's College, who has organized and superintended this school, and, in various other ways, contributed to promote the welfare of the congregation. It is pleasing to see such instances of Christian zeal, and no less pleasing to see such appreciated and rewarded.

Before leaving, for the season, to prosecute his studies, Mr. Thompson was presented, by the scholars and parents, with a purse containing the handsome sum of £5.—*Com.*

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Monthly Summary.

In stirring times, it seems presumptuous to attempt to sum up, in a few paragraphs, the events of a month. Though our imperfect summary must necessarily contain much that is not new, and omit much that is both important and true, still our readers may relish even a bare attempt at recapitulation. The war in the States has, indeed, been kept alive, but prosecuted with apparently less vigour. Sheridan claims successes in the Shenandoah Valley, and Sherman maintains his perilous position in Georgia. An attempt is about to be made to rid the South of his presence, and Beauregard has been appointed to the supreme command. Hood being superseded. The attention of the Northern people is absorbed by the Presidential election, which terminates on the 8th November. The Republicans are likely to meet with that success which unity of purpose almost always secures, while the wavering views of the Democrats seem likely to lead them to defeat.

In England, the Social Science Congress has been sitting, under the presidency of Lord Brougham, who has reached his eighty-seventh year. There has been considerable pressure in the money market, but signs of improvement appear. The distress in the cotton districts has been on the increase.

In Nova Scotia, the close of summer summons us to review God's mercies, in the continuance of peace, rendered more striking by the mournful miseries of a war on the other side of the line—a war which is commuted, by the Richmond correspondent of the *Times*, to have slain 1,000 men every twenty-four hours,—in a bountiful harvest, and a high degree of commercial prosperity. It is to be hoped that a Provincial appointment may afford all in the Province an opportunity of uniting together, in offering thanksgivings to our Heavenly Father, for His mercy. The Confederation scheme is discussed in the papers, and seems to be more enthusiastically canvassed in

Canada, than in the Lower Provinces. If it can be shown that tangible results, affecting the prosperity of the people, may be expected from it, no doubt it will meet with favour here; but the past history of extensive confederations, and the circumstances which gave rise to the present movement, while they engender suspicion, form a sufficient reason for avoiding precipitation. The examinations of teachers, under the new School Act, have been held over the Province, and, we believe that the result shows that the scale of qualifications required is far above the average scholarship of applicants for licenses. The requirements of the Act bear very hard upon old teachers, and, indeed, upon all teachers, who ought to have sufficient time to adapt themselves to such an immense advance upon the old scale, and are ridiculously incommensurate with the small remuneration granted for their services.—A navy, whose sole investment is a pick and shovel, would scout at the pay which a teacher, who has been licensed to teach Reading, Grammar, Composition, Arithmetic, Algebra, Geometry, Trigonometry, Mensuration of Surfaces, Land-Surveying, Navigation, Natural Philosophy, Book-Keeping, Geography, Universal History (!) and Chemistry, will, in very many cases, be expected to take.

Dalhousie College has been opened with an admirable inaugural address from Professor Lyall, in which he sketches the various departments of a good university education, with a nice appreciation of what is necessary to educate the mind,—clothing what would otherwise be a mere dry detail with fullness of thought and much suggestiveness. The prospects of the institution are very cheering. There are already sixty undergraduates, and more are expected. The signs of the times are in favor of the experiment in Dalhousie College. The Presbyterian Church of Canada is about to have a merely Theological Hall in Montreal, intending that students shall receive their Arts course in McGill College. Religious bodies in Nova Scotia would be great gainers by adopting the same course with reference to Dalhousie College. Let them save all their spare funds for divinity, in an age that demands very high qualifications of the clergy, and affiliate with Dalhousie College for the course in Arts, and we are sure that they shall not regret the change. Meantime, all sections of our Church must renew their exertions to raise the second instalment of our endowment fund. Many reasons might be pled for losing no time in this matter:—(1) Our credit is at stake. (2) We have done less than other bodies for education. (3) We are fairly and fully represented in the institution. (4) There is now a full proportion of our own students there. (5) A native ministry is imperatively required. As Dr. Duff says of Foreign, so we say of Home Missions:—“For the last thirty-five years, I have regarded it merely as a truism, that, while the Gospel must be introduced by foreign agents, it is by native agents that it must be propagated, so as to reach and pervade the masses of the people.” (5) The country is prosperous. (6) A spirit of niggardliness in this matter will give birth to disappointment and discouragement, by lessening our faith in the zeal and hearty cooperation of the people. The liberality and zeal of the people are our only endowment as a Church, and if we should turn out not to possess these qualities, our case is indeed hopeless. A. P.

THE REV. ROBERT McCUNN desires to acknowledge, with thanks, the following sums received by him, during the summer, in aid of St. George's Church, River John:—

1. From friends in Greenock, Scotland,	£14	5	0	
2. From friends in Halifax,		9	15	0
3. Proceeds of “One Mile More,”		3	2	6

The following sums were received, during last winter, for the same object, viz.:—

(1) Proceeds of lectures in Riv. John,	£11	0	0
(2) Coll. St. Andrew's Church, Pictou,	6	7	0

	£17	7	0
Making a total of	£44	9	6

The Church is now all but clear of debt.

Lay Association,---Salt Springs.

CASH RECEIVED FROM COLLECTIONS.

Miss Margaret Smith	£1	2	½
Miss Isabella McKenzie	1	3	½
Miss Elizabeth Cameron	0	11	3
Miss Mary A. Fraser	1	2	6
Miss Johanna Sutherland	0	15	½
Miss Christy Sutherland	0	13	0
Miss Mary Short	0	9	½
Miss Christy McIntosh	0	13	½
Miss Isabella Frazer	0	18	½

Total	£7	13	7
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DONALD MCKAY, Treasurer.
June, 1864.

DALHOUSIE COLLEGE ENDOWMENT FUND.

E A R L T O W N .

NAMES OF SUBSCRIBERS.	Sub.	Paid.
Peter Murray (Elder)	\$4 00	\$4 00
Alexander McLean (Elder)	12 00	4 00
Alexander McDonald (Elder)	3 00	1 00
John Graham	2 00	
William McMillan (\$20 to be paid at West Branch)	40 00	6 75
Alexander McKay	4 00	2 00
Angus McLeod	20 00	10 00
Donald Murray	10 00	4 00
W. J. McKay	6 00	1 50
Sandy Sutherland	3 00	1 00
John McKay	4 00	4 00
Andrew McKay	12 00	4 00
Robert Sutherland	12 00	4 00
Kenneth Baillie	12 00	4 00
John Fergusson	4 00	4 00
George McDonald	2 50	2 50
William Graham	2 00	
Mrs. Mathieson	5 00	2 00
John Sutherland (New Annan)	10 00	5 00
Alexander Urquhart (Kempton)	2 60	0 75
John Urquhart (do.)	2 00	0 67
Alexander Urquhart (do.)	1 00	0 50
William McDonald (do.)	0 25	0 25
Donald Urquhart (do.)	2 00	2 00
W. Munro (do.)	0 12½	0 12½
Alexander Murray (Elder)	10 00	4 00
William Sutherland	5 00	
William Sutherland (Widow's Son)	2 00	
Gilbert Sutherland	10 00	
William Sutherland	4 00	
Donald McLeod	6 00	
Mrs. J. McLeod	6 00	
Gilbert Sutherland	2 00	
George Sutherland	3 00	
William McDonald	1 00	
George Sutherland (Widow's Son)	1 00	
John Sutherland	5 00	1 62½
Alexander Baillie	6 00	
James Gordon	4 00	
Donald Matheson		4 00

Total \$232 87½ \$77 67

Statistical and Financial Returns of the Synod of Nova Scotia in connexion with the Church of Scotland, for the year 1863.

NAME OF CHURCH.	MINISTER.	No. of Elders	Have they districts assigned them?	Do they visit?	No. of Communicants?	Accessions during year?	No. of removals?	How often is the Sacrament administered?	No. of Baptisms?	No. of Marriages?
1 St. Andrew's, New Glasgow, - -	Allan Pollok.	7	virtually	no	162	7	7	2	40	22
2 St. Andrew's, Pictou, - - -	A. W. Herdman.	7	five have	yes	196	several	10	2	25	10
3 St. John's, Belfast, P. E. I., - -	A. McLean.	12	yes	not regularly	220	11	5	1	39	5
4 St. James', Charlottetown, P. E. I.,	Thomas Duncan.	4	yes	not systematically	185	18	8	2	32	33
5 Knox's, Earltown, - - -	W. McMillan.	5	not particularly	occasionally	40	4	1	1 } alter-	20	5
6 Calvin's, W. B. River John, - - }	James Christie,	2	virtually	as circumst. may require	34		3	1 } nately.	20	3
7 St. Matthew's, Wallace, - - - }	Daniel McCurdy.	4	no	occasionally	93	5	11	2	15	5
8 Wallace River and Folly M't'n.,	George Boyd.	2			33			2	9	7
9 St. Andrew's, Halifax, - - -	Geo. W. Stewart.	7	virtually	yes	63	4	8	2	14	10
10 St. Andrew's, Musquodoboit, - -	W. M. Philip.	3	yes	yes	85	9	4	1	9	1
11 St. Paul's, Fruro, - - -	noes, yet	noes, yet			120	8	3	not yet disp.	10	5
12 St. Columba's, W. B. E. River, }	S. McGregor.	7	yes generally	in cases of sickness	121	10	10	1	18	10
13 St. Paul's, E. Branch E. River, }	W. Stewart.	8	yes	when required	104	8	8	1	15	4
14 St. John's, McLennan's Mount'n,		8	yes	yes				1	15	4
15 St. Matthew's, Halifax, - - -		8	yes	yes				1	26	8
16 Roger's Hill Church, - - -										
17 Cape John Church, - - -										
18 River John Church, - - -										
19 St. Andrew's, St. John's, N'w'd.,										
20 St. Andrew's, Gairloch, - - -										
21 St. Luke's, Salterings, - - -										
22 Georgetown, P. E. I., - - -										
23 St. Columba's, P. E. I., - - -										
24 Barney's River, - - -										
25 Lochaber, - - -										
26 St. Mary's, - - -										
27 St. Matthew's, Pugwash, - - -										

