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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND**In Nova Scotia and the Adjoining Provinces.**

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 APRIL..... 1864.  
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JAMES PATTERSON

Pictou, January 1864

NOVA SCOTIA.

THE Presbyterian Church of Nova Scotia, in connection with the Church of Scotland having resolved to engage in the

FOREIGN MISSION FIELD,

the Committee are now prepared to receive applications. The Committee have in view one of the SOUTH PACIFIC ISLANDS as their field of labor. They are prepared to guarantee to the missionary fully the usual salary given to missionaries laboring in that part of the Mission field together with the necessary allowance for outfit &c. Applications may be addressed to the Convention. Every such application must be accompanied with well attested certificates of character and qualifications, in order to receive attention.

ALEXANDER MACLEAN, Convention

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

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IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. X.

APRIL, 1864.

No. 4.

"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Psa. 137, v. 5.

CONCLUDING PORTION OF THE FUNERAL SERMON

*Preached in St. Matthew's Church, Halifax,
on February 21st, by the Rev. G. M. Grant,
with reference to the late Rev. John Scott.*

"Our fathers, where are they? And the prophets, do they live for ever?"—ZECH. i. 5.

SUFFICIENT cause have we, as a congregation, to acknowledge that they remain not long here. The other day I saw, in our monthly periodical, an address, presented forty years ago on behalf of this congregation, to one who had then kindly supplied it, when destitute of regular ministrations, for six months. Not one of the Trustees who signed that address is now living; yea, not only dead, but almost universally forgotten. One of our present elders remarked to me that only a single name was familiar to him. And, since our bells rang in this New Year, we have followed to the grave one of the oldest merchants of this city, who was one of the oldest members of this Church. And now we have just come from the obsequies of him who so long, as your father and prophet, went in and out before you. And here, and now, it is but meet that we should take a last look at what he has been to us all—a grateful retrospect of his faithful services. In the pulpit, the language of flattery, even of eulogy, is quite out of place: but it would, indeed, be a frigid etiquette that forbade a generous acknowledgment and appreciation; and such may well come from me; for whatever he may have been to others, to me he was never anything but kindness and consideration itself—a very father unto me in all our inter-

course. To say that he had faults, shortcomings of temper and character, is just to say that he was mortal; and far be it from us to search out or dwell upon any such. Excellencies, rare excellencies, he had; and these could be fully known only by those who knew him long and intimately. His chief peculiarity, and the one which I believe was the root cause of all the misunderstandings about him, was his dignified reserve—a reserve which shrank from laying bare his own inner life, and from the noisy manifestation and even exhibition of the feelings and troubles of others. Hence, many who did not know the real grounds of his conduct in particular cases, unhesitatingly condemned him because they attributed to him unworthy motives which really had never entered his mind. And as he would never condescend to explain, and would never draw back from a position he deemed right, the misunderstanding continued. I myself know of cases in which his conduct was loudly censured by men who, if they had known wherefore he had so acted, would have approved, or at least have been silent. You say that he should have spoken freely, and have given his reasons. Perhaps he should. Perhaps he was not asked: ministers are generally judged without being heard in their own defence. But, after all it is a lofty principle that rests upon character—that says, let my character speak for me: I will not anticipate objections: I will do what I conceive to be right; and if it be right, in the end God will vindicate me. And the lesson we should learn from this, is, to be slow in judging others, especially when we have not heard

from them the evidence on which they acted, to be very sure that they had reasons better than those hinted at by the uncharitable; and above all, to apply this rule in our dealings with our clergyman. He cannot degrade himself by running about here and there to explain his conduct. He must be trusted with a confidence that idle tattle or slight appearances will not shake. If you cannot put such trust in your minister, the sooner you part from him in that capacity the better. I have known parents who were much astonished that their children grew up without any relish for the services of the sanctuary, and without reverence for divine things, when the real reason was that their children, from their youth up, had heard them criticize, censure, even ridicule their minister, from week to week,—conduct unreasonable, wicked, and most hurtful to their own best interests.

Of all the excellencies of him whom God has taken from us, there was none more striking than his uprightness. He was conscientious as a Covenanter. Anything mean, sordid, or pettifogging, his soul hated. He might not say much: he would not say much; but there was no wavering in his decision. Often he could have taken advantage of his position to increase his store; but he loathed byways, and would not soil his garments. And when he felt that in a certain path his duty lay, nothing could make him swerve from that,—no matter though it cost him money, cost him friends, cost him the applause of the people. He felt the high responsibility and dignity of his place, as a steward of the mysteries of God, to lead—not to follow—the people: and during his thirty-seven years tenure of office, he wore “the white flower of a blameless life,” and never gave any member of his congregation cause to blush for the indiscretions of his minister.

One love he had—a love that was the mainspring of his life—a love that he preserved strong in death; and that was, a wonderful love for the people over whom God had set him. Many did not believe that, because he was not demonstrative. Their idea is that the noisy shallow little brook is more useful to the sea into which it runs, than the great deep silent river. No: true love is seldom bustling. Many think that their minister does not take an interest in them, unless he is continually running in and out among them like a busybody. Surely, surely, a deeper interest would manifest itself by bearing them on his spirit in his study and at the throne of grace—by searching into God’s Word for the truths that will best suit their various cases—by organizing the various activities of the congregation so that they may include as many workers as possible, and be thoroughly efficient. And just because of the true love your late pastor bore to you, he never would consent to surrender

his charge, until he was convinced that it would really be for your permanent benefit. And here I may state that I would not have come to this field of labour, had it not been for his affectionate and earnest entreaties. You had no claim upon me: you could offer me no inducements. His letters first showed him to me in his true light, as a man capable of real affection, self-sacrificing and humble. To show you the relation in which we always stood to each other, it will not be out of place for me to read an extract from the letter he wrote, when at last I consented to his repeated solicitations, and proposed that he should still remain as senior minister. He writes on Nov. 17th 1862, as follows:—

“MY DEAR MR. GRANT.—

“How I am rejoiced at learning from you the decision you have come to respecting the call. I believe that you have been directed from above in your determination to accept, and that in due time your admission to the charge will take place with the divine blessing, and a connexion formed between pastor and people which shall be long and happy, and eminently blessed to the good of souls.

“Dismiss from your mind the idea that the people are difficult. Labour under no such apprehension. You will be received by them with kindness and hearty good-will, and find them, as you have reason to expect from their intelligence and class of society, reasonable, and actuated by right feeling.

If diligence had been used since the meeting of the congregation, we would have had you here this fall; for, as I told the Committee, if you accepted, you would feel differently about staying the winter in the Island, and your coming at once would have been advantageous to the congregation and yourself, and especially agreeable to me. As it is, I fear that I must needs buckle to work again. But, my dear Mr. Grant, be not concerned. The inconvenience to me is not to be regarded, and I must see to it that the congregation do not suffer. Your proposal is certainly the ordinary way. But as soon as my retirement was mooted by the movers in the matter, I liked their idea; and, in the circumstances, it is the best for all parties.

“I hope you will find me a quiet, exemplary parishioner. You may be assured of my sympathy with you in all your labours. I am not demonstrative; but I will watch your operations with deep interest, and rejoice in all your successes.

“I am, my dear Mr. Grant,
“Very truly yours,
“JOHN SCOTT.”

This was the man whom God hath taken to his everlasting rest—who broke the bread of life to you, faithfully declaring the whole counsel of God—the father, the prophet, the man of prayer. Calmly and in deep peace he passed from a world in which his work was done, into the world of spirits. The last

prayer I heard from him was on my own behalf. Folding my hand in both of his, and drawing me closer to himself, each word came from him very slowly and very distinctly—"May God bless you in all your work. Amen!" I then left him. By faith, when he was dying, he blessed his son in the ministry.

During his last illness, he was as little fond of talk as in his lifetime. He could not be compelled—could not meditate nor pray, where there were many present, and the corresponding moving about and whispering so usual and so unseemly in the sick room. He craved for quiet that he might have rest in spirit. His faith was most assured. His cry, repeated every day, was—"God has been very good to me; God is good." He rested on the eternal covenant; and those evangelical truths which he so clearly preached to you, were his own consolation to the last. "He hath made all my bed in my sickness. In Him do I trust. I have hitherto been impatient. I will now wait his time," were his words, as he largely sought to be remembered in the prayers of the congregation. And he died. And when I looked at his face, calm in death, unutterable thoughts, such as I had never fully felt before, crowded upon me. I have never been called on to look on the cold remains of any near relative—of any connection even so near to me as he was—of any one whose work bore the same relation to mine as his did. I felt that I was now in the front rank; no one between me and the giving in my account. The things of sense, the things that the world is occupied about, shrivelled up into nothing before that severe, almost stern square face. "Where is he?" I cried. "Not here: this is not he: those lips will never, never open to speak again. He is experiencing the realities of the dread unknown silent land. And as he is, so shalt thou be; how soon, thou knowest not. Oh be faithful! Do thy work while it is called day: regard not the fashion, the cries of the world: the night cometh when no man can work." "He, being dead, yet speaketh" to me.

And to you, also, he speaks. Will you not listen to the preaching of the dead, if you did not to the words of the living? Listen to the preaching of the Lord of life and death. Remember that your bishop has gone to the tribunal, and that his pleading includes your reception of his message. All his prayers, all his teachings, all the light of his consistent christian life, will be reckoned against you, if they have not been for you. Here I plead with you, the living. As life came from the dead bones of the old Hebrew prophet, here I pray that his death may be the element of quickening to many who were not benefited by his life.

And so we bid him a long last farewell, not sorrowing as they who have no hope, but full of gratitude to God, who, through Christ, has brought life and immortality to light, and

who, we know, receives each servant who crosses the river of death with the welcome home of "Well done, good and faithful servant! thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord."

We pass on to our own work, for yet a little time here. Not soon will we forget him. And concerning him we will remember nothing, save the cleanness of his hands, and the uprightness of his heart—his honorable life, and his love for his people—his faithful preaching, and his many prayers. He has not left behind him in Halifax a more evangelical preacher, nor a more consistent man.

—o—

Sketches from Church History.

—
SCOTLAND.

The Reformation.

—
(Continued.)

THIS was a period of intense commotion. The foundations of the moral and spiritual world, in so far as Scotland was concerned, seemed to shake and tremble as by a mighty earthquake. The people who, but a little time ago, slept quietly, leaving the concerns of their souls in the keeping of "the Church," and under the charge of the ecclesiastics, were suddenly aroused from their slumbers. Need we be surprised that the multitude stood, for a moment, paralyzed by the greatness of the shock and the magnitude of its consequences? Was not the fortress in which they and their fathers had lived and died, about to be demolished? To them this was no light matter. There they had received whatever little knowledge they possessed of things sacred and divine. That Church, whatever its error, was the only one they knew. At its altars, they had received the rite of Christian Baptism. Its Priests united them in wedlock. Its ministers attended the death-beds of their departed friends, as they expected them also to attend their own, and administer the comforts of religion, when life's conflicts were about ended for ever. The whole of their spiritual treasure—a treasure more valuable than natural life, because more enduring—they were taught to regard as bound up with the continued existence of that Church. If it should be overthrown, would that treasure be lost and lost forever?—if the house in which their fathers had lived should be torn down, were they doomed to become homeless wanderers, without any fellowship here, and without any hopes of happiness hereafter? Those, to them, were very solemn and startling questions, and how could they do other than tremble, even with such a possibility in view? It is easy for us to be courageous, but not so easy for them. Indeed, what might be courage now, would then have been rashness. The only

wonder is that the Reformers met with such an amount of cordial sympathy from the masses, and that the Reformation in Scotland had been so speedily and harmoniously effected. Under God, we must impute it to some dim recollections of the purer teaching of the Culdees, and to the grievous yoke of Romanism becoming so heavy to bear that it could be carried no longer.

The Reformation period in Scotland was emphatically a stormy time. The Reformers were, for the most part, stern, bold men, and not a few of their actions were highly characteristic of such agents. To say that all who took a leading part in this glorious movement were actuated by the purest motives, would certainly be saying too much. To say that nothing was done, during the transition period from Popery to Protestantism, which had been better undone, would also be an exaggeration. Like all great human movements, it exhibited a diversity of actions and a variety of motives. Selfishness played its part, even in this holy work. Some of the Nobles saw the immense wealth of the Church, and wished its overthrow that they might gain something of the spoils. Yet Knox and his principal associates were honest and disinterested, as well as earnest, and consequently, stormy although the time was, still it was health-giving. Indeed History seems to show that such a storm is often necessary, and that it is the agent, in the hand of the Almighty, for bringing about his purposes of mercy. This holds true within the domain of the Church, as well as of the world, both social and natural. We may always observe that, before a thunderstorm, the atmosphere is unusually heavy and languid. Not a leaf moves in the forest. There is a strange calm and listlessness and deadness reigning everywhere, and over all things. We can neither write, nor think, nor exert ourselves without an effort. The heavy clouds stand above us in dense masses, as if too lazy and languid to roll away, and the air becomes pestilent. But, suddenly there comes a crash. The lightning glimmers and darts across the skies. Volley after volley, from heaven's artillery, roars through the clouds, and the tempest sweeps through field and forest. But the storm soon blows over, and a brighter and fresher beauty returns to earth and sky. And, it is quite possible that the wild tempest has left some desolation in its footprints. It may have shattered the lofty pine in the forest or the shady elm in the vale. It may have laid its hands on some noble edifices and stately structures, and overturned them, yet who does not thank God for the thunderstorm? It is the agent of the Almighty for purifying the atmosphere. It may bring loss to the few, but it brings blessings to the million. It carries new vigour, and health, and life to ten thousand homesteads, and joy to ten thousand hearts. Its voice may be clothed in terror, but its message is that of an angel

of mercy. And is not the same true of those thunderstorms which so often are to be met with in the moral and political world? War, in itself, is certainly a terrible calamity and a frightful spectacle. Yet, when nations become socially and politically corrupt—when the atmosphere in which they move is pestilent and deadly, some terrible agency seems necessary for its purification. Let selfishness, and avarice become rampant, let the worship of Mammon as chief God, and "money-making-at-any-price" become the national characteristic, then who would not say, "welcome war, with all its horrors, rather than that this state of matters should always continue. If, otherwise, honor and honesty must become empty names of things long dead—if those virtues, once regarded as something more sacred and dearer than life, can only flourish after such terrible disasters as follow in the train of war, then let it come and welcome. Yet the Moral Governor of the world is the Head of the Church. And shall she escape while the world suffers? Most assuredly not, if she be not utterly forsaken. Let her fall back again into the state in which the dawn of the Reformation found her, and again she must suffer, and again be purified, in the furnace of affliction. Let Protestantism lose its vitality—let it drift away from its early faith and its open Bible—let it become a dead body without a living, earnest, evangelical spirit, and it must soon find itself back, far back in History, ready to meet the fiery trials of a second Reformation.

During this stormy period of wild commotion, men and motives were jostled together in a strange chaotic mass. Scotland, as we look back upon it during those early days of the Reformation period, appears like one of her stern old castles, furnished with all the appliances of modern luxury, but overthrown by some mighty convulsion of nature, all strewn and jumbled together in strange confusion. Massive blocks of granite and fragrant articles of ornament or costly gems, the Baron's broad-sword and his lady's fan, instruments of war and implements of peace, are scattered hither and thither in universal disorder. Yonder comes the Mailed Soldier sheathed in armor. Beside him walks the pale-faced Reforming Minister in Geneva gown and cap. The one carries his Sword and the other bears his Bible, for Sword and Bible alike are to be used for the destruction of Error and in the defence of the Truth. And both Baron and Preacher exert a powerful influence over the popular mind. The one, as their feudal chief, commands them to second the work of the Reformation. The other appeals to the authority of the Divine Word, the sword of the Spirit, and reasons from the Holy Scriptures that the Church of Rome is a Church of Error and of Sin.

At the period of the Reformation, feudalism was still very strong in Scotland, and hence we find that the faith of the feudal lord be

same also the faith of the feudal vassals. Indeed, the Protestantism of each section of the land depended much upon the acceptance or rejection, by the Chief of that section, of the doctrines of the Reformation. In the Western Counties, Argyll and Glencairn swayed the destiny of thousands. They proclaimed themselves in favour of Reform, and hence the Western Counties were, from the earliest period, the strongholds of the Reformation. The Earl of Rothes, Lord Lindsay and the Lord James Stewart had the feudal sway of Fife, and consequently Fife became Protestant. Lord Ruthven influenced Perth, and Erskine of Dun Montrose and Dundee, and so we find Perth, Montrose and Dundee conspicuous among the towns of Scotland for their decided Protestantism. On the other hand, Huntley was no Reformer, and consequently, within his domains, the Reformation made but little progress. The great house of Hamilton was undecided, and consequently Glasgow and Paisley vacillated—being at times more zealous for Reform than at other periods, just according to the movements of the House of Hamilton. Indeed, the Reformation of Scotland, although much more popular than that of England, yet had, by no means, its root and origin in the populace. In England, the Reformation was *monarchical*; the King changed his religion, and, by passing an Act, changed the religion of the country, and, by his great power, reformed the Church. In Scotland, the Reformation was *baronial*. Even when a vigorous King swayed the sceptre of Scotland, those great barons were a match for the throne; but when that sceptre fell into the hands of a child-king, the Monarch was only second to the Barons in power. And, humanly speaking, did not Knox secure the favor of those Barons and the cooperation of this Oligarchy, he would have preached in vain, if indeed he was permitted to preach at all. The duty which the people understood best, and which had been impressed upon them with the greatest care and earnestness, was the duty they owed to their feudal lord. We must remember how sadly they had been neglected by the Church—how incapable they were of forming an opinion upon the questions at issue, and consequently, how naturally they would adopt the opinions of those whom they feared, honored or respected. The nobility and gentry of Scotland were now, in a measure, educated men, who could understand the merits of the question, and who cordially welcomed the change from Romanism to Protestantism. The Church had neglected the education of the masses. She had allowed them to grow up in ignorance and indifference, and consequently, when the crisis came, she could exert no power or influence over them.

Much has been said about the *motives* which led the Barons and Clergy of Scotland to part with the Church of Rome. Some Protestant writers have regarded their motives as

one and all of the purest kind. Roman Catholic writers, on the contrary, have denounced them all as base, selfish, unworthy. History, however, would seem to say that the motives in this, as in all other great movements, were of a very mixed character. That avarice drove some of the Barons to forward the work of the Reformation, seems very evident from their after conduct in the matter. The Church had, through the liberality of former kings to the monasteries throughout the land, as well as through the various methods used by the Ecclesiastics to amass property, become extremely wealthy. At the time of the Reformation, it is estimated that one-half of the wealth of Scotland belonged to the Church. If the Church could be overthrown, those powerful Nobles thought that the property would naturally and necessarily fall into their own hands, or, at least, that they would add some portions of it to their own possessions. The Church had large portions of the land of Scotland, from which they received large rents. Soon after the commencement of the Reformation struggles, the Barons saved them the trouble of collecting those rents, by seizing upon them for their own purposes. When the victory was won, Knox saw that the new Church was in danger of being stripped wholly of its possessions, and we read that, in the Parliament of 1560, he raised his voice against the sin, by giving a course of lectures upon Haggai. The Barons attended the preaching in St. Giles', where the faithful Knox exposed their vices from the words, "Is it a time for you, oh ye, to dwell in your ceiled houses, and this house lie waste? Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, and in this place will I give peace." But to such appeals, a leader among the Barons could say, with a sneer, "We may now forget ourselves, and bear the barrow to build the House of God." On another occasion, when the "Book of Discipline" was presented to the Privy Council for its approval, the Nobles did not relish it, and Mairland again could sneer, and pronounce it "a devout imagination." This was too much for the temper of Knox, and his wrath broke out against them. He said, "some are licentious, some have greedily griped the possessions of the Church, and others thought they would not lack their part of Christ's coat; yea, and that before that ever he was crucified, as by the preachers they were oft rebuked. The chief great man that had professed Christ Jesus, and refused to subscribe to the "Book of Discipline," was the Lord Erskine; and no wonder; for, besides that he had a very evil woman to his wife, if the poor, the schools, and the ministry of the Church had their own, his kitchen would lack two parts, and more, of that which

be unjustly now possesseth. Assuredly some of us have wondered how men who profess godliness, could, of so long continuance, hear the threatenings of God against thieves and against their houses, and knowing themselves guilty of such things as were openly rebuked, and that they never had remorse of conscience, neither yet intended to restore anything of that which they had long stolen and ref.

(To be Continued.)

S. M. G.
THE MANSF, W. B. F. RIVER, }
15th March 1864. }

Who won the Cardross Case—McMillan or the Free Church?

THE INTEREST of the general public in the Cardross Case has long ago ceased. Very few ordinary readers of the public prints knew latterly how it stood, in what position the counsel and the judges were, or calculated when the Case would likely come to an end. The Cardross Case was certainly involved in the thick folds of Scottish Law, and only legal intellects were able to unwarp its foldings and shew whether there was a case or the slightest interest within. Out of this state of oblivion and perfect indifference, the public are suddenly startled by the announcement that the *Cardross Case is at an end*. It is terminated by McMillan, the pursuer, voluntarily withdrawing from the field of legal contest; and the Free Church, the defendant, is left to glory in an apparent triumph. Over nearly five long years has the weary litigation run its course, and it is not surprising that the pursuer at length became anxious to withdraw from the litigious arena. It is said, and is generally credited, that McMillan is a very poor man, and his contending with an ecclesiastical body having unlimited credit and abundant means and resources, was certainly a most unequal contest. It is quite likely that the pursuer expresses his real motives of giving up his Case, when he protests his being wearied out in the struggle, and his earnest wish to live the remaining few years of his life in peace with all men; though the hint that has been thrown out as to an amicable arrangement having been effected between the pursuer and defendants, does not bear any improbability on the face of it. But accepting McMillan's statement *quodcumque valet* the necessity imposed on him of withdrawing from this legal contest appears to be a grave blot on the Scottish system of administering justice. If it be in the power of a defendant in any civil action to drag out a Case through many long years, it is clearly evident that the sinews of war, and not the merits of a cause, will gain the day, in the protracted and tortuous windings of our Scottish Law Courts. None but the wealthiest are able to prolong a legal contest

throughout a series of years; and in this way the poorer classes of litigants may be subjected to a grievous wrong. It is transparent to every one who has followed up the Cardross Case to its close, that the winners gained a simply because they were pecuniarily able, and McMillan, unable to prolong and carry on a litigation, at a great expense, in the Law Courts, through a series of years. Whatever the faults of the English system of litigation be, it is certainly in this respect greatly preferable to the Court of Session of Scotland. For, a far more important Case than that of the Cardross one—that of the Bishop of Salisbury against the Rev. Rowland Williams—has extended over little more than two years, and it is at present on the eve of a judicial settlement by the Privy Council. Had the Cardross Case, now that legal quibbles have been resorted to to protract its adjudication, been pursued to a settlement at the rate at which it was advancing, it might have gone on for a dozen of years, if not more. There is surely much room here for the efforts of Law Reformers.

The Free Church have gained the Cardross Case. Nominally and apparently they have, but virtually and in reality how much have they gained? Is this their gain?—They have abandoned, at the outset of the Case, their arrogant attempt to place themselves above the law of the land and without its jurisdiction, on the plea that their Church Courts were "spiritual courts," and their sentences "spiritual sentences." They moreover consented to plead as a mere voluntary association, and to produce their sentences, or the records of their proceedings, as any secular corporation would have done, if placed in similar circumstances. True, they abandoned their lofty "spiritual position and claims under protest," but in doing so, they put themselves in a practical dilemma, from which it were impossible for them to escape, in the event of gaining their case. Had the action gone against them, their protest and reservation of right would have enabled them to carry the Case to the House of Lords, where they would have fared badly, we fear, with their spiritual pleas, but, having nominally won, they cannot do that now. They have therefore triumphed by abandoning their spiritual position. They have gained by submitting their sentences and procedure to the Civil Courts of the county, and no amount of protesting can henceforth avail them now. The really important matter to the general public, was yielded, when the Free Church acknowledged herself amenable to the ordinary Courts of Law, and admitted the claims of Law to examine her contract and sentences, as those of any other corporate body would have been examined, if called upon by the Judicatories of the land. It has now been settled, once and for all, that no Voluntary Church is recognisable as a Church in the eye of the law; and that all such churches

can be dealt with, only as *tolerated associations*. The law does not recognise "spiritual sentences." But this is not all. The Free Church is not only reduced to the dimensions of a mere tolerated copartnery, liable to be corrected by the Law Courts, whenever by breach of contract or any other illegal proceeding, it violates the law of the land, but the Free Church has given up, by her own pleadings, *all status as a collective body*. Her counsel plead, in open Court, that the Free Church could not be called in any Court, that she has, as such, no legal *locus standi*, either by Kirk Session, Presbytery, Synod or General Assembly, and on that ground, McMillan was forced to proceed against her office-bearers and authorities as individuals. If, then, she cannot plead by representatives in defence of an action laid against her as a corporate body, she evidently cannot pursue as an association. Not only, therefore, has the Free Church abdicated her lofty spiritual rank, but she also has abandoned her position as a collective association, and lowered herself to the rank of a congeries of individuals, that cannot collectively either sue or be sued before any Civil Court. That is to say, the Free Church has no position or standing in the eye of the law of the land, either as a Church or as a corporation. She is reduced to the shadow of a shade, and has, by her pleadings of counsel, put herself in a worse position, than we at the first supposed could be possible for any voluntary association to be placed in. We cannot hazard an opinion what would be the course, supposing McMillan still persisted in keeping possession of the Free-Manse property of Cardross, the Free Church would pursue. In what capacity would she address the Civil Court, wherein the question of possession was to be adjudicated, since she has abandoned her position as an association? It is now clear that the Manse property of Cardross does not belong to any select number of individual members and office-bearers of the Free Church, for her Counsel proclaimed in Court that she could not be represented even by her General Assembly. Though this point is not likely to be tried, but, were it to be tested in a Civil Court, it might place the Free Church in an awkward position in her now new character. On the whole, we think that the Free Church have little reason to boast as the winner in the Cardross Case. She has gained a victory because she was powerful in her "sinews of war" for a long legal campaign; and McMillan is Nil, not, by any means, because his claims in Court were groundless; quite the reverse. The Free Church can no longer make capital of the spiritual nature of their ecclesiastical Courts and sentences, as they have been winners of their case by the abandonment of that lofty position, and submitting the procedure and sentences of their Courts to the ordinary Courts of Law. In short, they have made a ghost of their Church

by pleading that the Free Church in Scotland has no corporate or associate existence as a collective unity; and, as such, cannot therefore either sue or be sued in the Civil Courts by any representatives, for it does not acknowledge that she has any representatives. Intelligent Voluntaries of other denominations will be loath to accept this last conclusion as applicable to them. Though many Voluntaries sympathised with the Free Church in the early stages of the Cardross Case, they did so at the expense of their own principles. Consistent Voluntaries do not wish to be recognised by law in any capacity than as tolerated copartneries associated for lawful purposes. We are sure they would not, even if they could, extrude themselves from the jurisdiction of the Courts of the Civil Law. So long as they act in accordance with the law of the land—so long as, in their individual and collective capacities, they maintain their contracts and deal fairly by each other, there can be no question of legal interference with them. It is only when they claim to assume functions which involve civil injustice, and pursue a course injurious to the civil interests of any of their office-bearers or members, that there is room for an appeal to the Civil Courts. We are fully persuaded that the really intelligent Voluntaries of Scotland and of other lands, even of Nova Scotia, would regret to see any change in this state of matters, and would have strong objections to follow the example of the Free Church in abandoning her associate and corporate character when she is forced face to face with the Law Courts of the land.

Musquod'boit, February, 1864.

Angels.

PERHAPS there is not a more glorious fact to the mind of a Christian, than that angels are continually surrounding him. On every hand, at all times and seasons, sleeping and waking, they are constantly his attendants. In his battle against the world, the flesh and the devil, his guardian angels co-operate with him. They fan the mouldering flame of courage and resolution. They urge him on to deeds of valour in the good cause. Appointed by the Almighty to execute his demands, they fly with the speed of lightning to achieve his designs. What a glorious truth! How fraught with delight to the persevering Christian soul!—that amid his trials and temptations, not alone is man's Heavenly Father the witness, but "thousands of angels" fired with zeal for the extension of their Master's kingdom.

If, on the one hand, it is a source of delight to the Christian, it is, on the other, a source of dismay and trepidation to the worker of iniquity. Must his every action, guilty as it is, be noted? Must! "devilish machinations" be reported to the ears of his Judge by an

"innumerable company of angels?" This thought, whensoever indulged in, is scalding in the extreme. Nevertheless, not having a desire to return to God, the evil, lying, perfidious emissaries of the devil around are permitted to lead him on to the goal of destruction. Poor wretch! I oftentimes fancy the picture of horror which, as an invisible halo, encompasses a wicked man. I fancy I see every species of winged creatures, with ghastly countenances. Some are distorted with anger, jealousy, hatred, and other vices. Others bear the unmistakable impress of infamy, disgrace, and crime. Each is tugging on to the poor victim with tenacious grasp, holding him in complete subjection. Yet he imagines himself the happiest of beings! This is what he calls liberty!

Dear reader, think if you are thus bound. If so, shake off your bonds, and be no longer under the dominion of evil spirits. Let your guardian angels be of that celestial band which is only too happy to administer to the well-being of mortals. HAZE.

Jesus Christ for us.

THERE is no other way for sinners to be justified from the curse of the law, in the sight of God, than by the imputation of that righteousness long ago performed by, and still residing with, the person of Jesus Christ.

Now, from this proposition I draw these two positions: First, that men are justified from the curse of the law before God, while sinners in themselves; secondly, that this can be done by no other righteousness than that long ago performed by, and residing with, the person of Jesus Christ.

Let us, then, now enter into the consideration of the first of these, namely, That men are justified from the curse of the law before God, while sinners in themselves.

This I shall manifest—

1st. By touching upon the mysterious acts of our redemption.

And this I shall speak to under these two heads:

1st. I shall shew you *what* that is; and

2nd. *How* we are concerned therein.

That which I call, and that rightly, the mysterious act of our redemption, is, Christ's sufferings as a common, though a particular person; and as a sinner, though always completely righteous.

That he suffered as a common person is true. By common, I mean a public person, or one that presents the body of mankind in himself. This a multitude of scriptures bear witness to, especially that fifth chapter to the Romans, where, by the Apostle, he is set before us as the head of all the elect, even as Adam was once head of all the world. Thus he lived, and thus he died; and this was a mysterious act.

And that he should die as a sinner, when yet himself "did no sin, nor had any guile found in his mouth," made this act more mysterious. 1 Pet. i. 19; ii. 22; iii. 18. That he died as a sinner is plain. "He himself made him to be sin." "And the Lord laid upon him the iniquity of us all." Isaiah liii. That, then, as to his own person, he was completely sinless, is also as truly manifest, and that by a multitude of scriptures.

Now, I say, that Jesus Christ should be thus considered, and thus die, was the great mystery of God. Hence Paul tells us that when he preached "Christ crucified," he preached not only "the wisdom of God," but the wisdom of God "in a mystery." 1 Cor. i. 23; ii. 7, 8. It is also so mysterious that it goes beyond the reach of all men except those to whom an understanding is given of God to apprehend it. 1 John v. 20. That one particular man should represent the elect in himself, and that the most righteous should die as a sinner, yea, as a sinner by the hand of a just and holy God, is a mystery of the greatest depth.

Secondly. And now I come to shew you *how* the elect are concerned therein—that is, in this mysterious act of this most Blessed One; and this will make this act yet more mysterious to you. Now, then, we will speak of this first, as to how Christ prepared himself thus mysteriously to act.

First. He took hold of our nature. I say he took hold of *us*, by taking upon him flesh and blood. The Son of God, therefore, took not upon him a particular person, though he took to him a human body and soul, but that which he took was, as I may call it, a lump of the common nature of man, and by that took hold of the whole elect seed of Abraham. Heb. ii. 16. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Hence he, in a mystery, became us, and was counted all the men that were or should be saved. And this is the reason why *we are said to do* when *only Jesus Christ did do*. As, for instance, First, When Jesus Christ fulfilled the righteousness of the law, it is said it was fulfilled *in us*, because, indeed, fulfilled in our nature: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," &c. But because none should appropriate this unto themselves that had not had passed upon them a work of conversion, therefore he adds: "Who walk not after the flesh, but after the Spirit." For there being a union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head. "The righteousness of the law is fulfilled in us," and that truly, because fulfilled in that common nature which the Son of God took

of the Virgin. Wherefore, in this sense, we are said to do what *only was done by him*, even as the client doth by his lawyer when his lawyer personates him; the client is said to do when it is the lawyer only that does, and to overcome by doing when it is the lawyer that overcomes;—the reason is, because the lawyer does in the client's name. How much more, then, may it be said *we do when only Christ does*; since he does what he does, not in our name only, but in our nature too; "for the law of the spirit of life in Christ (not in me) hath set me free from the law of sin and death." Rom. viii. 1-3,—he doing in his common flesh what could not be done in my particular person, that so I might have the righteousness of the law fulfilled in me, my flesh assumed by Christ; though impossible to be done because of the weakness of my person. The reason of all this is, because we are said to be in him, *in his doing*, in him by our flesh, and also by the election of God.

Secondly. As we are said to do by Christ, so we are said to suffer with him—to suffer by him. "I am crucified with Christ," said Paul. And again, "For as much, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin," 1 Pet. iv. 1, 2. Mark how the Apostle seems to change the person. First, he says it is Christ that suffered, and that is true; but then he insinuates that it is us that suffered, for the exhortation is to believers, "to walk in newness of life;" and the argument is, because they have suffered in the flesh: "For he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God," Gal. ii. 20. We then suffered when Christ suffered; we then suffered in his flesh, and also "our old man was crucified with him," Rom. vi. 6,—that is, in his crucifixion; for when he hanged on the cross, all the elect hanged there, in their common flesh which he assumed, and because he suffered there as a public man.—From Bunyan's "No way to heaven but by Jesus Christ."

Gospel Paupers.

THERE are always a set of loafers about a congregation—people who don't pay, and who don't intend to pay, so long as they can get the Gospel free. How the services are to be maintained, does not concern them. They attend upon the ministrations of the Word, and are very nice in their judgments upon the whole service; perhaps console themselves that they are very much refreshed by it. But that is all. A thought about whose religious charity they are enjoying, they never spend. The same class are found everywhere. Of the same evil, merchants, farmers, doc-

tors, bakers, butchers, all have to complain. They get their articles, and like them very much, or scold heartily when the articles are not so nice, but have not the slightest thought of paying. Dunning doesn't do them a bit of harm. I really think that in receiving the ordinances, there should be an honest sense of duty. It is not the thing—to be dragging through the world on the charity of others, when we should, as much as possible, be trying to do for ourselves, and helping on the congregation. Our contributions may be very small; still, they should always be something.

What is Christian Life?

IT is the use of the body according to its laws; it is the use of the lower faculties of the mind according to their laws; it is the use of the reason according to its laws; it is the use of the moral sentiments in just the relations and proportions in which God gave them to us; and it is the use of them all for the glory of God and the welfare of our fellow-men. Christianity is not any one thing. It is not a simple tune played on any particular part of the key-board. Some men seem to think that a man is like a piano, and that one part is secular, and the other religious: but I say that it is all religious, from the highest to the lowest key. And he is the Christian who takes everything that is in him, and takes it in the proportion in which it has been given to him, and serves God and men with it. And whether your veneration is weak or strong, use it. If it is strong, use it for Christ, and if it is weak, use it for Christ. Whether your reason is weak or strong, use it for Christ. Whether your affections and moral sentiments are strong or weak, use them for Christ. Though your mind is weak here and strong there, use the whole of it for Christ. You are to take just what God has given you, and serve Him and your fellow-men with it. That is the idea of being a Christian.—Selected.

Prayer: a Test.

THE following, as related by Hugh Miller in his work on the "Headship of Christ," is a fine illustration of the effect of habitual prayer on the mind of an individual, in moulding his thoughts and habits. It shows too that the word of one accustomed to visit the mercy-seat is more reliable than the oath of the profane. "Behold he prays," is a guarantee of character no less now than it was when this was said of the apostle Paul:—

A Scotch Highlander, who served in the first disastrous war with the American colonies, was brought one evening before his commanding officer, charged with the capital offence of being in communication with the enemy.

The charged could not well be preferred at a more dangerous time. Only a few weeks had elapsed since the execution of Major Andie, and the indignation of the British, exasperated almost to madness by the event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen in the grey of the twilight stealing out from a clump of underwood that bordered on one of the huge forests which at that period covered by much the greater part of the United Provinces, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defence was summed up in a few words. He had stolen away from his fellows, he said, to spend an hour in private prayer.

"Have you been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian.

The Highlander replied in the affirmative.

"Then," said the other, drawing out his watch, "never in all your life had you more need of prayer than now; kneel down, sir, and pray aloud, that we may all hear you."

The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God. It breathed of imminent peril, and earnestly implored the Divine interposition in the threatened danger,—the help of Him who, in times of extremity, is strong to deliver. It exhibited, in short, a man who, though conversant with the scheme of redemption, and fully impressed with the necessity of a personal interest in the advantages which it secures, had made the business of salvation the work of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go sir," said the officer, as he concluded, "you have, I dare say, not been in correspondence with the enemy to-night."

"His statement," he continued, addressing himself to the other officers, "is, I doubt not, perfectly correct. No one could have prayed so without a long apprenticeship; fellows who have never attended drill always get on ill at review."

Lights and Shadows.

I.

BRIGHT as the wings of a seraph,
Calm as an angel's eye,
The burnished Bow of a Covenant God
Gleams out on the western sky;
But landward the sullen ocean
Heaves widely its weary waves,
To thunder the tale of their wild unrest
Through a thousand low-browed caves.

II.

And pure as a sinless spirit,
Calm as a sleeping child,
The fern-girt, waveless, crystal pool
Sleeps far in the forest wild;
It mirrors of the stars of midnight
And the tinted clouds of day.
But, beneath the shadow of cloud and star,
The foulest of reptiles play.

III.

Welcome as dawn to the sailor
Tossed on the surging wave,
By a rock bound coast, on a starless night,
When the scowling tempests rave,
Breaks the bright glowing of Friendship,
Down through the darkness of life,
And we joy—but Malice her trumpet blows,
And Friendship dies in the strife.

IV.

And fair as the blowing rosebud,
Bright as the flush of morn,
The rosy cheek and the light beaming eye,
The common of life adorn,
And gladden the land with beauty,
And fill the spirit with light,
And the world looks bright, but the flowret droops
And dies in the silent night.

V.

Then, many a wild and dismal thought
Whirls through the weary brain,
When the waves of doubt break over the soul,
Like surf o'er the storm-lashed main;
And each light that cheered us onwards,
Goes out in the gloomy sky.
Till Beauty and Truth are but phantoms form'd,
That dazzle, deceive and die.

VI.

But Peace—thou murmuring spirit!
Rest till the clouds depart,
And glory returns to the earth and skies,
And joy to the wounded heart;
For the lights are not dead, though hidden,
On this dark and stormy day,
But, beyond the darkness they hold their course,
And sail down their shining way.

VII.

Peace—there is rest for the weary,
Hope for the mourner still;
There is gladness for every sorrow,
And joy for every ill;
The night that gathers around us,
Shall brighten to cloudless day,
When the shadows shall fade in the sunshine,
And the clouds be rolled away.

VIII.

Courage—the bright flowers of summer
Sleep 'neath the drifting snow,
But shall wake again in their bridal dress,
When the balmy breezes blow;
And, while Truth and Beauty languish,
In this cold and dreary gloom,
They shall spring afresh, and in fairer forms,
From the cold and dreary tomb.

IX.

Oh, joy! for you coming morrow
Dawns o'er a waveless sea,
Where the heavens are bright as the Rainbow light
And the ransomed soul is free;
The True, the Good and the Beautiful
Shall meet in that Home of light
And the dreams of life and the hopes of Faith
Shall usher in glorious sight.

S. M. G.

WEST BRANCH EAST RIVER, }
13th February, 1864. }

A PAGE FOR SABBATH SCHOLARS.

Catching the Squirrel,

JOHNNY RAY had set a trap in the woodlands for squirrels.

The "woodland" was a large plot, of many acres of land, covered with beautiful trees, most of which were walnut. The squirrels loved that place. It was home for a great many families of them. Johnny thought he would like one of the sprightly little things for his own; and as it was in the spring, when there were no nuts on the trees, and when it might be supposed that the squirrels had eaten up all, or nearly all their winter's store of provisions, he thought one of them might be tempted by a nice yellow ear of corn, to go into his box-trap. He set it in the woodland one fine afternoon, and having dropped a few grains of corn about it for "decoys," as he called them, left it there. A large rock stood not far from the place, and behind it he could creep up quietly, now and then, to see if his trap was sprung.

Two days passed, but no squirrel was caught. On the third day, Johnny asked his sister Maud to go with him to look at his trap. They approached it very carefully, keeping behind the rock, and the boy, taking off his cap, peeped cautiously through a crevice. An exclamation of joy almost escaped them, but he checked it, and with a motion of his hand hushed his sister, and beckoned her to come and look. A bushy-tailed little fellow was nibbling the scattered grains near the mouth of the trap. They watched him almost breathlessly. He finished eating the decoys, and, lifting up his head, looked around. They could see his bright eyes. He gave a hop or two toward the trap, and again looked about him. Then he looked in, then around again, seemingly in doubt whether it was safe to venture further. But at last he walked into the trap, nibbled at the ear of corn, the cover fell, and he was a prisoner!

Now, before I tell you what became of him afterwards, I wish to say that I have seen more than one boy and girl who seemed to me very much like that squirrel. When I see a child beginning to be a little disobedient to parents, because he thinks it pleasanter to have his own way than to obey them; when I hear a boy using words which, though not the worst that might be spoken, but such as he would feel unwilling his parents should hear; when I learn that a girl does or says things when out of sight of her mother, which would grieve that mother's heart, then I think—that girl, that boy, is picking up the decoys which have been dropped by a being very different from little Johnny Ray, for he did not wish to harm the squirrel; they are picking up the shining grains, which the great trap-setter, who is the evil one, has made to look very inviting to the young and thoughtless, and strewn about the entrance to a place

where he hopes to make those dear children his prisoners for ever.

The little squirrel could hardly be blamed, for he could not think, as you can, and the corn was sweet to his taste. So the beginnings of sin may be sweet to you, but you know to what they lead.

Johnny took up the trap to carry it home. He could hear the imprisoned squirrel scratching and struggling in his fright at being shut up in that strange dark place, and before he reached home he began to feel some misgivings about keeping the poor little fellow there. "I almost wish that he was back in the woodland," said Johnny to his sister Maud.

"Well, so do I; I'm sorry that he should be there in that box, when he has been so happy all day long."

"I mean to let him go!" said Johnny.

"Oh, that will be nice!" cried Maud. "But do you think he could find the way from here?"

"I'm afraid not; but we can go back to the woodland gate." And back again they went. Johnny set the trap down on the grass; then he lifted the cover a little way and looked in. The squirrel put his nose to the opening, and thrust out one of his pretty slender paws, as if begging to be let out. Johnny opened the trap wide. The squirrel sprang out, and was off in a twinkling, never stopping to look back till he was safely up in a walnut tree, and then he perched on one of the branches, giving his tail a whisk, as if he would say, "I will never be caught so again."

But the great trap-setter, of whom I have told you, is not so willing to let precious souls go out of his snare, when he has once caught them. Look out, carefully, and prayerfully, for his decoys. He tries to make little sins appear quite harmless. He makes them very attractive, and thus he tempts on to go nearer and nearer destruction. Our Lord has taught us to pray, "Lead us not into temptation, but deliver us from evil." And the voice of Wisdom to every child is, "My son, if sinners entice thee, consent thou not."

A Kiss for God.

A beautiful instance of a child's apprehension of spiritual truth occurred amongst the children in St. Luke's Hospital recently. A boy, between seven and eight years of age, for several months past an inmate of the hospital, suddenly bent forward, as he sat up in his little bed, and impressed a kiss upon the air.

"Who is that for?" asked a child lying next him.

"For God," was the reply.

"But God won't stoop down to get it."

"No," he answered, "but Jesus will give it to him for me."

These are the exact words of the children.

Results of Missionary labors in India

THERE are extreme people on every subject, and one extreme begets another. The missionary cause is no exception to this rule. It has its advocates who paint everything about it—aims, agents, history, results—an uniform rose-colour. Others, again, deny that it has effected, or that it can effect, anything permanent. It is good to get disinterested testimony on the point at issue, and, as telling specimens, we subjoin two extracts from letters of two of the London *Times'* India Correspondents, gentlemen whose only aim is to collect facts and to give to the people of Britain an accurate account of the feelings and currents of thought prevalent in the countries from which they write. The Madras Correspondent writes thus in January of this year:—

“A most curious meeting, in English style, was held in Madras lately, by educated Hindoos, on the subject of the management of idolatrous endowments. The Government of India lately severed the last links of their connexion with idol and Mussulman lands for superstitious purposes by directing that all such should be handed over to the worshippers most interested in their administration. Alarmed at this, “the Hindoo inhabitants of Madras” mean to petition for a modification of the Act; but the main object was to save the funds of Hindoo temples and monasteries from the maladministration of those whom they singularly enough call churchwardens (*dhurma kurtas*), by asking Government to put the funds under committees at the head-quarters of each county, and not of each village. The former, being educated, will, it is supposed, prevent misappropriation and all the evils of what they call “sectarian” disputes. The confessions of the speakers were frequent and pathetic; that the temples are falling into ruins; that the holy idol services are neglected or badly attended; that the priests are immoral in their lives and peculate the funds. In fact, some spoke as an orthodox Pagan might be supposed to do just before Constantine’s time, when he saw Christianity everywhere beginning to overturn the idols, and even use as churches the idol temples. One speaker said—and I give the remark as a specimen—“The present decayed state of our temples is manifest to everyone; the causes which have brought about this deterioration it is unnecessary here to specify.” Government having, after a century’s unhallowed support, left Hindooism alone, we see its own votaries sadly confessing that it is dying—proving, by their appeal to Government not to surrender its support, that it has no inherent vitality, and must yield in time to the effect of our Christian missionaries, schools, and Government.”

Again, from another part of the great In-

dian peninsula, hundreds of miles from Madras, the Calcutta Correspondent writes, about the same time, as follows:—

“Dr. Duff, the great missionary, after a career of self-denial which began 34 years ago in India, has finally bidden it farewell, he has left in the Hotspur, and will spend a month at the Cape of Good Hope *en route* for England. The subscription for his memorial hall is progressing, and just before he left, six members of the Free Church, to which he belongs, in answer to an appeal in his affecting farewell address, sent him each £200 to build rooms for his six schools in the interior. His has been a career extending in time over that of six Viceroy’s, and, in a sense, not inferior in results to their united labours. He has been the leader of a great intellectual and religious revolution, which the future historian of India will trace as we do that of the Reformation in Europe.”

Such testimony and such facts require no comment. The historical parallels referred to by both writers show the magnitude of the change that is taking place in the educated mind of India. The wisdom of the Church of Scotland in making its India Mission Educational to so great an extent, is now vindicated by the results, and by the fact that every other denomination that has a mission in India is imitating its scheme to a greater or less extent. Our Church may well be proud of having given such a man as Dr. Duff to India; and of having behaved to him with such unostentatious Christian liberality when he joined the Free Church in 1843, by then leaving him in undisturbed possession of the premises acquired for the use of the Church of Scotland.

The Trial of Bishop Colenso. at Cape Town.

THE trial of the Bishop of Natal was concluded on December 16. The news by the last mail brought down the report of the trial to the evening of Thursday, November 19. On the morning of the following day, the Archdeacon of George, one of the accusing clergy, resumed his arguments in support of the accusations, by considering the alleged errors of the Bishop of Natal as respects the Holy Scriptures. His address occupied nearly the whole of the day, and in the course of it, he discussed with great minuteness the bearing of the Church formularies upon each of Bishop Colenso’s views as set forth in the extracts from his writings referred to in the citation. This closed the case for the prosecution. The registrar then read a letter from the Bishop of Natal, which was put in his defence. The letter was dated Bishopstow. August 7, 1861. It is very voluminous, occupying nearly three columns of small type in the local journals. With great closeness of

argument it categorically went through nearly the whole of the impugned extracts. The tone of the arguments being clearly shown in the exordium, which said, "I have no doubt whatever that the canonical books of Scripture do contain errors, and some very grave ones, in matters of fact, and that the historical narratives are not to be depended on as true in all their details. I have never stated this publicly; but surely in this age of critical inquiry every intelligent student of the Scriptures must be aware of the truth of what I say. It is vain to deny what is patent to any careful and conscientious reader who will set himself to compare one passage of Scripture history with another. And I must say I had supposed that there were very few in the present day except in a very narrow school of theology, who would contest this point." The Metropolitan asked Dr. Bleek if he desired to say anything on behalf of Bishop Colenso. Dr. Bleek said he came there for two purposes—first, to protest; and secondly, in the event of their lordships, notwithstanding that protest, assuming jurisdiction, to give notice of appeal. He had no instructions to do anything further. The court then adjourned, and on re-assembling on Nov. 21, the Very Rev. the Dean of Cape Town delivered a long reply. This closed the case. The court then adjourned and re-assembled by notice on Dec. 14, when the suffragan bishops, as assessors, delivered their opinions. The presenting clergy had accused Dr. Colenso of heresy on nine counts. 1. His disbelief in the Atonement. 2. His belief in justification without any knowledge of Christ. 3. His belief in natal regeneration. 4. His disbelief in the endlessness of future punishments. 5. His denial that the Holy Scriptures are the Word of God. 6. His denial of the inspiration of the Holy Scriptures. 7. His denial that the Bible is a true history of the facts which it professes to describe. 8. His denial of the divinity of our blessed Lord. 9. His depraving, impugning and bringing into disrepute the Book of Common Prayer. The Bishop of Graham's Town said he considered all these charges proved, and painful as it was for him to arrive at such a conclusion, he considered that by the false teaching proved against him the Bishop of Natal had wholly disqualified himself for bearing rule in the Church of God, and for the cure of souls therein. The Bishop of the Free State announced that he had come to a similar conclusion. The Court was then adjourned to December 16, when, on its re-assembling, the Metropolitan pronounced judgment, depriving Bishop Colenso of his see, unless on or before the 4th of March next the bishop shall file a full, unconditional and absolute retraction in writing of all the objectionable extracts, in London, or a like retraction by April 16, in Cape Town. Dr. Bleek handed in a protest against the legality of the proceedings and the validity of the judgment, and gave notice of appeal. The Bishop of

Cape Town said he could not recognise any appeal except to his Grace the Archbishop of Canterbury, and he must require that appeal to be made within fifteen days from that time.

The trial is reported at great length in the Cape papers, the *Argus* appropriating to it no fewer than thirty-six columns. A separate report of the proceedings has also been published which fills 405 pages 8vo.—*Exchange*.

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Recognition of God by the American Constitution.

THE General Assembly of the Reformed Presbyterian Church of the Federal States, at its meeting last year, adopted certain propositions for the recognition of God and His Christ, omitted from the National Constitution as it now stands; and also a removal of all ambiguous phraseology which may seem to recognize Slavery. The Synod's Committee who have the matter in hand were to have met some time last month, for the purpose of opening up a correspondence with the several Churches on the subject. We subjoin the resolution respecting the first and most important part of the question, as given in the *Banner of the Covenant*, which, if agreed to by the other denominations, will be submitted for the consideration of American statesmen:

Whereas, There is a God revealed to man in Holy Scripture as the Creator, Preserver, Redeemer, and Moral Governor of the world; and

Whereas, Nations, as well as individuals, are the creatures of his power, the dependents of his Providence, and the subjects of his authority; and

Whereas, Civil Government is an ordinance of God, deriving its ultimate sanctions from his appointment and permission; and

Whereas, It is the duty of all men to acknowledge the true God in all the relations they sustain; and

Whereas, There is no specific mention of the authority of God in the Federal Constitution of the United States of America, the fundamental law of their existence as a nation; and

Whereas, That Constitution and the Government which it organizes and defines are now undergoing the trial of a defensive civil war against a rebellion of a large portion of its own citizens, and for its own national existence; and

Whereas, The exigencies of the war have brought the authorities of the nation, civil and military, subordinate and supreme, to formal recognitions of the being, providence and grace of God and of Jesus Christ His Son, to an extent and with a distinctness such as the country has never witnessed before—therefore,

Resolved (1), That in the judgment of

General Synod the time is come for the proposal of such amendments of the Federal Constitution, in the way provided by itself, as will supply the omissions above referred to, and secure a distinct recognition of the being and supremacy of the God of Divine Revelation.

Resolved, (2), That in the judgment of Synod the amendments or additions to be made to the National Constitution should provide not only for a recognition of the existence and authority of God, but also of the mediatorial, supremacy of Jesus Christ His son, "the Prince of the kings of the earth and the Governor among the nations."

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Application from a Licentiate of the Free Church for admission into the Church of Scotland.

At a meeting of the Presbytery of Edinburgh, held on Wednesday, Dec. 30, the Moderator read a letter from the Rev. Andrew Begg, a licentiate of the Free Church of Scotland, and an ordained minister of the Presbyterian Church of Victoria, Australia, applying for admission into the Church of Scotland. The following document, giving Mr. Begg's reasons for seeking admission into the Church of Scotland, accompanied the letter of application, and was also read by the Moderator:—

The following are my reasons for declining to enter the Free Church on my return to this country, and for desiring admission into the Church of Scotland:—

1. I object to the "bond" of the Free Church, which the ministers of that Church, at their ordination, must sign; which "bond" forbids, upon pain of deposition from the office of the ministry, application to the Civil Courts in any case in which her assemblies have finally decided. I consider said "bond" not only an *illicitum pactum*, but an argument totally unwarranted by the word of God; and altogether unworthy of an association of men—much more of a body calling itself a Church of Christ, under a Christian Government. In my judgment it is also contrary to the very spirit and intention of Christianity; and is an uncalled for reflection upon the administration of the divine ordinance of civil government. Moreover, it is calculated to encourage a careless and partial administration of justice on the part of the office-bearers of churches, and to open a door for the exercise of malicious and tyrannical proceedings. Farther, I regard it as the denudation of the rights which belong to every subject of the British empire, and an unwarrantable interference with the exercise of the civil power, which must be supreme in all causes—*quoad civilia*, and open, *jure divino*, to all subjects of the realm, who choose to complain of injury to person, character or estate. And, still further, my opinion is, that perfect liberty

cannot be enjoyed in any country where the civil power would admit the legality of such a "bond."

2. I have come to the conclusion, after having been led to examine the question for myself, that the claims of the Free Church are, historically considered, unfounded. The Reformation Church of Scotland, which John Knox and his coadjutors established, knew nothing of the assumptions of the Free Church party. Knox knew nothing of the Free Church "spiritual independence;" of "a veto without reasons on the part of the people;" nor of "popular election, absolute and uncontrollable, in regard to the ministerial office." I consider the claims of the Free Church a departure from, and not a carrying out of, the principles enunciated by the earliest and soudest of our Scottish Reformers; and, consequently, I have no wish to follow the Free Church in her cause.

3. I consider the effects produced by the advocacy and the practice of the "distinctive principles" of the Free Church to be injurious rather than beneficial. The Christian people should not be deprived of their lawful rights; but, without doubt, it is not for the good of any people to have a power put into their hands which does not belong to them, and for the exercise of which they are not competent. Democracy in church matters is, in my estimation, as prejudicial to the interests of religion as democracy in civil matters is to the welfare of society. And the step from democracy in church matters to democracy in civil matters is short and easy: and the training which the former imparts has always been found a preparation for the latter. Therefore, the Church which descends from the divinely appointed office of teaching and ruling, and, for the sake of popularity, panders to an uneducated, it may be vitiated taste, is not the true friend of the people.

4. I have come to prefer, after three years of colonial experience, connection with a Church which does not occupy a "dissenting" or "protesting" position, on secondary grounds. These positions, in my estimation, are prejudicial to the interests of true religion, and hostile to the spirit of brotherly love and peace which is peculiar to Christianity. Dissent, and protest, on other than vital, and fundamental grounds, must, from the very nature of the case, be injurious. And they become doubly so when their grounds are slight and non-apparent. Consequently, the minds of men are, through the operation of these, led away from matters absolutely necessary and essential, to trifles and questions which engender strife, and minister to the lusts of the flesh. Nothing is more common among the Dissenting communities than the opinion that the "calling" of the members of these communities is to testify against the churches from which they have seceded. And every one who has studied the working of the human mind in religious matters must know

that no tendency is stronger than that of placing the secondary in the room of the primary and then giving that attention to the secondary which is due to the primary. The Churches that have seceded from the Church of Scotland have done so, not from regard to doctrine, the administration of the Sacraments, or the essential principles of spiritual discipline, but from regard to Church policy or government; and therefore, in order that the latter may appear a just ground, first, for separation, and then for continuance of the same, an undue importance must of necessity be attached to it, otherwise, the position becomes untenable, and the duty of holding it passes away.

5. And lastly, I consider that the advantages of a National Establishment are so many and so important that nothing can justify giving them up but the impossibility of holding them—without committing sin; and as such a condition is not required in this country, I feel it to be my duty, holding as I do the views now expressed, to seek admission into the Established Church of Scotland, in order that I may become, if the Lord will, a humble supporter of that Church.

(Signed) ANDREW BEGG.

The application was ordered to lie on the table till next meeting of Presbytery, when evidence would be required of the education and status of the applicant in accordance with the rules of the General Assembly.

Established Presbytery of Glasgow.

THIS rev. body met on Wednesday—Mr. Hill, Eaglesham, moderator. On the motion of Dr. Craik, seconded by Dr. Paton, it was agreed to transmit congratulatory addresses to the Queen and Prince and Princess of Wales on the occasion of the birth of the infant Prince. The overture aient ministerial commission came up for discussion, but it was agreed to meet specially on Wednesday for the discussion of the subject. A deputation from the managers and congregation of St. Mary's Church, Patrick, appeared and presented an extract from the minutes of session appointing the Rev. Mr. Mackie, assistant in St. George's, Edinburgh, as their pastor, at a stipend of £300, with an increase as soon as the prosperity of the church would warrant it. A letter from Mr. Mackie, intimating acceptance of the presentation to St. Mary's, was also read. Mr. Mackie's certificate of license was, however, not produced, and the Presbytery agreed to receive the paper on Wednesday, and take the steps necessary. The Clerk read a letter from Dr. Leishman, Govan, in which the rev. gentleman stated that several parishioners of Govan resident in and near Pollokshields wished to submit to the Presbytery for their approbation the plans and estimates of a new

church, which is proposed to be erected in Pollock Street, Govan Parish. It is to be called Maxwell Church, is to contain 1000 sittings, and is expected to cost about £3000. The site, with a subscription of £100, is the munificent gift of Sir John Maxwell, of Pollock. The deputation, consisting of Messrs. Wilson and William and Alexander McConochie, appeared in support of the application, which was agreed to, a special vote of thanks being awarded to Sir John Maxwell for his liberality. Dr. Craik gave notice that at next meeting he would move that the Presbytery should petition Parliament for the purpose of asking some delay before the enactment of the revised Code should be applied to Scotland. Dr. Macleod obtained leave of absence till the beginning of May, in order to make a visit to Palestine. This was all the business.—*Glasgow paper.*

THE CHURCH IN NOVA SCOTIA.

Presbyterial Examinations.

SALTSPRINGS.

THE PRESBYTERY OF PICTOU met at Salt Springs, on the 15th of March, for Presbyterial examination there, when, after sermon by the Rev. Simon McGregor, the members present—namely, Messrs. McGregor, Pollok and McKay, Ministers; and Mr. John Fraser, Elder—proceeded to examine into the state of the congregation. The answers of the clergyman showed that his duties were very onerous, and performed with great zeal and perseverance. Mr. McKay preaches in one place of worship at Salt Springs, and occasionally in stations. He finds that he cannot, without much difficulty, keep a Bible Class. There are four prayer-meetings kept up in Salt Springs alone. Mr. McKay is in the habit of catechising his congregation, but, as he was absent in Scotland during the course of last year, he employed a Catechist, at his own expense, who held diets of catechising throughout his whole congregation. A Bible Society is in existence in this part of the congregation, and the Bible is read in all the schools, so far as known to Mr. McKay.

By the questions put to the Elders, it was elicited that their number, in this section, was eight, but, as two, from old age, were not acting, this number was not considered sufficient. The elders visited the sick, and took part in prayer-meetings in the congregation. There are two Sabbath Schools, numbering sixty scholars, who are taught by six teachers. There are 98 communicants, and, during the past year, there have been no accessions to the roll. The average attendance in the Church at Salt Springs is 550. During the past year, 26 baptisms have been administered, and all the Schemes of the Church have been supported by collections.

The Church at Salt Springs is incorporated,

and the trustees are five in number. The building is seated for 750, and is secured for the use of ministers of the Church of Scotland. The amount of stipend promised by the Salt-springs section of Mr. McKay's congregation is £100, which has been all paid; so that there are no arrears due the clergyman. This part of the congregation is very large, numbering no less than 225 families.

GAIRLOCH.

The Presbytery met at Gairloch on the following day, and, after sermon by the Rev. Allan Pollok, proceeded to the examination of the Gairloch section of Mr. McKay's congregation. Mr. McKay reported that four prayer-meetings were kept in the Gairloch district. The ordinary collection on the Lord's Day—the congregation only meeting on alternate Sabbaths, were all given to the Bible Society; and, during last year, the sum given to that society was £12 10s.

There are, in the Gairloch congregation, only four elders, which was considered, by the members of session, quite an insufficient number. The whole of the required registers are not kept in Salt-springs or in Gairloch, but minutes of session are kept in all important cases. During last summer, two Sabbath Schools were kept, numbering about ninety scholars, and taught by seven teachers. There are 108 communicants on the roll in Gairloch, and, during the past year, there have been 8 accessions. The general attendance at Church is very good, averaging 800. All the schemes of the Church are, as a rule, collected for, but, during last year, there were some omissions, owing to Mr. McKay's absence.

The Church at Gairloch, which is a very fine and large building, is not held under a deed of incorporation. It is intended for the use of ministers of the Church of Scotland. The stipend is raised by subscription, and amounts, in the Gairloch section, to £100, which is all paid. The Church is quite out of debt, but the building committee still hold notes only for a small portion of the cost of building: The number of families in Gairloch alone is 150, by which it appeared that the Salt-springs section of Mr. McKay's congregation was much the larger.

The members of Presbytery present, both at Gairloch and Salt-springs, addressed the people, expressing their satisfaction with the state of both parts of this large charge. It was hoped that a way would be opened for the separation of the two congregations, under distinct clergymen, as the extent of the field was taxing, far too severely, the strength of one clergyman: The punctuality of the people in Church attendance, the number of prayer-meetings, and the absence of debt, furnished cheering evidence of the zeal of the people and the diligence of the minister. The Lay Association was reorganised in Salt-springs, by the Presbytery, but this important business was overlooked in Gairloch. It is hoped,

however, that, considering the obligations of our Church to the Colonial Committee, this matter will not be lost sight of by the Gairloch people, but that an association of a similar nature will be formed among them without delay. After a few remarks upon the Dalhousie College Scheme, the meeting at Gairloch was closed with the benediction.

WEST AND EAST BRANCH CONGREGATIONS.

The Presbytery of Pictou met at West Branch East River, for examination there, on the 22d March. After sermon by the Rev. William Stewart, the Presbytery was constituted. There were present—Messrs. Pollok, McKay, Herdman, Stewart and McGregor.

By questions put to the incumbent, it was found that Mr. McGregor preaches in one place of worship at West Branch, and, in other ways, occasionally three times on Sabbath. No Bible Classes are kept, as it is inconvenient in the country congregations. There is a monthly prayer-meeting held in the Church, and other prayer-meetings in districts of the congregation. Pastoral visits are paid to the families, and diets of catechising are held. The Bible is generally used in the common schools.

The elders being examined, considered their number sufficient. They are in the habit of visiting the sick and taking part in prayer-meetings. They interest themselves in the management of the Sabbath Schools in their districts. Meetings of session are held on Sabbath, and on other days, minutes of which are kept. The four registers are kept, but no register of deaths. There are 7 mixed Sabbath Schools in the district, which are attended by 210 scholars. There are 118 communicants on the roll, and, during the past year, there have been 6 accessions. The average attendance at the West Branch Church, on the Lord's day, is 650. The removals by death, during the past year, have been 15. The ordinance of baptism has been administered to 18 persons, during the past year. Family worship is kept universally in the families of the district. All the Schemes of the Church are supported, but the Lay Association is not at present in operation.

The Church at West Branch is not incorporated, but three managers conduct the temporal affairs of the congregation. The Church accommodates 800 people, and is secured for the use of ministers of the Church of Scotland, so far as it can be without incorporation. The stipend promised is £100, of which the whole has been paid. The congregation, during the last few years, has expended £1900 in building a new Church, erecting a very superior manse, and purchasing a large farm for a glebe,—their exertions in this way far surpassing those made by any other congregation. It is not surprising, therefore, that they should be somewhat in debt. Their debt amounts to £300. The members of

Presbytery expressed themselves highly pleased with the state of the congregation, and encouraged them to use all reasonable exertions to remove the burden of their debt.

After the Lay Association was re-organized, the meeting was closed with the benediction.

The Presbytery met at East Branch, the other section of this congregation, on the following day, and, after sermon by the Rev. Alex. McKay, proceeded to examination. There is only one place of worship at the East Branch. Diets of catechising are here kept, also prayer meeting in the Church and in districts. The Bible is generally read in the common schools. The elders visit the sick and take part in prayer meetings. There are some Sabbath Schools in the district in which the elders take no part. The number of elders is 8, which is considered sufficient. Meetings of Session are held on Sabbath and other days, whenever a meeting is required. Four registers are kept, but no register of deaths. Sabbath Schools are kept in each common school district. These are attended by 155 scholars, and circulate about 200 volumes of Sabbath School books. The number of communicants is 114, and there have, during the past year, been 7 accessions. The attendance at Church averages 660. Family worship is universal in the district. Fifteen young persons have received baptism during the past year, and collections have been made for all the Schemes.

By the questions put to the Trustees, it appeared that the Church not being incorporated, there were no Trustees, and only one manager. This gentleman did not consider the deed of the property of such a nature as to secure the Church for the use of ministers of the Church of Scotland. The stipend promised by this half of the congregation is £100, the whole of which has been paid.

The examination being ended, a few remarks were made by members of Presbytery. The examination of both sections of this large congregation showed that the clergyman's duties, in so extensive a field, were very onerous and efficiently discharged. It also appeared that the people were attentive to their religious duties, and were very enterprising and liberal in their support of the Gospel, and increasing the property of the Church. The eldership, in both branches, are a very exemplary body, and form a superior staff for the assistance of the clergyman. The congregation of the East Branch was specially advised, by the Presbytery, to get their Church incorporated, and, after the Lay Association had been re-organized, the meeting was closed with the benediction. A. P.

Death of a Sabbath School Teacher.

The Halifax Sabbath School Association of the Church of Scotland has recently sustained a severe loss by the death of Miss

Brander,—one of its most active members. For many years she had been a teacher in St. Andrew's School, and for a less period in St. Matthew's also, attending to the duties of one in the morning, and those of the other in the afternoon; and to every good work in connection with the Association, her time and talents were cheerfully given. Remarkable for her general sweetness of disposition and sympathetic nature, she became endeared to many, and esteemed by all, who knew her. After a few days of extreme suffering from Diphtheria, during which she manifested great patience and entire resignation to the will of her Heavenly Father, she fell asleep in Jesus on the afternoon of Sabbath the 20th ult. Her attachment to the little flock which she led so long by the green pastures and still waters, was affectingly shown to be strong even in death, as a dying message was sent to the school a short while before her departure. Of her it might be truly said, "She hath done what she could." Her remains were followed to Camp Hill Cemetery on the succeeding Tuesday by a very large concourse of sorrowing friends. Early she fulfilled the divine command, "Feed my lambs"—early she has been taken to the Great Shepherd's fold; early she was called to work in the vineyard—early she has been called to her reward. Here she toiled and labored—now she enjoys the promised rest; here she bore the Cross—now she wears the crown. "Absent from the body, present with the Lord."

Prince Edward Island.

Meetings of Presbytery.

*At Charlottetown,
the 25th of January, 1864.*

On which day the Presbytery of P. E. Island met, by request of the Moderator, and was constituted. Sederunt: the Rev. Messrs. Duncan, McLean and McWilliam, ministers; and Messrs. Robertson and Nicolson, elders.

The Moderator stated that the object for which he called the meeting was, in order to make definite arrangements regarding the missionary services,—that being, in his opinion, rendered necessary by the return of the Rev. Mr. McWilliam; and also, to consider an application to the Presbytery from the congregation of Georgetown and Cardigan.

After due consideration, and hearing statements from Mr. Robertson, elder, for St. Peter's Road, it was judged to be the best arrangement that Mr. McWilliam should continue his services as enjoined at the last meeting of Presbytery.

The Moderator then presented a document from the Hon. Roderick McAulay, in behalf of the Georgetown congregation, stating that he had been authorized to urge on the attention of the Presbytery the difficulties under which that congregation labours—that they

are heavily burdened with the building of a manse, which, if they proceed to complete this year, will, as their number is but small, tax their ability to the utmost, and render it impossible for them to do much in remuneration for services, and, in the strength of these facts, to request the Presbytery to use their influence to obtain for them the stated services of a preacher, to be paid his full salary by the Colonial Committee for one year, after which they (the said congregation) will endeavour to bear the whole burden themselves.

The document above referred to having been read and considered, it was resolved that this Presbytery cannot take any action in the matter until they are made acquainted with the whole facts of the case. It was therefore moved and agreed to that a meeting of Presbytery be held at Georgetown on the 17th day of February.

The Clerk reported that the sum of £15 10s. 9d. was paid in by the Treasurer of St. Peter's Road for the services of the Rev. Mr. Cullen.

Closed with prayer.

A. McLEAN, Presbytery Clerk.

At Charlottetown,
the 10th of March, 1864.

On which day the Presbytery of P. E. Island met, according to appointment, and was constituted. Sederunt: the Rev. Messrs. Duncan, McLean and McWilliam, ministers; and Messrs. Robertson and Nicolson, elders.

The minutes of the previous meeting having been read and sustained.

The Moderator reported, that owing to the state of the weather, it was found impossible to hold a meeting of Presbytery in Georgetown, as appointed, but stated that he had embraced the opportunity of speaking to some members of that congregation, who expressed their views in accordance with the statements made in the document presented to the Presbytery at last meeting, and to the effect that it is impossible for them to pay for their share of services and at the same time proceed with the building of the manse so as to complete it this year, as that will require at least from £150 to £200.

The Presbytery, while expressing their sympathy with the Georgetown congregation, and while fully sensible of the necessity of regular and permanent services being established among them, do not feel justified in making any application to the Colonial Committee in their behalf, without an exact and definite knowledge of the amount they are prepared to guarantee for stipend and the fueling of their manse.

It was therefore resolved to hold a meeting of the Presbytery at Georgetown on Monday the 18th of April. It was also resolved to dispense the Sacrament of the Lord's Supper

in the same place on the Sabbath preceding that day.

The Rev. Mr. Duncan reported that he had lately preached on two or three occasions at Dog River, and stated that very encouraging efforts are being made in that section to secure the erection of a Church. The subscriptions for that purpose now amount to upwards of £70.

The Presbytery, gratified at hearing these statements, direct Mr. Duncan to use diligence to stimulate their efforts, and to supply them with such services as he may be able to give.

In reference to Dalhousie College, Mr. Duncan stated, that owing to circumstances, which he regretted, he had not been able as yet to do anything for that object, but that a meeting of the Committee was appointed for next Thursday, when he would ascertain what can be done.

The Rev. Mr. McWilliam reported that he had been labouring, since his return, in the different stations as directed, and gave a very pleasing account of the state and prospects at St. Peter's Road. He wished to impress on the Presbytery the absolute necessity of permanent services in the stations of Georgetown and Cardigan.

The Presbytery then adjourned to meet again at Charlottetown on Wednesday, the 1st day of June.

Closed with prayer.

A. McLEAN, Pres. Clerk.

Belfast congregation has been collecting for the "Dalhousie College Fund." The subscription list, it is said, amounts to somewhere about £50. This is the first congregation on the Island that has done anything towards this object. We hope the others will not be long behind. The Chair cannot be supported without funds.

The Rev. D. McDonald is now in his 81st or 82nd year, and appears still strong and able for his work, although this winter he has not travelled so much as in former years.

Miscellany.

A Scotch religious service, conducted by Presbyterian clergymen, has been held in Rome, the head quarters of Popery, for some time past.

An exchange paper says there is a Church in Massachusetts where every man belonging to it is regularly and constantly present at the weekly prayer-meetings.

THE LOST TRIBES.—A Jew, an officer in the British Navy, during the last war in China, discovered 30 miles up a great river an immense city surrounded on all sides by high walls and fortifications, which contained above a million of inhabitants, all Jews. In no

other part of the Chinese Empire are there any Jews.

PRESENT FROM THE PRINCE OF WALES.
—The Prince of Wales has sent to the laboratory of Cambridge University, Massachusetts, a copy of the photographs of the Samaritan Pentateuch, taken during the visit of His Royal Highness to Nablous. In presenting this gift, the private secretary of His Royal Highness writes:—"The Prince of Wales desires me to add that he will always be glad of any opportunity which may enable him to evince, in however slight a manner, the lively sense which he entertains of the kindness and hospitality he received during his visit to the United States, and that with these recollections, he cannot fail cordially to reciprocate the wish to which you have given expression, that nothing may occur to interrupt the friendship which ought ever to subsist between the old country and the new."

FUNERAL SERMON ON THE LATE DUKE OF ATHOLE.—A sermon was preached in Forfar Parish Church, on Sabbath evening, by the Rev. Brother Campbell, of St. James' Church, on the late Duke of Athole. The brethren, to the number of about eighty, assembled in the Burgh Court-Room, the use of which was kindly granted by the Magistrates for the occasion. There was a large crowd at the Court-Room door, but perfect order and decorum prevailed. The brethren then proceeded to the church two and two, and on entering by the east door found the outer lobby so crowded, that it was with difficulty they could procure an entrance. Ultimately, however, they succeeded in gaining the pews set apart for them in the communion tables, and, being all dressed alike in masonic costume, had a very fine appearance. The church was densely packed, and hundreds had to go away unable to obtain admission. At the usual hour the minister ascended the pulpit, and after the usual devotional exercises, preached a very excellent and instructive discourse on the words, "We know not what we shall be," and at the conclusion of his discourse, a very affecting tribute was paid to the memory of the deceased Duke—a task for which Mr. Campbell was well adapted, being a native of the same district. He described him as a neighbour, a landlord, and a Highland chieftain. The funeral was also beautifully described, how he was carried to the grave upon the shoulders of those clansmen he loved so well, and by whom he was so beloved; and that instead of the coffin being surmounted with a ducal coronet, it was surmounted by a coronet known long in Scotland before the ducal one—namely, that of the Highland chieftain, the bonnet and eagle's feather. Of him as a Grand Master of the Freemasons he could not so well speak. His recent initiation made him but imperfectly acquainted with the history of the craft during the time the Duke occupied the chair,

but the length of time he did fill it, and the endearing manner in which his memory is held by all the brethren, were most convincing proofs that he had performed the duties of his high office to their entire satisfaction. There could not be fewer than 2000 people present.

Book Notices.

JOHN LOVELL, Esq., the enterprising Montreal publisher, has laid on our table two valuable additions to the list of useful publications that have issued from his press, viz.: "The British North American Almanac for 1864," and "First Lessons in Scientific Agriculture for Schools and Private Instruction."

The great merit of the former work cannot well be overrated. Being a handbook of Statistical and General Information concerning the British North American Colonies, it affords an amount of useful knowledge to be obtained from no other source. The reader is at once made acquainted with the state of the population, trade, finances, education, religion, agriculture, public works, militia—in short, with every subject concerning which facts and figures are desirable; as well as the names of all ecclesiastical, civil, naval and military dignitaries, in the different sections of British North America. The work is edited by James Kirby, Esq. It is clearly printed on good paper, is substantially bound, and extends over 368 pages. It will be issued annually in future in the month of November. About 20 pages are devoted to an interesting "Chronicle of Events" of 1862-3, and obituary notices of distinguished persons who died during that period. Altogether, it is a most valuable work, and should be in the possession of all who wish for information respecting the land they live in, and especially of such as entertain the idea of a Union of the Colonies.

The other work, "First Lessons in Scientific Agriculture," is by J. W. Dawson, L.L.D., F.R.S., Principal of McGill University, Montreal,—a native of this town, whose distinguished name as author is a sufficient guarantee for the excellence of the treatise. It embraces over 200 pages, and is in every sense a well-got-up little volume. Although intended chiefly as a text-book for teachers who may be disposed to introduce the study of this subject into their schools, yet it might be perused with advantage by many who follow the noble calling of the farmer, whose school-days, nevertheless, are past and gone. Much room for improvement in agricultural operations exists, and if the works of Principal Dawson were fairly studied and the knowledge thus gained turned to practical account, it might reasonably be expected that a vast improvement would be visible within a short period.

Monthly Summary.

THE past month is barren of stirring events in the ecclesiastical world. Our Church at Home exhibits a few removals and changes in the incumbency of parishes, by death and translation, presenting little interest to readers of magazines in a distant colony. The distinguished Editor of "Good Words" has gone on a tour of three months' duration, through Egypt and the Holy Land, the result of which may be looked for in the pages of his magazine. With his accustomed liberality of sentiment, he endeavored, in his place in the Presbytery of Glasgow, to prevent the transmission of an overture against the admission of the ministers of other denominations into the pulpits of the Established Church. It must be regretted that the overture did pass the most liberal Presbytery of our Church, by the casting vote of the moderator, and thus an arrangement, which did not originally find place in the Church, but was introduced, for a temporary purpose, at the time of the preaching crusades of Rowland Hill and the Haldanes, will probably be perpetuated, when the occasion for it has passed away, and when it is impolitic, not to mention higher considerations, to isolate any Church from evangelical Christendom.

DR. CANDLISH, in a preface to a new edition of his work, "Reason and Revelation," offers explanations in reference to the attempts of Colenso and others to fasten the charge of rationalism upon him, in his views on inspiration. He charges the bishop with disingenuousness in quoting his words, and satisfactorily defends his statement that "all scripture is not revelation," as containing human words and acts, which could be known by human means. He adds that he holds all scripture to be so inspired as to be entitled to the appellation: "the Word of God." The Dr. alleges that the Duke of Argyll, in his speech as President of the Glasgow Bible Society, had misunderstood that passage of his book, wherein he says, "The inspired word is abreast of the science and literature of its own age, but not in advance of it." Provided that the language of his book justifies the explanation he gives of his own views, it must be admitted that his statement, "I affirm that the inspired word is so framed as to be found consistent with the science and literature of ages long posterior to its own," is both well-conceived and well-expressed.

PRESBYTERIAN UNION in the large colony of New South Wales is hastening to completion. The contemplated basis is characterised by great simplicity, and plants in this new southern empire, the time-honored principles of the Scotch Church. The union of all Presbyterians in the great colony of Victoria was effected some years ago. The Australian

churches seem determined to shake themselves clear of all the shackles springing out of their old connections; and burying their wars and battle-cries in the depths of the mighty ocean that divides them from the land of their birth, brace themselves up for a free development, in the opening empire of the southern hemisphere. Whether they are wise or not, time will tell. It is impossible to erase, and it is not easy to weaken, old recollections and associations in the hearts of exiles, and these unions are probably dictated more by necessity than inclination.

THE foundation of a new college, for which £166,000 sterling was left by Sir William Fettes, has been dug. It is to be in the neighborhood of Edinburgh, and to cost 70 or 80 thousand pounds. Though many have large fortunes in the Lower Provinces, yet such patriotic bequests are almost unknown, and yet how much more urgent the need!

THE Lord Chancellor's judgment in the prosecutions against Mr. Wilson and Dr. Williams for their articles on "Essays and Reviews," is exciting a commotion among the clergy of the Church of England, and no wonder. He decides that the clergy of that Church are not prohibited from holding that every part of Scripture is not inspired, and that the future punishment of the wicked is not eternal. How this great and influential Church continues to cohere and do so much with such doctrinal extremes within her pale, appears a mystery. A twentieth part of them would have sent a Scotch Church to pieces.

THERE is a lull in the war in the States,—Fitzpatrick's raid to Richmond having exerted no influence upon the issue of the war. The reverse in Florida is a more serious matter for the North. There are surmises of negotiations between the French and English Governments concerning the recognition of the Southern Confederacy.

THE Danish dispute has culminated in actual war, the Danes having been driven, by Prussian troops, out of Schleswig. The Germans are easily inflamed with the idea of German unity, and, as Schleswig has a German population, its incorporation with Denmark has always been a grievance to the Confederation. Little can be hoped from a conference with Austria and Prussia, since these powers have not chosen to adhere to an existing treaty, settling the question. Anticipated troubles in Italy and Galicia may be more powerful in the cause of peace than the Danish armies. It is said that our own royal family is divided on the question; of course the Prince of Wales, as a dutiful husband, warmly espouses the cause of his wife's father.

A. P.