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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

OCTOBER. 1864.



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SCHEMES OF THE CHURCH.

1864	YOUNG MEN'S SCHEME.		
June	Belfast Congregation, P. E. I., £4	4	0
"	St. James' Church Congregation, Charlottetown, P. E. I.,	2	0 0
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"	Pugwash Congregation,	1	0 0
"	Wallace River Congregation,	0	2 8½
Oct.	River John Congregation,	1	1 3
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Sept.	W. B. River John Congregation,	1	0 6
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W. GORDON, Treasurer.

Pictou, October 3rd, 1864.

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THE INSTITUTION WILL BE OPENED
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JAMES THOMSON,
Halifax, Oct. Sec'y Dalhousie College.

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 their 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 Convener. Every such application must be accompanied with well attested certificates of character and qualifications, in order to receive attention.

ALEXANDER MACLEAN, Convener.

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

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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES

VOL. X.

OCTOBER, 1864.

No. 10.

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

ESSAY ON MISSIONS.

Concluded.

WHAT are the real difficulties that are present in the mind of the young man earnestly inquiring, with respect to the mission: "Lord, what wilt thou have me to do?" It is well enough—nay, it is wise, to count the cost. In so far as the real difficulties can be ascertained, it serves to diminish the many imaginary hardships which attach to the idea of a life of exile in the South Seas. No difficulties in the way of performing a good work are so formidable as those which are imaginary. Yet there are real hardships, which, when viewed in the spirit of fear, do often deter us from actively engaging in the noble enterprise. But when we contemplate hardships of any kind with a disposition to know the worst, rather than to dread the worst, they do not appear to be so insurmountable. Let the young man who earnestly desires to know his duty, and who is truly willing to perform it, take familiarizing views, which may, perhaps, prove "dissolving views", of those considerations of hardship which rise up before the mind with all the sternness of reality, accompanied, too often, by the terrors of the imagination, until they effectually turn many from noble resolves,—and he may here find applicable, in a good sense, the well known principle that familiarity breeds contempt." Why should we not take up the language of other noble arts, and say: What has been done, can be done again—what has been performed by others, may be accomplished by us? The illustrious Harriet Newell could say, in the prospect

of difficulties of the most overpowering nature to one in her circumstances, "What woman has done, woman can do again"; and her devoted young heart of hearts was thus sustained by heroic resolution amid hardships which actually did terminate her career almost before it commenced. And when we have had the many better tokens which the history of our mission affords of what women can do, it ill becomes men to shrink from the difficulties which surround our new mission, but which have proved, by the blessing of God, to be not insuperable.

If we regard the distance to the scene of our missionary operations as one of the difficulties in the way of obtaining laborers, let us account it as one of the least. Who will not go as far to get gold, when once possessed with the love of mammon? And what false religion will not compass sea and land to make one proselyte? Shall Christians suffer to be put to shame by money lovers, and by the teachers of error?

"Shall we whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?"

Shall distance from home and friends cast a gloom over the prospects of our mission, and clothe it with a forbidding aspect, when, in other scenes,

"'Tis distance lends enchantment to the view?"

Mr. Geddie's experience, even on remote Aneiteum, leads him to exclaim: "It seems as if modern ingenuity were about to annihilate time and space." If such is beginning to be realized by our missionaries, what may they not hope for on behalf of those dark

islands as the result of their patient and persevering efforts? Enlightened commerce will soon extend her friendly arms, and embrace the islands of the South, bringing them into easy and rapid communication with other lands.

Another cause of difficulty is furnished by the dread of isolation. To settle down among the New Hebrides is reckoned almost the nearest approach to solitary confinement that could be realized. Civilized man cannot bear the thought of associating with beings that, for aught else but their "form divine," he could not recognize as "human."

The Siberian exile had at least companions in misery. Besides his wife and children who clung to his hard fortunes, many of his fellow-countrymen were as unfortunate as himself. But the young man of Nova Scotia who values all the blessings which Christianity confers at home, and who aims at being himself a pattern of all that is exemplary and of good report, is asked to go and take up his abode in a place where naked savages, as wild beasts, live in caves and dens, and are ready literally to devour his flesh. He is asked to go to scenes of such degradation, and to become a permanent exile—a living sacrifice in the cause of missions—and why? Humanity, the elevation of the sunken, the reform of the degraded, the reclaiming of the outcast, the salvation of the perishing, religion demands the sacrifice; and Jesus Christ has said in reference to the faint-hearted, that, having counted the cost, "he that forsaketh not all that he hath," and in substance, he that forsaketh not all that he loves, "cannot be my disciple." While the duty remains unperformed, this difficulty must lie in the way of those whose hearts are inclined to be missionaries. Perform the duty, and the difficulty vanishes before the power of the Spirit of God.

Look at Aneiteum for encouragement, and not at the neighboring islands yet dark, for discouragement. What Aneiteum is now, and what more she is destined to be, the other islands of the New Hebrides shall yet become by the same divine blessing on similar self-denying labors. Go, man of God, and realize every encouraging promise. Go to those beclouded regions and be a blessed luminary to light up the moral darkness that is there felt. Go, be a star to point to the young child Jesus—that Sun of Righteousness whose rising upon the nations is health. Go, labor to deliver the captive from his toils. Go, and God go with you. Hath He not said: "I will never leave thee, I will never forsake thee?" No adventurer has such high encouragement as the Christian missionary possesses, spite of the discouragements, for embarking in a perilous enterprise. None hath so little to lose. Others may lose their all; but his loss is pure gain, and his gain is the gain of precious souls.

The inconveniences and privations which

must be endured in heathen countries, and especially in remote and isolated places, are another consideration in the minds of some who have at times been almost persuaded to give themselves to the service. Accustomed to plenty, and unused to want, self denial becomes to us a hard lesson. Yet it is easier practised than resolved upon. It is a happy arrangement of Divine Providence that human beings, as well as inferior animals, can adapt themselves to every change, to every condition short of pain; and even painful situations may become tolerable, to a certain extent. The patient will be able to subject the body in hope. Reason itself, though religion were not in the question, should teach us that it were base, inhuman, to place considerations of bodily ease or comfort in the scale against those tremendous considerations of immortal value—the temporal and eternal welfare of millions of souls, which weighty considerations ought to press mightily on all the spirits of the visible Church.

To many, the difficulty of acquiring a competent knowledge of a barbarian language, in order to address the people effectively on the missionary's grand theme, forms another hindrance; and a serious difficulty it is. To present the sublime ideas of Scripture to ignorant minds through the medium of an imperfectly-understood language—a language which, when fully understood, must be as meagre as the scanty intelligence of uncultivated minds, is not an easy task. The missionary must become a teacher of youth in order both to impart and to receive instruction. Not scorning to acquire knowledge from the very infants of outcasts, he must become a student of low degree before he can begin his mighty work. Low in the dust of humility must the first corner-stone be laid, and the workman must labor and pray until, by slow degrees—each degree a degree of toil and danger—he sees the goodly temple commenced and rising to its foundations. What know we of the difficulties in carrying on the work of instruction in its first stages in a heathen land? If to most persons teaching is a repulsive employment here, what must it be in places where the Christian educator has to deal with the stupidity and perverseness of ignorant age, and the waywardness and vice of barbarian youth; where he has to contend with irregularity, indifference, sloth, superstition, and, at times, with jealous and hostile opposition? The missionary has dangers, as well as hardships. Satan does not yield the power without something like a death struggle. He stirs up all his emissaries to "plot against the Lord and His anointed." He schemes the destruction of Christ's successful messengers. We had fondly hoped that no enemy on Aneiteum cherished murderous intentions towards the missionaries. Yet Mr. Geddie recently informs us that his life has been frequently threatened—that he concealed

from us his danger—that repeated attempts have been made to kill him by persons who now confess that they knew not at the time what power restrained them. So it was. They formed, they cherished the murderous design. They sought the opportunity—they found it. According to their own idea, the life of the man whom they hated was in their power, yet something restrained their hand. They were not permitted to commit the bloody deed. May we not here be allowed to take encouragement from the sounding of that voice in Zion: "Touch not mine anointed, and do my prophets no harm?" In the midst of perils among the heathen, the true servant of God can exult in the language of the Psalmist: "I will not be afraid of ten thousands of people that have set themselves against me round about."

The work of the Christian missionary has only just commenced when he has succeeded in teaching the people to read their own language, and in persuading them to cast away their grosser idolatries and cruel customs. Upon the ruins of that heathenism which he came to demolish, the herald of the cross must erect a superstructure—intellectual, social, and moral. In order to secure the confidence and steady co-operation of the most concerned in its accomplishment, the work must be making continual advancement. It may not be by sudden or remarkable changes that the desired improvement will show itself; but it must be by a constant, though perhaps daily imperceptible progress. Now, are not the most serious difficulties presented here? To say nothing of the peculiar office of the missionary—which is, to bring souls to Christ, to teach them to be good and consistent Christians, and not merely remarkably good heathens,—it is the object of the missionary to make them highly civilized and intelligent. He must teach them the social virtues. He must teach them agriculture and the arts, literature and politics. Law and government must be instituted and improved. Security of life and property must be established upon a firm basis. The christianized island among the heathen islands must be a model in all these respects, apart from being a pattern of perfection in the practice of the Christian duties. There is an acknowledged difficulty in elevating the character of a heathen population by means of the unaided efforts of a solitary laborer, or by means of a few scattered missionaries. One man's task in superintending the interests, temporal and spiritual, of an entire population of human beings who have just been reclaimed from the lowest heathenism, and who are exposed to every possible danger from heathen influence and from the influence of infidel professors of Christianity, is altogether disproportionate. Yet the Church expects such great things of her servants. Alone where Satan has reigned triumphant, lo, these many hundred years, must

a solitary laborer be abandoned to toil, uncheered by the presence of his brother, unaided by his counsels and by his efforts, in the all-but-hopeless task of setting the groaning captives free from the bands and the prison-house of gross ignorance, debasing superstition, and loathsome vice.

It has been proposed to Christian communities that numbers of pious families should emigrate from their midst to settle among the heathen tribes whither their missionaries have gone. One who had spent thirteen years laboring among the Sandwich Islands, recommends the plan of colonizing as a remedy for various difficulties in the experience of all missionaries to isolated heathen lands. He urges that there is need of Christian men of all occupations. More especially when the first stages of the work have been passed through, there is need of good men who understand civic affairs, and who, by exhibiting a prudent and disinterested course, might acquire political influence among the natives, which should materially aid in the cause of their advancement in everything praiseworthy. Physicians are everywhere needed, and should be of invaluable service to any mission. Artizans and agriculturists are required. Traders who might go with a view to the advancement of the kingdom of heaven,—keeping under motives of gain where gain is possible,—might, by opening up fields for commerce and supplying motives to industry, be effectual promoters of the good cause. By means of such residents, a public sentiment would be formed, and heathens, partially instructed, would have examples of Christian morality continually before their eyes. Schools for the education of the children of missionaries might thus be established, which would remove from the missionaries that greatest of all their trials—sending their children away on account of the moral pestilence by which they are now continually surrounded, with little to counteract the pernicious effect of inducing indolent and vicious habits.

Perhaps a numerous band of Christians settling down among the heathen should be regarded with jealousy and suspicion, and thus be of more harm than good to the cause. But as this is not at present a calamity very probable, let us suppose that a few good men and women, having pious families grown and educated, should proceed from the Presbyterian Church of Nova Scotia to the scene of our Foreign Mission. On Anceitum, amidst a population of nearly 4000, they might reside in security. Though they might not, indeed, be able to make what is considered a profitable investment of the means at their disposal after having expended a great part of their wealth in order to get there, they should be entitled to expect, by the blessing of God upon toil and hardship, the means of subsistence and comfort. And it may be they should not require to toil more and be

anxious more than they do in their present circumstances. Few indeed is the number of wealthy or independent families in our Church that do not toil and watch the same as others, while they realize the force of that word: "How hardly shall they that have riches enter into the kingdom of heaven!" And what does all their toil and all their care profit them? They "add house to house, and field to field," while they give a small and, it must be acknowledged, a very small portion of their superfluous abundance, towards the noblest scheme of improvement that ever appealed to their generosity. Ever caring for this life, they are in danger of forgetting the life to come, until God say: "Soul, this night thy life shall be required of thee; then whose shall those things be?"

O man, thou mortal—son of man, immortal!
And thou, oh so! redeemed, for whom Christ died!

Cease to be anxious for the things that perish;
And with a lowly lot be satisfied.

"Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud." Are no Christian families found willing to go and assist in the good work of the Lord? Will Christian families to whom God has given the power, always refuse to be parties in removing the great stones of difficulty which lie against the mouths of those heathen sepulchres whence there are many dead to come forth at the command of Jesus, who bids us take away the stone? It is folly, it is sin, for us to wait on the outpouring of the Spirit of life, when we know that the Saviour stands ready, as at the grave of Lazarus His friend, to utter His word of power—Live, and come forth, ye who are bound hand and foot in the many grave-clothes of sin and idolatry, as soon as we perform the part which He has assigned to us. Let us not say, "Lord, by this time"—"Lord, they have been dead so long"—"Lord, it is an unpleasant work which Thou hast bidden us perform; it is a hopeless task; they are loathsome creatures, those spiritually dead: why should *our* eyes look upon them—why should *we* breathe over the open tomb? Speak, but speak Thy mighty word, and it is done; then shall we, Thy servants, delight to visit Thy heritage, and to exclaim: 'What hath God wrought?'" Nay, but let the Church, in this respect, manifest a ready spirit, and it will no longer be so difficult to obtain missionaries for the heathen. The example of the deluded Mormons, if it does not edify much, may shame us a little.

Suppose that there were six good men on Aneiteum, three to each missionary. Can any one estimate the amount of good that they should be the means of promoting, irrespective of the beneficial influence of their families? A minister at home without elders would feel solitary enough. It has been said

that the Eldership is the glory of Presbyterianism. Now, missionaries must wait long before they can obtain elders; and when they do obtain them, how very inferior must such elders necessarily be!—men who, in point of understanding and intelligence, could no rank among the humblest of the uneducated pious poor of our country.

At any moment the missionary is liable to be called away to his better joys; then, under existing circumstances, who, in his absence, can look after those children whom God has given to the Church, those babes in Christ, those lambs without any kind shepherd? What disaster is likely to ensue before the Church can send another minister; and when another missionary does arrive, who is to help him and strengthen his hands in this great untried work before him? It is highly probable that the richest blessing should be upon the families of those godly men and women, and that the spirit of the parent should fall as a mantle upon their children. Then should there be the means of combining, as it were, the advantages both of native and of foreign agency in the missionary that might thus be raised up.

The greatest difficulty that has ever yet been urged in the way of obtaining missionaries for the New Hebrides, is in reference to climate. It was, until recently, thought almost impossible for any European settler to live long on those islands. The health which God has been pleased to grant to our missionaries, who have now sufficient experience to pronounce upon the climate, is a guarantee of safety on that score.

As the means of removing a great many difficulties, especially in regard to what the Churches can afford to do for the heathen, a few statistics may go a long way. Statistics are not generally attractive. Statistics may be likened to a rugged Alpine summit, overtopping the verdant mountains which overhang the fruitful vallies. The eye of the common traveller is satisfied with wandering upon the hills, and amid the winding vales. Only a rare observer is enchanted with the rugged height which stands alone in its glory and looks forth upon its neighbors afar. Yet the barren summit is that which lifts up its eternal and majestic testimony on behalf of the God of nature. The hills only skip like playful lambkins beside the mountains, which leap like the fierce old sentinels of the flock. In their naked sublimity, the towering heights beckoned to the unguided wanderer and to the tempest-tossed mariner, whom the lesser eminences failed to direct. Here are a few statistics, bleak and bare. Let them speak on behalf of the heathen:—

The Presbyterian Church of Nova Scotia number 6,190 communicants, and 24,046 adherents. There are 37 settled pastors, and 3 foreign missionaries. The total contributions, during the year 1857, in support of the various Schemes of the Church, show £10,490

Of this sum, £4,675 compose the aggregate of the ministers' salaries at home, averaging about £126 to each pastor. £511 in cash, and £207 value in goods—showing £718, are contributed for support of the Foreign Mission.

Mr. Inglis estimates that his Church ought to sustain forty missionaries among the heathen—one for each pastor at home. The question has been publicly asked: "How many foreign missionaries ought Nova Scotia to support?" It certainly does not appear unreasonable that any Church in as flourishing a condition as is the United Presbyterian Church of Nova Scotia, should maintain at least half as many pastors abroad as at home. It requires but the will, and the way is open. Suppose that our Church resolve to send out twenty additional missionaries. No person was startled at the idea of sending Mr. Gordon in 1855. Neither did the Church grow fearful about means when Mr. Matheson was sent in 1857. Nor does any one appear to take alarm at the prospect of at least another missionary being sent out this year. But when it is proposed to send twenty more to preach the gospel to twenty thousand heathens at once, let not the whole body of happy Christians exclaim—Easy said. Not to introduce the worn-out subject of luxuries and tobacco as a department of expenditure which demands retrenchment, the writer would most respectfully submit his judgment that not one in a hundred of the Church membership, old or young, rich or poor, can honestly plead inability to *earn* or to afford TEN SHILLINGS A YEAR for the purpose of supplying an immediate income to the Church of £3,000, which should amply maintain TWENTY ADDITIONAL MISSIONARIES. Let the members of the Churches subscribe to such a fund, in addition to their other efforts, without raising the old obstructing question, What is my proportion? Though the Church should send one new missionary every year for forty years to come, and scarcely feel the gradual effort,—our wealth and our numbers meanwhile increasing the faster by the better blessing upon those who esteem it more blessed to give than not to give,—countless precious souls must fall in the desert and perish, whilst we thus tarry that their salvation may not be to us too great a burden. Let this awful consideration press upon our mind with its just weight, and then we shall not esteem a *little more* self-denial a hard thing. If our Church-members were Roman Catholics, they would probably undergo many toils and privations and penances in order to deliver the souls of departed relatives out of purgatory. Are not the different families of the human race all one blood—born brethren? And do not we believe in a state worse than any purgatory, and to which the souls of those who die in ignorance of the way of purity are immediately and forever consigned?

It would be a slander upon too many benevolent men and women, the adherents of our Church, nearly four times the number of members in full communion, to doubt their willingness to contribute at least as much as would be sufficient to provide tools, apparatus, and clothing. The children, both here and in Scotland, enjoy the exclusive privilege of providing mission-boats and mission-ships. Let them not resign that honor to their seniors. The fifth commandment requires not that we honor our superiors in this way. It is most in accordance with that command to reflect honor upon fathers and mothers by excelling *them* in all that is good.

There are strong reasons why we should endeavor to occupy the South Seas more extensively. The fair fruits of our cherished missionary operations are in danger of being blasted by the evil spirit of Popery. Romanists are hastening to occupy those fields in advance of us, or to take their place side by side along with us. Oh! then, let us make speed to deliver dark lands from error's chain, and from the yet more tenacious rivets of that masterpiece of superstition on which might almost be inscribed—Hopeless for Ever. Professed followers of Jesus must beware lest the guilt of soul-murder—lest heathen blood—be found on our skirts, and we be forced to cry, in the language of a Cain's repentance, "My punishment is greater than I can bear."

—o—

Sketches from Church History.

SCOTLAND.

Knox and his Times.

(Continued.)

To Knox it was given to be the Reformer of Church doctrine, and to Melville of Church discipline. Not, indeed, that they were, by any means, alone in their respective spheres of labour, but that they were the *principal* and most *prominent* agents in the great and stirring events of the respective periods of the Reformation in the doctrine and in the discipline of the Church. Knox witnessed, and had been a very prominent actor in, that great national movement that ended in the overthrow of the authority of the Queen Regent. With the fall of the Queen Regent, the authority of the Church of Rome fell, never, it is to be hoped, to rise again in Scotland. For thirty-two years—beginning with the martyrdom of Patrick Hamilton in 1528, and ending with the rise of the Nobles and the fall of the Queen in 1560,—the battle had raged hot and bloody. During those thirty-two years, however, the cause of the battle was not the *discipline*, so much as the *doctrine* of the Church. The ground of the sinner's justification before God must first be established. The sublime and elevating doctrine of Justification by Faith

must first be proclaimed, embraced and defended. The inner life of the Church, the doctrine she taught, the food with which her children were to be fed, the groundwork of her strength and stability—the most essential and vital of all things—must first claim the attention of all true Reformers. A true and thorough Reformation, however, when it secures this essential element, cannot here rest and be satisfied. Truth must always assume an outward form. Beginning in the inner life, it must manifest itself in the outer man, in life and conduct. The Church, as a society, must be governed, and it cannot be governed without Laws. It is a portion of ground, so to speak, that has been redeemed from the world, but unless it be fenced and hedged from mundane corruptions, the line of demarkation will soon disappear, and the Church and the world become one and the same. This work of hedging and fencing was reserved for the orderly and systematic mind of Melville. His calm, clear head and firm hand rendered him very peculiarly adapted for the work, and thirty-two years later, at the General Assembly of 1592, the outer frame-work of the Church may be said to have been completed. The contests and struggles of the period are among the most interesting and important portions of the Ecclesiastical History of Scotland.

It is difficult to draw a distinct and vivid picture of the Church of Knox. We are apt to make it either an exact copy of the Kirk of the present, or else something utterly and entirely different and distinct. Yet neither would be a correct or truthful picture. The outlines of both would indeed be the same, but the colouring and details very different. In both might be seen a sameness of form and of feature, yet it is the sameness that may be witnessed in the features of the boy and the full-grown man. In the Church of Knox, we may see the Kirk of the Present, but we see it only in germ, with many of its peculiarities undeveloped, and its characteristics unformed. When we attempt, in thought, to throw ourselves back three hundred years in history, we feel ourselves surrounded by men and things strangely different from those of the present. Strange Soldier-priests attend at the altar of Religion. Fierce, mail-clad, haughty Barons stride down the aisles of the Churches, breaking the solemn stillness of the House of God, with the unhallowed clangour of sword and battle-axe. Haggard, anxious, crouching retainers throng the house of prayer, showing little of the quiet decorum of modern worshippers—now gazing at the Preacher, and now at their feudal lord, and ever ready to rush, at their bidding, to “ding down a Kirk,” or despoil a monastery and “drive the cows adrift.” The Preachers, too, are very like their hearers—strong, bold, impetuous, no mincers of words, no cowards in strong measures.

We realize the difference between the Kirk

of the Present, and the Kirk of 300 years ago by considering a particular case. At the time, Knox was one of the ministers of St Giles', one of the Churches of Edinburgh. From its pulpit he hurled his bitter invective against every phase of sin, and particularly against that sin which he thought himself specially called upon to denounce—the sin of Idolatry, by which he always characterised the Mass. Neither Queen nor Nobles escaped his fearless rebuke. He spoke strong, rough plain words, and aroused that congregation to a state of glowing enthusiasm, and, indeed, often, of the wildest frenzy. Royalty feared him, and strove to conciliate him. Three hundred years have passed, and Edinburgh has still her ministers of religion, and St Giles' her worthy representative of the Kirk of the Present. In what respect can we see that the ministers of the Kirk in the 19th century resemble those of the 16th, and wherein do they differ? During that period have we been changing, and has the change been towards the higher and better, or the contrary? Is the popular estimate and opinion of what constitutes the duties, and where is the true sphere and calling of the minister of the Gospel, and the duties of the Christian community, the same still, as of old? If not, which is the truer, and which the higher and better view? To answer such questions, would be to write a volume, and not a brief sketch, and the answer would be modified by the peculiar view of him who undertook the task. The ardent and extreme lover of the Past—he who sees in the dawn of the Reformation the golden age of the Church, and in the days of Knox the embodiment of Christian excellency and high honor and integrity, would be likely to characterize the ministers and people of the Present as a degenerate race. The man of less conservative and more progressive spirit—he who believes that the world grows wiser and better as it grows older, and that the movement of the Church and of the world is onwards to higher things and better, would of course, strike the entire balance in favor of the Present. One thing, however, each, in candor, would be obliged to admit, that there has been a change, and a great one.

Can we imagine the great and popular Preacher of the Reformation, occupying one of our modern Pulpits? How would his appearance and manner impress the audience and suit the requirements of modern taste? Would John Knox, as a candidate for any of our principal charges in Scotland or America, stand any chance of success against one of the ordinary striplings, fresh from the hands of the Presbytery and the University? We certainly think not. The carefully written essay, however destitute of vigour or freshness, would be likely to carry the day against the ruder and more vigorous eloquence of the fiery reformer. Many would think that the unshorn Preacher was rather an extraordinary

phenomenon, and that a visit to the barber would be a decided improvement. His whole personal appearance would go far to mar his popularity, and destroy his chance of success. No amount of striking originality or impetuous power would atone for the uncouthness of language or manner. The gracefulness of manner and ease of style—the nicely turned sentences and carefully balanced periods (and perhaps we must also add the skill and neatness of the tailor), would go far to blast the prospects of the great Knox, when his rival is a very commonplace youth whose brain never conceived an original idea, and whose eye never penetrated beneath the surface of his subject. Indeed, the language of Knox would sound strange and uncouth to modern ears, although they were by no means hypercritical. So great has been the change in our language since that period, that no modern congregation could be much benefitted by the rapid and fervid eloquence of the Scottish Reformer. As a specimen of his manner and style, we transcribe a portion of one of his letters, which, by comparing with a modern production, will enable us to form some idea of the singular transformation of our language for the space of time indicated. "I am traduceit," he writes, in a letter to the Queen Regent, "as ane heretick, accusit as a fais teacher and seducer of the pepill, besydis either opprobies, whilk (affirmit be men of wardlie honour and estimatioun), may easelie kendill the wrath of magistratis whair innocencie is not knawin. But blissit be God, the Father of our Lord Jesus Christ, who by the dew of His heavenly grace, hath so quencheit the fyre of displeasure as yit in your Grace's hart (which of late dayis I have understaud) that Sathan is frustrate of his interpryse and purposis. Whilk is to my hart no small comfort; not much for any benefit that I can resave in this miserable lyfe by protection of any earthlie creature (for the cup whilk it behoveth me to drink is spoyntit be the wisdome of Him whois counsallis are not changeable), as that I am for that benefit whilk I am assurit your Grace sall resave." But if the style and language of Knox would be unacceptable to modern ears, the subject-matter of discourse and his peculiar treatment of the subject would be at least equally strange and unacceptable. The above extract, although by no means very smooth, yet is far from being uncourtly. It is, however, one of his mildest productions. The following addressed to the same Lady and Queen, breathes a different spirit. The Regent complained of the language used by Knox and others of the Reformers against herself and her religion. Knox replied, "they merely proclaim and cry that the same God who plagued Pharaoh, repulsed Sennacherib, struck Herod with worms, and made the bellies of dogs the grave and sepulchre of the spiteful Jezebel, will not spare misled princes who authorize the murderers of Christ's members in this our time. On this manner, they

speak of Princes in general, and of your Majesty in particular." "But why should preachers meddle with state policy at all?" said the Regent. To this Knox replied, "Elias did personally reprove Ahab and Jezebel of avarice, of idolatry, of murder; Esaias, the Prophet, called the magistrates of Jerusalem, in his time, companions of thieves, princes of Sodom, bribe-takers and murderers; Christ called Herod a fox; Paul called a high priest a painted wall, and prayed unto God that He should smite him, because that, against justice, he had commanded him to be smitten." Many such, and even much fiercer and stronger statements, from the sayings and censures of our Reformer, might be quoted, but let the above suffice. They all point to men and circumstances very different from those of the present. Knox, as a Preacher and a public man, would not now be popular as of old. He had his work to do in another and a different age, and he did it nobly and well, for the age required such a stern, strong, uncompromising workman. Any close imitator of him in the present would be born three centuries too late. Not only would his language and appearance be strange and unnatural, as he laboured and taught among his countrymen, but his views would be antiquated, and his opinions and ideas far behind those of the age. Many of the Presbyterians of the Present would strongly object to the Church services in the days of Knox and his immediate successors. They would have certainly found a *Liturgy* used in the Presbyterian Churches. Prayers were read Sabbath after Sabbath. Part of "the Book of Common Prayer" was read to Knox on his death-bed. It is a fact that on the forenoon of the day when Jenny Geddes distinguished herself in St. Giles', by hurling the stool at the unfortunate Dean, Knox's Liturgy had been used. The cause of the old dame's wrath was evidently not because the Dean used a Liturgy, but because he used that of the celebrated Laud, or, at least, a copy of the same. Her objections to this Liturgy were of a two-fold character. First, it savoured of Popery, and second, it seemed to say that henceforth Scotland must give way to England. The patriotism, as well as the piety of this mother in Israel, seemed to nerve her arm for hurling the missile. The English Liturgy, or the Prayer Book of Edward VI., seems to have been the first in use in the Scottish Church. Afterwards, "the order of Geneva" was adopted. Lastly, the Liturgy of Archbishop Laud was attempted to be forced upon her acceptance, but how vain the attempt, history testifies. Gradually, however, the reading of Prayers became unpopular, and, finally, was wholly discontinued. The Church did not prevent such reading by Legislative enactment. The usage died a natural death, and finally disappeared, until an attempt has been made, lately, to revive it. And, whatever the view of the Church may

be, as to the expediency or wisdom of that attempt, still, the able and accomplished Dr. Lee, whose name is identified with the movement, was certainly historically correct, in maintaining that a Liturgy was nothing new in the Scottish Church, and further, that the Church never condemned its use by Legislative enactment.

In a future No. of the *Record*, we may notice further changes, and also try to show wherein the Church is the same now as she was in the days of Knox. It will be observed that the changes indicated are by no means fundamental, or such as could effect any vital interests of the Church. Indeed, such changes are absolutely unavoidable and necessary. They are the result, principally, of a higher civilization, and a growing intelligence. We might as reasonably expect that the boy should carry the peculiarities of boyhood far on into manhood and old age, as to expect to find all the peculiarities of the Church of the early Reformation in the Church of the Present. As a society, the Church must ever be influenced, in some measure, by the elements around her. Woe to her, truly, if she bends to the spirit of the world, and forgets her high mission: Still, in the very fulfilling of her mission, she finds her children improving, capable of taking wider views of the Truth, no longer obliged to be taught by the ruder and sterner teaching of days gone by, and teaches accordingly. In that higher civilization, something, indeed, may, and perhaps, must be lost. The stern, strong earnestness that characterized a younger age may vanish. The individual may be lost sight of in the multitude, and can no longer make himself felt so fully as of old. Still, how unspeakably greater the gain to the cause of Truth, in the wider and more generous views, the deeper sympathies, and the higher aspirations of the Church of the Present. Much as we may lament the many defects with which the Kirk, in common with other Churches, may be charged, still we cannot read History without believing that her march is onwards—that, “through the shadow of the world, she sweeps into the brighter day,” and, under the blessing of her Great King and Head, she will accomplish greater things in the Future than she has done in the Past.

S. M. G.

THE MANSE, W. B. E. RIVER, }
15th Sept., 1864. }

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The Navvie and the Sacrament.

WILLIAM G— had been confirmed in his boyhood; and, as his life was bearing testimony to the reality of the change in him, it was pressed upon him that he should come and partake of the Lord's Supper, with his five mates, on the Sunday following his confirmation. A book had been lent him,

named “Thoughts on the Lord's Supper,” by Thomas Doolittle. It had been diligently studied; and William's quiet consistent walk and conversation was remarked by all his companions.

On the previous Saturday night, he called to see me. “I have given up coming to the Lord's Table.” His countenance was sad as he spoke.

“O, William, this is a grievous disappointment to me!”

“I knew it would be. And it is worse to me. Beckenham has been, I believe, my birth-place for heaven. So here I would have liked, of all places, to come for the first time to the Lord's Supper. But, you see, I live in the world, and there is a tempting devil, and I have an evil heart. And if I make a slip *after that*, they'll say, ‘There goes your Sacrament man.’ And it will bring a shame on the name of my Lord. And that I could not bear.”

All this was spoken, as is usual with William, slowly and reverently.

“Well, dear friend, I, too, live in the world, and have an evil heart, and there is a tempting devil for me. But just for all this, I find the deeper need of obedience to my Lord's last command, ‘Do this in remembrance of me.’ My feeble faith needs the strengthening; my shallow humility, the deepening; my cold love, the warming, which I find by the Holy Spirit's blessing upon the Sacrament of our Lord's Supper. Never does sin seem so hateful to me as when I receive the remembrancers of the death it cost Him.”

He listened, with fast-filling eyes.

“Your faith does not waver, does it, William? You believe in God as your Father?”

“Yes.”

“In Jesus Christ as your Saviour?”

“Yes.”

“And in the Holy Spirit, as God willing to dwell with man?”

“Yes; and I have asked Him to dwell with me. And what's more, He has come. Only I want more of Him.”

I then led him to Mr. Chalmers' study, and asked him to converse with William about his present doubt and difficulty. Mr. Chalmers said, “William, can you tell me to whom our Lord administered His last Supper?”

“To His twelve Apostles, sir.”

“And what did Peter do, within a few hours later?”

“Denied Him, with oaths and curses.”

“Did our Lord foreknow this?”

“Yes, sir; He must.”

“Then, why did He allow him to partake of it?”

After a few moment's thought: “I suppose, sir, He knew that He had grace enough left to bring him back again and set it all straight.”

“Right, William. And has He not restoring grace, and preserving grace, too enough for you?”

"Thank you, sir; I see. I believe; I am satisfied. By God's help, I shall come."

He came. And it was a thing to thank God for, to see his serenely peaceful face as he left the house of God after his first communion. From that time, all who were much with him "took knowledge of him that he had been with Jesus."

Soon after that Sacrament Sunday, William went to Deptford to work at the docks. But the first Sunday in every month was spent in Beckenham. The two services in the Church, and the Sacrament, seemed to be a deep and sacred delight to him; and he never returned at night until after meeting for prayer and reading the Bible at the cottage, which, he said, always seemed "like his cradle in the new life."

On the first Sunday, he dined with the servants at the Rectory; but afterwards ate his own dinner on a stile in one of the meadows. On being pressed to say why he would not come in to dine every Sunday when he had walked over to Beckenham, he replied, "Why, you see, ma'am, the world talks! And if they said, 'Here is your Sacrament man coming for his good dinner!' don't you see the harm it would do to the Name by which I am called?"

One evening he visited, with me, a man with whom he had worked at the Crystal Palace grounds; and finding he was in distress, slipped back, unperceived by me, to put a sovereign quietly into his hand.

This must have been an effort of faith, as well as a mark of generosity and kindness; for he believed he had then just discovered the loss of thirty shillings, and did not remember that he had left them in the pocket of his working-clothes until after his return to Deptford. This he mentioned to me when I told him that James W—— wished to return part of the money, and enquired whether he really could afford so large a sum. "Oh, fairly, thank you, ma'am, and find myself thirty shillings richer than I thought I was."

Henry Hunns, also, who had just been confirmed, was deeply affected by his first communion. It was some weeks afterwards that he said to me, "Them tears that Sabbath day were pleasanter than the best smiles I ever had on." He was a much more demonstrative character than William, and had none of his peculiar composure and self-possession. The warm heart was in his glowing face and ready speech, and, that day, in his fast-flowing tears. He seemed only just able to check a sob under the remembrance of the quiet solemnity of the service and the place.

During the winter, the attendance of the navvies at Church continued to be large and regular; and the cottages where "readings" were given were thronged.

On the last day of 1853, the Sergeant of the Police, stationed at Beckenham, called to

return thanks for the interest that had been taken in these noble fellows.

He said that his duty had never been so easy before in Beckenham, for their example had restrained the wilder young men of the place, and had even shamed a few into attendance at public worship. So we wrote, at the close of our first year's intercourse with the navvies, "Hitherto hath the Lord helped us."—From "*English Hearts and English Hands*."

—o—
Evangel.

Sow, sow in the morning light,
Sow in the hush of the falling night;
Walk the world with an open hand,
Scattering seed o'er the loam and sand,
Never hoping or asking need,
Ever sowing the Master's seed.

Sow in the wild and desert plain,
Sow in the depths of the pathless main,
Sow o'er the waste of Arctic night,
Sow in the hot Sirocco's blight,
Sowing, yet never hoping to see
What the reward of the work may be.

Till the dry and parched ground,
Furrow the rough and stony mound,
Water the sultry glebe with tears,
Labor and pray with trembling fears,
Rest not, labor thy life away
Sowing, tilling by night and day.

Preaching the word with an earnest heart,
Strive that thy labor may love impart,
Toil for the peace of that stricken band,
Toil in the shadow of sorrow's land;
Labor, not in hopes to see
When may the day of thy reckoning be.

Sow, sow, and right onward keep,
Willing thy harvest another may reap,
Only contented to scatter the grain
In the early dew and the latter rain;
And the harvest that springs from thy labor
of love.
Shall ripen for thee in the garners above.
—Selected.

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A PAGE FOR SABBATH SCHOLARS.

Little Ellen and her Father.

"MAMMA, I wish I could go to Sabbath-school," said little Ellen, looking up into the face of her parent.

"Well, my child, I have no particular objections myself, but I have often heard your father say that his children should not attend those places."

"Not let us go, mamma? Why? Mary Jones goes, and Sarah Morton, and Julia Holmes, too. Everybody says Mr. Morton is a wicked man; but he lets Julia attend the Sunday-school, and I wish I could go. Won't you ask papa when he comes to dinner? Please, mamma, will you?"

"I will ask him some time, my child; but whether I ask him to-day or not, must depend upon how he happens to feel."

Little Ellen's father was a stern man, an open opposer to the truth. His heart had never been softened by grace, and when little Ellen's attending the Sabbath-school was cautiously suggested by the mother, Mr. Morton flew into a passion, and declared that his children should be kept away from such influences. He did not believe in the "hue and cry" made by religious children to frighten children out of their wits.

Little Ellen heard her father's remarks with a sorrowful heart; but the moment she was fully convinced he would not allow her to go, that moment she resolved to seek God with her whole heart; and so she did. Every day she went alone by herself, and read a chapter in the Bible, and after a little while she committed to memory the lesson each week, and recited it to one of her playmates that attended the school. Weeks flew by, and Ellen read her Bible more earnestly, and grew more and more thoughtful.

By and by, the father enquired the cause of Ellen's soberness. Her mamma had been convinced for weeks that her child was seeking the Lord, and though not a pious woman, she resolved not to oppose her. Some slight reply was made to Mr. Morton, and no more said of the matter.

One morning in early autumn Mr. Morton was seen hurrying for a physician; his little daughter was very ill. It proved to be a bad form of scarlet fever. The father was in great distress, but would not consent to saying one word to her about dying. "If she *must* go, let her go in peace." But her mother, at a favourable moment when she had her reason, gently hinted the prospect of death. To the surprise of all, the dying girl seemed fully aware of her short stay on earth, and not only manifested a willingness to give up life at an early age, but appeared eager to depart and be with Christ. She informed her mother that, when she heard her father's decision that she could not attend the Sabbath-school, she commenced reading her Bible with more eagerness, and attending to secret prayer. She found her dear Saviour very precious, and hoped she should go and be with Him in heaven.

Her father saw there had been a great change in his little daughter, which he could not comprehend. That father had never been a lover of the Bible, but now he was occasionally seen perusing it. At the request of his wife he attended Church, and he appeared quite different from his former self. The pastor and members of the Church manifested an interest in his eternal well-being, and by and by his heart yielded. It was a struggle, and a great one; but the Spirit of Christ conquered, and Mr. Morton was a follower of the meek and lowly Jesus. The wife had already obtained hope through grace, and both became members of the Church the same day. A few months had wrought great changes in the family. Their beloved daughter had gone

to heaven, and *through her example* both the father and the mother had been brought to a knowledge of the truth. See what a child may do to advance the cause of Christ.—*Chil's Paper.*

Letter from the Rev. John Spratt

TO THE REV. THE MODERATOR OF SYNOD
IN CONNECTION WITH THE CHURCH OF
SCOTLAND IN NOVA SCOTIA.

I am glad to hear that your people contemplate a mission to the heathen. The first missionary instructions were given by our Lord when he said to his apostles, "Go ye into all the world and preach the gospel to every creature." This command was new and sublime. No Legislator or Reformer had made provision for the whole world. The apostles soon left Jerusalem and entered upon their mission. The most remarkable success attended their labours. Idols fell, temples were demolished, and heathen oracles became dumb. In the course of three centuries, the idols of the nations fell before the doctrines of the Cross, and Jehovah Jesus reigned amidst fallen temples and prostrate idols. The philosophers and great men in the Roman Empire, as well as the lower orders of society, embraced the religion of One who had died the death of a slave.

The progress of religion has not been so rapid in subsequent ages. The age of miracles is past and gone. It must now be propagated by ordinary means. Its slow progress must be ascribed to the want of zeal among its teachers, and the corruptions of Romanism which has thrown its long shadows over the fairest regions of Europe. Had all Christians been equally zealous and active with the Moravian brethren, the greatest part of the world would have been visited with the Gospel. In the year 1792, I recollect that Carey and Ward, the first Baptist missionaries, sailed for Bengal; but they were refused admission by the East India Company, and found shelter under the Danish flag. In the palmy days of Moderatism, the General Assembly voted down the cause of missions to the heathen. But in the year 1796, the venerable Dr. Erskine and a band of kindred spirits, formed a Missionary Society in Edinburgh, for the heathen. Missionaries sprung up like rockets in Glasgow, London, Dublin, and many parts of Britain. The good cause is still maintained; and the Plant of Renown is extending its boughs and branches over many lands for shade, shelter and fruit to large congregations of Christians in the heathen world.

The Church of Scotland and branches which have sprung from her root are sowing the good seed in many parts of heathendom. Your people in Nova Scotia have little money; but they all have some property, and can give something to a good cause. Our

Lord looked over the treasury, and saw a poor widow casting in two mites. The very poorest person can shew his loyalty to the Queen, and the poorest can show their loyalty to the King of Heaven. Small rills and streams united from a river. The cable is made of rope-yarn, twine and fibres of hemp small as threads of silk; and thus combined they hold the ship which outrides the storm. The insects in the South Seas are very small creatures; yet they build the coral reefs greater than the Pyramids of Egypt and all the works of man. Your people are much better to do than the peasantry of the mother country who so liberally support the cause of missions. The only mark of nobility which I saw at the Parish Kirk, in early life, was the carriage of the Hon. Peter Maitland, and the coachman, by whipping up his horses, made them plunge and scatter the jingle from their heels. In a district of Pictou, you may see on the Sabbath morning fifty or sixty wagons at the Church door, some of them with long springs, with harness silver-mounted, and farmers' wives and daughters plumed or feathered like the family of a country Squire. People who enjoy the full light of religious institutions, must feel sympathy for nations in darkness. "The dark places of the earth are full of the habitations of cruelty." Paganism is sin personified, the devil deified, and hell as a religious establishment. We daily pray for the enlargement of Christ's kingdom. We ought to do something to promote it. When we pray give us our daily bread, we do not mean that God shall feed us with miracles, but that he would countenance our honest endeavors to get bread. When we pray "Thy kingdom come," we bind and oblige ourselves by the expression to use all honest means in our power to promote the interests of that kingdom.

JOHN SPROTT.

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For the Monthly Record.

The Deputation to Cape Breton.

MY DEAR EDITOR:

As many of your readers will naturally wish to know something of the state of the Church of Scotland in Cape Breton, will you allow me, as a member of the Deputation appointed by Synod to visit that most interesting Island, to make a few statements for their information? In the meantime, I will strive to confine my remarks wholly to the affairs of the Church, and what the Deputation did or endeavored to do in the Island. In some future No., with your permission, I may ask our mutual friends to accompany me through some of those places we visited, and in which we preached—through scenery the finest we have ever seen in America, and among friends as warm-hearted and friendly as any even in the Scottish Highlands.

The Deputation was appointed at last meeting of Synod, "to proceed to Cape Breton, preach and assist Mr. Gunn and Mr. Brodie in dispensing the Sacrament of the Lord's Supper, with power to hold meetings of Presbytery, if found necessary—said Deputation to consist of Messrs. McMillan, McGregor and McKay."

According to the above injunction, we left Pictou in the last week of July and proceeded to Cape Breton, some by water and some by land, and met at the Strait. Here, according to previous arrangement, we separated—Messrs. McKay and McMillan, accompanied by Mr. Gunn, going to Grand River and Loch Lomond and through Richmond to Sydney; and Mr. Brodie and the other member of the Deputation proceeding through River Inhabitants on to Victoria and Inverness. It had been arranged that one of us would preach at Broad Cove, and the other at Lake Ainslie, on the last Sabbath in July. Accordingly, Mr. Brodie proceeded to Broad Cove, and I to Lake Ainslie, where, on Sabbath morning, I had the pleasure of meeting Mr. McKenzie, minister of the "Union Church" in that place, and divided the day with him,—Mr. McKenzie preaching in the forenoon, and I in the afternoon, to a large and attentive congregation. Here the communion at Broad Cove was intimated to be held on the Sabbath following, and that at Middle River on the next Sabbath. Divine service was also intimated for Lake Ainslie on the following Thursday, which was held as a day of humiliation preparatory to the communion at Broad Cove. On that day, Mr. Brodie preached at the former place, and I at the latter. The attendance at Broad Cove Church was much larger than I had expected to find it, and certainly the people were most orderly and attentive. Friday was, as usual, held as a "Ceist" day, and those of the elders and others who were called upon to speak, gave very pleasing evidence of an intelligent comprehension of the sublime plan of human Redemption, and the operations of the Spirit in the heart and soul of the believer. The Church was quite full throughout the whole proceedings of the day. On Saturday, the services were conducted in both languages,—the English congregation worshipping in the Church, and the Gaelic in the open air. The people of Broad Cove and surrounding districts being chiefly Highlanders, the great majority of the worshippers attended the Gaelic services. The Church, however, although not full, was ordinarily well attended considering the season of the year and the comparatively small number of English speaking people in that section of the Church. On Sabbath, the services commenced in both languages at the usual hour. The people began to assemble early. Before ten o'clock, many had already seated themselves around the tent and taken their seats in the house of prayer. Many old men and women were

among the number who had that morning travelled long distances and over the roughest kind of roads. We shall not soon forget the solemnities of the occasion. During the day, it threatened rain, and dark clouds hung ominously on the brow of those bold grand mountains that overlook the valley of Broad Cove Intervale. In the afternoon, the rain descended. Having preached the action sermon and served a table, we left the Church and joined the worshippers at the tent where Mr. McKay and Mr. Brodie were engaged in preaching and conducting the devotions of the people. The scene was one long to be remembered. The people eagerly hung upon the words of the preacher, and seemed deeply impressed with the truths to which they were listening. A more serious and devout congregation we seldom witnessed. We have indeed seen much larger gatherings in Pictou, but none that manifested greater reverence for the ordinances of God. With uncovered heads they sat on the hill under sun and rain, regardless of the elements, while they drank in the words of eternal life. The Gaelic Psalms, chaunted by a powerful and melodious voice, might be heard ringing far up in the glen, bringing to our recollection scenes of other days in the land of their fathers, when the wild glens in the distant moorlands of Scotland was the only house where they might worship God according to their consciences. The singing appeared to us peculiarly striking. It had not the measured exactness nor the formal stiffness which we so often notice in Church music. In many instances, the tunes used were old familiar ones, but some of them we never heard before in America, though occasionally in the Scotch Highlands. Slow and solemn,—abounding in modulation and full of meaning, we thought them specially suited to the occasion, and shall not soon forget the effect produced by the singing of that congregation, who, with voices quivering with emotion, and with hearts, we believe, in many instances, touched with a deep sense of the Divine love displayed in the solemn ordinance of the Supper, joined in singing the praises of God. We felt that to ourselves it was a time of refreshing, as we have reason to hope it was to many. The evening services in the Church were conducted by Mr. McMillan. The Church was well filled, and the people very orderly and attentive. The communicants at Broad Cove numbered somewhere about seventy, and were for the most part aged people. The feeling which we so much deplore in Pictou, and perhaps, to some extent, is everywhere deplored, seems greatly to influence the young people in the island of Cape Breton. They hold back from the communion table and seem to regard the command, "do this in remembrance of me," as one addressed only to the aged Christian, and so debar themselves from one of the greatest privileges enjoyed by the Christian while here below. We

were glad to witness a few exceptions, and we hope the number will increase yearly.

On Monday, after divine service, a meeting of the congregation was held in the Church. The members of the Deputation acting upon the Synod's instructions, held a meeting of Presbytery to examine into the state of the congregation and to render any assistance or advice that might be asked by the people. After the examination, a subscription list was opened for the erection of a new Church, and in a short time nearly £400 were subscribed for that purpose. A building committee was afterwards appointed, and instructions given to the Chairman to proceed, with as little delay as possible, with the building, and thereafter the meeting dispersed. The congregation of Broad Cove is united and harmonious, and presents a pleasing contrast to many of the Presbyterian congregations in the Island. In a short time we hope to hear that they worship in their new and more comfortable and commodious building, and feel assured that by vigorously carrying out the organization lately formed among them, and with the divine blessing resting upon all the efforts of pastor and of people, the congregation of Broad Cove will not be found behind "the very chiefest" of our congregations. They are strong numerically, and not a few of them in very comfortable circumstances, and, unless we have formed a wrong estimate of their appreciation of the blessings of the Gospel, will be as willing as they are able to maintain among them the stated ordinances of religion.

On the Sabbath following, the sacrament of the Lord's Supper was dispensed at Middle River. It was resolved, in order to give our people a full opportunity of attending divine service on the Sacramental Fast, that Mr. Brodie should preach at Boularderie, Mr. McMillan at St. Ann's, and Mr. McKay at Middle River. Accompanied by a tried and true friend of the Kirk—Mr. Alex. Campbell, Merchant at Broad Cove—we drove down to Margaree Harbor on Wednesday, where we remained for the night and enjoyed the hospitality of kind friends whom we shall long remember, and on Wednesday preached in a small Church a few miles on this side the harbor. The congregation was not very large, as the Protestants in that portion of the Island are few and scattered. The Church, although built many years ago, has never been completed, and the people enjoy but occasional services. The situation of this building is peculiar, and looks desolate and deserted. It stands at some considerable distance from the main road, in a dark grove by the shore of the "much-sounding sea." The pathway leading to it is, for the most part, covered over with grass, and everything around it looks lonely and forsaken. We trust it may yet witness better days and a more abundant supply of ordinances. In the afternoon, we left "the harbor" on our way to Middle River, and passed through the

valley of the Margaree, which might, perhaps, be justly styled "the Garden of Cape Breton." Seldom have we witnessed a more lovely or richer valley. In the evening we arrived at Ross River, where we remained for the night, and on Friday morning drove through that truly magnificent lake and mountain country known to the inhabitants by the somewhat singular designation of the "Lake of Law." The scenery along the lake (or, rather, succession of lakes) bore, we thought, a very striking resemblance to that around Loch Ness in Scotland, and, as we drove along in the early morning, we certainly considered that the former excelled even the latter in rude and picturesque magnificence. But we may refer to this on another occasion; but, in the meantime, would strongly recommend any of our friends who would visit Inverness or Victoria, not to return to Nova Scotia without paying a visit to the "Lake of Law."

The ordinary Sacramental services were held at Middle River. Mr. McKay preached on the Sacramental Fast, and in both languages. On Friday was held the usual "Ceist" and prayer-meeting. On Saturday the services were conducted in both languages, and so also on Sabbath and Monday. Here the number of communicants was smaller even than at Broad Cove,—the number at the tables not exceeding 40 or 45 individuals. The attendance, however, both on week-days and on Sabbath, was considerably larger than we had been led to expect. People came to the communion from different and remote parts of the Island, and all were most anxious that we should preach in those places before our return to Nova Scotia. Our time in the Island being limited to three Sabbaths, we were reluctantly obliged to refuse many an earnest appeal, assuring them, however, that they would not be forgotten by the Presbytery of Pictou—that they would be visited by our zealous missionary, Mr. Brodie, and their old friend Mr. Gunn, and possibly by another deputation during the course of autumn or winter. They long for the arrival of some more Gaelic missionaries among them; and should the Colonial Committee send them two such laborers, they would indeed be an unspeakable gain to the Church in this interesting field; and the people of Cape Breton, after a little organization is effected, will have no difficulty in sustaining them without any aid either from the Parent Church or the Synod of Nova Scotia. "The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest that He would send forth laborers into His harvest."

On Monday after communion, a meeting of the congregation of Middle River and surrounding districts was held in the Church. The meeting was a very large and enthusiastic one. The people expressed a wish to secure the services of Mr. Brodie in that portion of the Island, and a subscription list having been opened preparatory to the usual

bond and call, the sum of about £70 was subscribed by the section of Middle River alone with the surrounding district. It is not intended that his services should in any way be confined to this district, but that Lake Ainslie, Baddeck, and several other neighboring districts shall share the services with Middle River. Copies of the subscription list will in due time be forwarded to each of those, and we trust to hear very shortly that our friends in that quarter have succeeded in securing the services of an able and zealous minister of the Gospel.

Those Communion Services in Cape Breton were to all of us very pleasing and refreshing, as well as very important occasions. Ministers and people felt that it was a relieving of the old standard which has fallen, not indeed from want of attached followers, but partly from want of ministers to carry it onward. For about 20 years no communion services were held in the Island wholly in connection with the Church of Scotland. Many "had fallen asleep" during that period who would have rejoiced to have witnessed such an occasion as that at Broad Cove or Middle River. Many were still left who thanked God and took courage. They witnessed "the goodly house in which their fathers worshipped," being rebuilt,—they had an opportunity of again partaking of the fruit of the vine at those tables where their fathers and friends had often sat ere they were called to taste it anew in the Upper Sanctuary. Old men expressed themselves thus in our hearing. They had heard of the Synod's intention, and were glad. Bearing the weight of many years, they found their way to the place where the "Feast" was held and where the Master of the Feast had promised his presence. For years after the Secession of '43, they had neither seen nor heard any minister of the Church of Scotland. There had been a period in their history when they might have been excused for doubting whether they should ever again see the communion dispensed in the Island by ministers of their own Church. They now saw that the clouds were beginning to break over them, and that the darkness was slowly passing away. We heard them quote the beautiful words of the 126th Psalm with peculiar energy—

"When Zion's bondage God turned back,
As men that dreamed were we:
Then filled with laughter was our mouth,
Our tongues with melody."

As ministers of the Church of Scotland, we felt, after our labours in the Island were over, that the Synod had done wisely and well in granting this opportunity to our friends in Cape Breton. We remembered that in that Island there were upwards of three thousand souls who still adhered to our Church. We felt that to the Church of Scotland they looked for a supply of Gospel ordinances. We could not hide from ourselves the fact that in

proportion to our ability to supply this want was our responsibility, not merely to the Church, but to her great Master and Head. We could not in consistency and honesty say to those men who had been baptised and reared in the Church, and who never had left nor wished to leave her communion, "go and join some other Christian sect or denomination." They had a right to make their own choice, and they did so. We had a right to encourage them and grant them any measure of supplies within our power to give, and we humbly endeavored to do so according to the best of our ability. We trust that this is only the first fruits of a more bountiful harvest—that from time to time those privileges will increase among our friends in Cape Breton, and that while they strive to do their own share of the work, the Synod of Nova Scotia and the Presbytery of Pictou will not forget them. Sorry for the length of my communication—I remain,

Yours, &c,

A MEMBER OF THE DEPUTATION.

W. B., Sept. 1864.

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India.

In speaking of the great changes that have taken place, or will most surely take place, in India, we have not yet made mention of the hopes that all true Reformers entertain from the character of the new Governor—Sir John Lawrence—who, during the few months that he has been in office, has justified the anticipations of his warmest friends, and of the brilliancy and usefulness of whose future career there can be very little doubt. His appointment was most popular with all classes in Britain; and in India, the military and civil services, the press, and the natives, all received him with the utmost enthusiasm. The *Times'* correspondent writes:—"For once the papers are unanimous in bestowing praise, although they quarrel sharply as to which has the right to praise him the loudest. The appointment seems to be not less popular with the natives, who met him in a sort of Durbar first on Thursday last" (January 19th 1864). He did not lose a day after arriving in Calcutta. Searching supervision was made into every department; red tape was asked to give reasons; sinecurists were frightened into activity; and sanitary and social measures of great importance were originated. In the month of June he paid a visit to his old Province—the Punjaub—and at his first meeting with the Rajahs and Chiefs of the North West, addressed them in their own language to their unspeakable delight, as he was the first Governor General who had ever accomplished such a feat. "Rule your people for their good, not solely for your own," he said. "Be just; be liberal in your revenue administration. Spread education. Set the example in your own houses. Educate your

sons, and your sons will educate the people. Believe me, there is no man, rich or poor, Rajah or Ryot, who is not the better for knowledge." The consequence is that all over India an impulse is being given to Educational agencies and movements. While we would not be too sanguine of immediate results, there can be no doubt that what is most of all wanted in India is a stirring up of the dull, torpid, Hindoo mind. Information, free thought and inquiry, discussion, will all help to educate them to fitness for Christianity, and such means should therefore be hailed with satisfaction by every enlightened Christian. That such means are at work now in all quarters does not admit of doubt. The *Times'* correspondent, in speaking of an educational movement of some little importance now going on among the leading members of the Mohammedan faith in Calcutta, discusses the political aspect of the matter. "Whether," he says, "the work of educating the natives generally makes them more friendly to the British rule, is at the best very doubtful. Those who have many opportunities of observing the natives say, that the more we teach them, the more clever do they become in poisoning the minds of the ignorant portion of their countrymen against us. The Mohammedans, however, are acting quite independently of the Government. One of the magistrates, Moulvie Abdool Lateef, has been getting up a Literary Society, and it is attended by the oldest and most orthodox members of the sect. There were many fears to allay and many prejudices to study; but as the leader of the society is an irapproachable Mussulman, the others could scarcely see any great danger in attending the meetings at his house. Among the lectures given was one by Abdool Lateef himself, on the origin of newspapers; others were on electricity, the solar system, and agriculture. Moulvie Mahomed Abdool Rowoof read a paper on the 'English Constitution, and details of the form of English Government.' Another was upon the seclusion of native women, and on a subsequent evening the subject was 'The Lives of Copernicus and Sir Isaac Newton.' A very intelligent leader of the Mussulmans, Syud Ahmud, Principal Sudder Ameen of Ghazepore, delivered a speech in Persian, exhorting his countrymen to make themselves acquainted with the progress of knowledge and learning in the West. The speech has been translated by Syud Ahmud himself. His object in addressing them, he said, was nothing but patriotism—"May the lips that utter impudence be closed for ever!" He disclaimed any intention of wounding the feelings of his audience. We are all one, in spite of our seeming diversity. 'There is nothing between the lover and his mistress by which they can be regarded as two different beings. It is only by the lovers thinking themselves to be lovers instead of one love, that makes the supposed difference.' Hence,

it is the duty of all to study the common good; so reasoned the speaker. If these Mohammedan gentlemen can make their countrymen, who are now always on the lookout for conspiracies, understand that their interests and those of the Government are 'one', we shall have some cause to congratulate them on the usefulness of their society."

The same writer elsewhere expresses doubt as to whether European education has a radical influence on the Hindoo mind, and it seems to us that all the facts of the case go to prove that when the education has been a 'godless' one, the mere external life of the natives has been touched: and that very little more has been done than to make them cleverer and more polished rogues than they would have been if left to themselves. The writer's statements are interesting as giving us glimpses into the real state of matters, and we see the fermentings of Hindoo social life. He says—"It is curious to watch the changes that are passing over native opinion in this country, in relation to social and religious subjects. Politics the great body of the people concern themselves very little about, more particularly in Bengal. England rules—it is well. If any fresh conqueror came and ruled, it would be equally well. If the innermost feelings of the Bengalees could be sifted, it would probably be found that they bear us neither violent love nor excessive hate, but are intent upon making as much as possible out of each individual Englishman with whom they come in contact, and leaving the rest to fate. Where it conforms to their interests, or adds to their comforts, they fall in very readily with English ways. The rich Hindoo tries to engraft the Paris fashions upon his Oriental costume. He endeavors to get a bulldog, and learns to drive a tandem. The poorer classes study physic or the law, and enter into competition with their English rivals. At the Bar they cannot do much; indeed, the Calcutta Bar is at present a waste of mediocrity, and the reluctance of English barristers to try their fortunes in a country the climate of which may kill them, throws the business into the hands of a few men who make fabulous fortunes in a very few years. Whether education does much more than touch the external life of the natives is doubted by the men who are best competent to form an opinion on the subject. The curious sect which has sprung up of late years, and which calls itself the Brahma Somaj, is one of the most remarkable signs of the times, and ere long I propose to offer you some information regarding it. That its principle is one of pure Theism is well known, and the missionaries as a rule rejoice in its wonderful progress, because they believe that it is paving the way to the higher and nobler faith. The merely mental progress of the people may be gauged by their press—a press which is in itself an anomaly, looking like some orna-

ment of civilization stuck on to the uncouth nakedness of heathendom. Like Paley's savage who found the watch, the native writer does not understand the motive power of the press, nor how it should be exercised, nor to what use it should be guided. There are, of course, two or three journals which have definite opinions; but generally the papers are full of quibulous complainings. The Bishop of Calcutta has just begun a course of lectures to the natives upon theological questions. One of the native journals, which has probably known English about a twelvemonth, takes Dr. Cotton to task, telling him his lecture was 'anything but original and far from satisfactory,' that 'there was not anything like philosophy, not even a semblance of it, throughout.' As to Christianity, what that can do for mankind, says the writer, 'England and France, the focus of civilization, with their artful sharpers, &c., will give witness to.' These people soon break loose from their teachers and cast dirt at them. Sometimes, however, and with excellent effect, they turn their attention to the defects of their own social laws and customs. Many of them urge that their widows should be allowed, and even encouraged, to remarry; and one has written an elaborate pamphlet to explain the cause of the weakness of Bengalees."

"The Lord reigneth; let the earth rejoice." He will bring order and beauty out of the moral and social chaos. One thing is evident, however, and that is, that the work of the Christian Church is not done—that we dare not fold our arms and become spectators, and that if we are "the salt of the earth," we should seek to permeate the whole mass with our savour.

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Queen's University, Canada.

The twenty-third session of this institution was to have opened on the 5th of the present month. The Theological Classes commence on Wednesday, the second day of November. At a late meeting of the Board of Trustees, says the *Presbyterian*, "a very important movement was initiated for the endowment of a new Professorship in the Theological Faculty, in commemoration of the late Principal, whose devoted zeal in behalf of the University, involving as it did many personal sacrifices on his part, is considered worthy of some such useful and enduring memorial. Communications from his friends in Scotland were submitted to the Board, expressing a desire to have his name connected with the University in perpetual remembrance, and offering a cordial co-operation for that purpose. A committee appointed to consider the matter reported in favor of the institution of a memorial chair in the Theological Faculty, with which as Primarius Professor of Divinity Dr. Leitch's labors were specially connect-

ed, and the Committee was continued with authority to prepare a statement of the proposal, and an appeal in its behalf, which, both from the extremely interesting occasion of it and the very useful end which will be served by it, if successful, it is believed will be extensively and cheerfully responded to in this country as well as at home."

THE CHURCH IN NOVA SCOTIA.

Meeting of Halifax Presbytery.

THE Presbytery of Halifax met in St. Matthew's Church on the 17th of August, and was duly constituted. Present—the Rev. G. M. Grant, Moderator; Messrs. Martin, Boyd, Stewart, and Philip, ministers. A commission was handed in from St. Andrew's session, electing Mr. James Thomson the representative Elder. A commission from St. Matthew's session was handed in, electing Mr. A. K. Doull the representative Elder. These commissions were sustained, the names of the gentlemen added to the roll, and they took their seats accordingly. On motion by Mr. Boyd, seconded by Mr. Martin, the present Moderator was re-elected. The minutes of last meeting were read and sustained as correct. Mr. Boyd reported that the Sacrament of the Lord's Supper was dispensed in Truro on the second Sabbath of July—that Mr. Martin, Mr. Bremner and himself had attended to the duty of assisting Mr. Philip on the solemn occasion,—the number of communicants being 30, several of whom had come forward for the first time. Mr. Stewart reported that he had supplied the charge at St. John's, Newfoundland, for the two months appointed him, dispensing the Lord's Supper in the congregation. He further stated that he was deputed by the congregation at St. John's to convey their thanks to the Presbytery for the supply granted to them. The Presbytery express great satisfaction at this report, and instruct the Clerk to write to the session of St. John's, expressive of their sympathy for the isolated state of that congregation; and as expense has been incurred in the supply of Musquodoboit during Mr. Stewart's absence, to request a collection for the Presbytery's Home Mission Fund. Mr. Philip reported that he had been fully employed in the work of his mission, and tabled a receipt from Truro for £20 received, being the first quarter's salary for the second year. On the question of the necessary amount from the Colonial Committee for supplementing salaries, the Clerk was instructed to write to the said Committee anent granting for Truro £50, and for Musquodoboit £30 sterling.

The Synod, at its last meeting, having voted an Address to His Excellency the Lieut.-Governor of this Province, and having appointed this Presbytery to present it, there was read the draft of said Address, and also

a letter from His Excellency's secretary naming the time for receiving it. Whereupon the Presbytery appoint its members to wait on His Excellency at the appointed time for the presenting of said Address, in conjunction with such other friends as members may choose to invite.

The next ordinary meeting was appointed for the first Wednesday of November at 11 o'clock, A. M. Closed with prayer.

The Synod's Address to the Lieutenant Governor.

On Friday, the 19th Aug., a deputation from the Presbyterian Church in Nova Scotia, in connection with the Established Church of Scotland, waited on His Excellency the Lieut. Governor, to present an address voted by the Synod of the Presbyterian Church.

The deputation included the Rev. G. M. Grant, moderator of the Presbytery of Halifax, the Rev. John Martin, the Superintendent of Missions, the Rev. Geo. Boyd, Rev. G. W. Stewart, Musquodoboit, and Jas. Thomson, and A. K. Doull, Esqrs., Elders, accompanied by the Honourable the Chief Justice, the Hon. Jas. McNab, Hon. A. Keith, John Dufus and Philip Thompson, Esqrs. The Address, which was read by the Rev. Mr. Grant, was as follows:—

To His Excellency Sir Richard Graves MacDonnell, Knight Companion of the Most Honourable Order of the Bath, Lieutenant-Governor and Commander-in-Chief in and over Her Majesty's Province of Nova Scotia and its Dependencies, &c., &c.

MAY IT PLEASE YOUR EXCELLENCY:—

We, the Ministers and representative Elders of the Presbyterian Church in Nova Scotia, in connection with the Church Established in Scotland, in Synod assembled, beg to approach Your Excellency with sentiments of undiminished attachment to the British constitution, of unabated loyalty to the throne, and continued admiration of the institutions of the mother-country and her dependencies.

We take this opportunity of assuring Your Excellency that, in accordance with the spirit of the Church to which we belong, it will be our earnest endeavor, within the sphere in which we are called to labor, to promote the cause of public order, of pure morality and true religion.

We beg to offer Your Excellency our expressions of heartfelt congratulation on your safe arrival on our shores, and a most cordial welcome amongst us, as Her Majesty's Representative.

Knowing the eminent character which Your Excellency has hitherto maintained in other spheres of public duty for administrative ability, strict integrity, distinguished scholarly attainments and Christian principle, we take leave to express our hearty assurance of the beneficial results which await this Province from Your Excellency's administration.

It is our earnest prayer that Almighty God may smile on all your Excellency's efforts for the welfare of those over whom you have been so happily appointed to exercise authority,—and that He may bless you in your person, your family, and your Government.

In name and by appointment of the Synod

the Presbyterian Church of Nova Scotia in connection with the Church of Scotland.

DANIEL MCCURDY, *Moderator.*
JAS. CHRISTIE, *Synod Clerk.*

REPLY.

His Excellency replied that extreme pressure of public business had prevented him from preparing a written reply. He found no difficulty, however, in frankly expressing the great pleasure which it afforded him to renew in Nova Scotia the agreeable relations which had always subsisted between himself and the members of the Scotch Church in other colonies. He had ever found them noted for loyalty and that attachment to the rational freedom secured by British institutions, which the Address just presented so well expressed. He could not but respect a Church whose members had so often given in times of danger and trial, distinguished proofs of fidelity and attachment to their Church and the faith of their fathers. The deeds which their self-sacrificing spirit had enabled them to perform, were amongst the proudest records of Scotland. Therefore it was a special gratification to find that, notwithstanding the deep and earnest convictions which attached them to their own particular tenets, they nevertheless were amongst the most liberal thinkers here, in respecting the convictions of others, and extending the liberty of thought which they claimed for themselves.

So far as he had yet been enabled to judge, there seemed to be in this Province a most remarkable and fortunate exemption from the worst of all evils—religious animosity and strife. He trusted that so desirable a condition of society might be maintained during his administration. He would endeavor to perform his share of the duty of promoting that spirit of mutual charity and forbearance which harmonized equally with truest Christian courtesy and the strictest maintenance of individual opinion.

His Excellency having further made his personal acknowledgments for the kind terms in which the Address had alluded to himself, the members of the Deputation were severally presented by the Hon. the Chief Justice, and shortly afterwards withdrew.

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Newfoundland.

Presentations to Rev. G. W. Stewart.

DURING the absence of Rev. Mr. McKae in Scotland, St. Andrew's congregation in St. John's, N. F., received supplies for two months from Rev. Mr. Stewart of Musquodobit, who discharged his duties among our people at that place with much acceptance. We insert, with pleasure, the subjoined documents:—

ST. JOHN'S, NEWFOUNDLAND, }
10th August, 1854. }

REV. AND DEAR SIR,—

We, the undersigned, on behalf of St. Andrew's Church congregation, cannot allow you to depart from us without this public expression of the deep sense of gratitude we owe you for your faithful, and, we trust, beneficial ministrations, during your short stay with us.

To the Presbytery of Halifax, Nova Scotia, we are also under deep obligations for this and former visits from their number, and we would wish you to convey to them our grateful thanks for their kindness.

That our Heavenly Father may guide and

prosper you, and extend your usefulness in the spread of the everlasting Gospel—and, wishing you a pleasant return to your own pastoral charge—is our sincere prayer, begging your acceptance of the accompanying purse of sovereigns.

We are, Rev.'d and Dear Sir, on behalf of St. Andrew's Church congregation,

G. BROWNING.

GEORGE G. GEDDES.

WILLIAM BOYD, *Secretary St. A's.*

REPLY.

MESSRS. BOYD, BROWNING AND GEDDES:

Gentlemen.—This address now read by you to me, from the congregation of St. Andrew's Church, Newfoundland, expressive of a deep sense of their gratitude for, and so highly complimentary of, my ministerial services to them, during the absence of their pastor in Scotland; and, being accompanied with a purse of sovereigns (a pleasing and an acceptable gift at all times), has certainly taken me with an agreeable surprise. It would manifest, on my part, a degree of indifference to an act of kindness and sincerity, which I feel I do not merit, did I not accept; which, I assure you, I do, and no words of mine, on this gratifying occasion, can adequately give expression to my inward emotions.

The short stay of two months, during which I had the privilege of ministering to you in holy things, I have every cause to be thankful to the Divine Giver of all mercies for the ability, fidelity and earnestness with which I was enabled to discharge the sacred functions of my mission, and the effects of which, it is to be hoped, have been to all blessed. I can assure you that I was greatly encouraged "to hold out the word of life," by the great attention and uniform attendance of the congregation, during the different diets for divine service; and it is my fervent prayer that all our meetings and devotional services, either in the sanctuary, in the prayer-meeting, or at the sacramental table, have been accompanied with mutual blessings of God's grace, both to teacher and taught, and a season of refreshment from the presence of the Lord abundantly experienced, a strengthening of faith in the cordial truths of the holy religion of Jesus deeply manifested. To the few, may a greater desire have been cherished "that the fire may ever be burning" on the altars of their hearts, and "the flame never shall go out" in their lives of love to God, zeal in the cause of Christ, an active, a saving faith, and earnest praying that God may bless His own Church; and, to the many, may it have been solemnly impressed, "that wisdom is the principal thing," and that the great aim of their lives, henceforth, shall be "to get wisdom."

It will afford me the greatest pleasure to convey to the Presbytery of Halifax your expressed thanks for the visit of members on a former very trying occasion, in which you, as a congregation, were most unfortunately placed, during which, I have learned, with pleasing satisfaction, the noble stand you magnanimously maintained, and your adherence to the principles of the "Kirk of Scotland," though at a great pecuniary loss; yet I hope you can look back now, with gratifying feelings, that you did your duty manfully, and that the righteousness of a good cause and the blessing of God made you successful.

I hope that your worthy pastor may shortly return after my departure, from his Fatherland, renewed in health, and that he may long be enabled to discharge the duties of his sacred calling amongst you with marked success, and that the "blessing from on high" may rest upon him and you, in all your mutual relations, in the life that is present, and that which is to come.

I cannot close without tendering my grateful acknowledgments to the members of session for

their many acts of kindness to me, personally, in the discharge of my public duties to the congregation, and especially, for the attention and time given in accompanying me in the few domiciliary visits which I was able to make to the members of the congregation. May the Lord reward them for their labor of love in the Church here, and give them an inheritance hereafter, which is incorruptible and enduring for ever.

Be pleased, then, Gentlemen, to convey to the congregation in general my grateful remembrance for these tokens of their kindness which I now hold in my hands, and for all the courtesies which I received from those with whom I met in private. And to you, Gentlemen, individually, I cannot but add my meed of gratitude for your personal hospitality, and other marks of attention given to me, holding, as you do, an official office in connection with the congregation. I hope that its exchequer may always be solvent and full, and that great wisdom and success may always be manifested by you, as the able financiers of St. Andrew's Church, Newfoundland. Remember me, with feelings of gratitude, to the members of your respective families.

My visit to Newfoundland, though short (a matter over which I had no control), has been to me very agreeable, I can assure you most pleasant: it has, indeed, unlocked many early reminiscences of dear old Scotland, in meeting with countrymen from localities which will be ever dear to me, where I spent my youthful and happy days, never to return. Ever since I landed in British North America, never did I meet with so much of the Scottish element, and of individuals—than in your Island—who knew me when I exercised the functions of the "Domine," and "passing rich on forty pounds a year." May they—my countrymen—ever manifest in this, the land of their adoption, the sterling character of the land of their nativity, famous for integrity, honor, honesty, industry and religion.

Gentlemen, I must now bid you farewell.—With the Apostle Paul I may say: "Silver and gold I cannot give you"—and which I know you do not require—in return for the many and never to be forgotten kindnesses to me during my sojourn amongst you; yet I trust that you and your's may experience this blessing of Israel of old: "The Lord bless you and keep you; the Lord make His face to shine on you, and be gracious unto you; the Lord lift up His countenance upon you, and give you peace."

I remain, Gentlemen,
Yours ever sincerely,
GEO. W. STEWART.

ADDRESS.

ST. JOHN'S, August 11th, 1864.

REVEREND AND DEAR SIR,—

On the eve of your leaving St. John's, we, the members of the Sabbath School in connexion with St. Andrew's Church, beg your acceptance of the accompanying parcel, not for its value, but merely as a token of remembrance. We regret that your stay amongst us has been so short. Should we part to meet no more in this world, may we meet in that world where partings are unknown. May He who said to the raging sea: "Peace be still," protect you when on the water, and bring you in safety to your congregation.

With earnest wishes for your future happiness and welfare, believe us, Rev'd and Dear Sir, yours very sincerely,

E. COWAN,
M. MATTHEW,
E. BROWNING,
H. J. LAIRD,

On behalf of the Sabbath School;
Teachers of St. Andrew's Sabbath
School, St. John's, Newfoundland.

REPLY.

LITTLE RIVER, MUSQUODONUIT, }
NOVA SCOTIA, Sept. 1864. }

Messrs. Laird, Matthew, Browning and Cowan

MY DEAR YOUNG FRIENDS,—

I have received your very kind letter, accompanied by two Boxes, containing very necessary and useful things to a clergyman. I, with great gratification, accept of this as "a token of your remembrance" of my ministerial visit to Newfoundland, and as a tangible expression, on your behalf, of my superintendence of the Sabbath School of St. Andrew's Church, during the absence of your worthy pastor. Rest assured, I did not expect, and I confidently feel that my services did not merit, this gift of your benevolence and appreciation. The Sabbath School meetings with you and the scholars will ever be fresh in my recollection. In all of them, I could not but admire the regularity of your attendance (which is a very important matter in a Sabbath School Teacher, as affording an example of punctuality to the scholars), the care and assiduity evinced in your instructions and discipline of your classes, as well as the uniform and general good behaviour and attention of the scholars. May these meetings and hours spent together in training the young in religious and saving knowledge be both to you and me an "oasis" in our pilgrimage. Yours, my young friends, is not only a noble work, and though sometimes not at all agreeable, received with ingratitude very often yet it is a very important one, a work and a labor that requires much patience and wisdom to do it well and effectively. May He who said: "Suffer little children to come unto Me," fit and prepare you with all the necessary qualifications for the difficult work of the Sabbath School, and own you as successful teachers in his vineyard. And amidst the manifold impediments with which your labor of love is surrounded, such as the carelessness, the frivolity and apathy which is often manifested in the character of the young, may our blessed Lord, at whose gracious command you have felt it your duty to "Go and labor in His vineyard," so strengthen you in these duties of the Sabbath School, and crown your labors with abundant success. Continue and persevere in this ennobling work of love, leading the youthful mind to Jesus as their best and only friend, that He will never leave nor forsake them, and under His safe guidance, they will not stumble in their youthful career. He will be to them a good shepherd, leading them to pastures green and enduring. May this be continually your aim, in all your instructions, and you will be cheered in doing so, keeping in remembrance that refreshing and invigorating promise: "Cast thy bread upon the waters, and you shall find it after many days."

My dear young friends, your kind wishes and prayers have been answered in my safe arrival in the midst of my congregation. Our voyage, though long and stormy, never displaced my safety and confidence in Him whose rule is over both sea and land, and by His kind blessing, our vessel, the commodious and swift "Delta," guided and governed by a skilled and careful navigator, carried us, in due course, to the Land of the Mayflower. Remember me, with grateful affection, to the other teachers and to all the dear scholars. May all spiritual and temporal blessings be given to you all.

I am yours truly and sincerely,

GEORGE W. STEWART.

Prince Edward Island.

St. John's Church, Belfast.

THIS Church, one of the oldest buildings among our places of worship, is now undergoing a thorough renovation. At a meeting of the congregation, held a few weeks ago, it was resolved to make extensive repairs, so as to secure comfort and the respectability of appearance, which should distinguish, everywhere, the House of God. A large and very liberal subscription was made on the spot; and, although but a few weeks have passed since the work was resolved on, a large portion of it has already been accomplished. Before the end of October, the whole will be finished; and it includes, besides other necessary repairs and changes, the shingling and plastering of the whole building, with the addition of a large Vestry. This Church, when originally built, about forty years ago, was one of the best of the Protestant Churches in the Island. It is now again about to resume its original position, and to become what the Church occupied by a congregation like that of Belfast should be. In the meantime, and for some weeks to come, public worship must be held in the open air, which, although not always very comfortable, is cheerfully submitted to by pastor and people, from the pleasure and comfort anticipated when again permitted to occupy the sacred building. To complete their extensive repairs will require an amount of upwards of £250. A short time ago, another Church was erected at Orwall, for the accommodation of that section of the congregation residing there, at a cost exceeding £300. This has been done amid difficulties caused by an almost entire failure in the crops. For two successive seasons they were subjected to this severe trial, and the debts then incurred in providing food for themselves and families, still continue to embarrass many of them. The efforts which, in these circumstances, have thus been made, and the vigor with which, especially, this last one is being carried on, speak well for our people, and afford some evidence that they value the means of grace.

A BELFASTER.

Presentation to Rev. Alex. McLean.

In our last, we had space merely to mention the fact that the esteemed pastor of St. John's Church, Belfast—Rev. Mr. McLean—had been the recipient of a very valuable set of silver-mounted Harness and Whip, from a number of gentlemen belonging to his congregation. Below will be found the Address and Reply presented on that occasion:—

To the Reverend Alexander McLean, A. M., Minister of St. John's Church, Belfast, in connection with the Established Church of Scotland.

REVEREND AND DEAR SIR,—

We, the undersigned, forming a few of the younger portion of this congregation, beg to present for your acceptance the accompanying gift,

as a small token of our affectionate regard and esteem for your personal and ministerial character.

We have had frequent and favourable opportunities of witnessing your constant desire to promote the interests of Religion, and your fidelity and zeal as a Christian pastor, during the past five years, in this extensive and populous Parish.

The deep interest which you have ever evinced in the religious instruction of the young, and particularly in the success of our Sabbath Schools, demands our grateful acknowledgments; while those of us who are engaged in the important duty of teaching, ought to be more stimulated by your countenance and counsel to steadfast perseverance in this labor of love.

In expressing our best wishes for your prosperity and comfort, both spiritual and temporal, we record our sincere desire that the Great Head of the Church—the Sovereign disposer of every event—may sustain you in all circumstances, and give you long to occupy this portion of His Vineyard with great acceptance and success; and that the spiritual benefits, which, as His Ambassador, you are privileged to dispense, may be reflected back richly upon your own soul, will continue to be our earnest prayer.

We are, Reverend and Dear Sir,

Yours affectionately,

JOHN MCLEOD, Elder,	} Committee on behalf of the Donors.
JAMES NICHOLSON, Elder,	
DANIEL FRASER, Major,	
DONALD MCLEOD,	
WILLIAM MCLEAN,	
JOSEPH M. DIXON,	
GEORGE YOUNG, Jun.,	

REPLY.

GENTLEMEN,—

I return you my sincere thanks, and through you to the rest of my friends, whom you now represent, for the expression of your feelings towards me contained in your address, and very tangibly embodied in the valuable gift which you have just placed in my hands. The intrinsic value of such a gift would render it impossible that I could receive it but with feelings of very great satisfaction; but let me assure you that its intrinsic value has but a very small share in producing the happiness which I feel in receiving this token of your good will. What gives this gift of yours its importance is, that I hope I may regard it as a proof that my services among you have not been altogether in vain. Of all the trials and difficulties which the minister of Christ has to encounter, there is none so discouraging, none that so effectually depresses his spirits and weighs him down, as the feeling that his people are indifferent, and that his labors are thrown away. It is, indeed, difficult to conceive a more painful position than his, who, by the apparent coldness of his flock, is left a prey to the well-grounded suspicion that they appreciate not his services, nor are animated towards him with feelings truly kind and friendly. It is hard to bear up long against this; the strongest man, and most animated with the spirit of his sacred office, will be in danger of sinking under the cold and crushing pressure. Equally true it is, that affection on the part of a congregation, and real and tangible expressions of kindness from them, are fitted to cheer the heart when sad and weary, and to render the heaviest labor a pleasure. To feel that his services are valued, and that he is rewarded for these services by the unfeigned affection of a grateful people, must always have the effect of increasing the pastor's affection for his flock; and as that feeling grows in strength, exertion becomes easy and the burden feels light. The labor of love is ever pleasant. In so far, therefore, as gifts such as you have presented, express

your regard for the means of grace, so far these gifts must be highly prized.

You have alluded to my services among you for the last five years. Believe me, I find nothing, when I look back on these services, to give me reason to congratulate myself, or in the least degree to feel elated; on the contrary, I see many deficiencies and much imperfection marked upon them all, and as I believe you sincere in the terms in which you have been pleased to refer to my labors, I recognize the satisfactory evidence that I have been laboring among friends who have no desire to notice my shortcomings. This much I can honestly say, that from the first day of my settlement in this place, I had but one wish and prayer for you all—old and young—that you might become the children of God, and true and faithful disciples of the Lord Jesus. I do humbly trust I can say, that in the pulpit, and in the rest of my labors, this was the object at which I aimed; and although there have been, and still are, circumstances which manifest that, in the case of, alas! too many, the power and the love of the truth have not been truly felt, I have had cause of much thankfulness for the proofs I have witnessed that the Lord has not forsaken us.

To see harmony and peace pervading this large congregation, is to me a source of unspeakable gratitude. May God grant that this harmony may ever continue, and that every Sabbath service and every communion season may strengthen the spirit of brotherly kindness, and goodwill and love, and bind together, in the bonds of true Christian affection, all the members of this congregation until they present to the world the lovely scene that "while many, they are one body in Christ Jesus;" and as you would wish to realize this and every other blessing which the Gospel of Christ is intended to impart, remember that you yourselves must be fellow-workers with God. You must labor for the things that make for peace, and wherewith you may edify and promote the welfare one of another. The idea has unfortunately obtained an extensive hold, that the interests of religion and of the Church are to be left exclusively in the hands of ministers and elders; and that others, especially the young, do all that can be rightly expected of them, when they attend the Sabbath services and pay their small subscriptions. It would be well if all were to do even this much; but doing only this much will not advance the Gospel of Christ, nor secure the blessing of God to you, as a community. The hopes of the Church rest on the young; to their hands must soon be entrusted all her interests. If youth will be spent in indifference, we can but expect from old age the fruits of a cold, grasping and godless spirit, that will grudge the nite to the cause of Christ. If you would avoid this, and dread the thought of a discontented, miserable and worldly old age, let the interests of religion be now regarded as what should occupy the first place in your hearts. Let nothing that concerns the Church and the welfare of the congregation be considered unworthy of the deepest regard. The more you will see the necessity of this, the more certainly will your own interests and happiness be secured. Youth devoted to Christ and to His cause will assuredly bring down the blessings of Heaven. That community will prosper, whose youth are animated with zeal for the interests of God's own house.

I thank you sincerely for the assurance of your prayers. May the God of all grace dwell in all your dwellings, and may the peace of God reign in your hearts!

With sincere affection, yours, A. McLEAN.

To Messrs. John McLeod, Elder; James Nicholson, Elder; Daniel Fraser, Major, &c.

MANSE, BELFAST, 22d August, 1864.

"Caraid a'Ghaidheil."

The above is the title of a discourse on the life of the late Dr. McLeod of St. Columba Parish, Glasgow, delivered in St. Columba Church, Lochiel, Glengary, Canada. Its author is the Rev. John Darrock, A. M. Accompanying the discourse is the translation of an extract from a discourse by Dr. Mathieson of St. Andrew's Church, Montreal, on the same occasion.

We have much pleasure in introducing the above to the notice of the Highlanders of this county. The discourse is printed on good paper, and in excellent type. It contains much information, and extends to 42 pages of printed matter. Better judges of Celtic literature than ourselves have pronounced the Gaelic to be most excellent, and have noticed with much satisfaction that this discourse proves the Gaelic language to be still spoken and written in all its native purity among the Highlanders of America. It is indeed a very eloquent and just tribute to the memory of one who was emphatically "the friend of the Highlander," and one whose memory shall be long cherished by his countrymen.

The extract from the discourse by Dr. Mathieson of St. Andrew's Church, Montreal, is characterized by his usual good taste and eloquence. We regard the discourse as an interesting and valuable addition to our Gaelic literature, and strongly recommend it to the notice of our Gaelic-speaking friends. It is sold by Mr. James Patterson, Bookseller, Pictou, and the proceeds of the sale go to liquidate the debt on a Church in Glengary, Canada. The object is a very worthy one, and the price of the sermon being only 1s., we hope that our Highland friends will give themselves the benefit of a copy without delay.

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List of Subscriptions for Lay Association, West Branch East River, for quarter ending 1st September, 1864.

District No. 1—(Fox Brook), Miss Jane Grey and Miss Marg. McLeod.	£0 9 4
2—(Hopewell and M. Riv.) Miss Is. McDonald & Miss Sarah McLeod.	0 12 6
4—(Big Brook) Miss Is. Fraser and Miss A. Fraser.	0 18 7
5—(E. S. West Branch), Miss A. B. Gordon & Miss J. Chisholm.	0 11 7
6—(W. S. West Branch), Miss Annie Dunbar & Miss M. B. Fraser.	0 13 1
7—(Hopewell and Island) Miss Marg. Fraser & Miss Annie Fraser.	0 12 0

Total, £3 17 2

D. GREY, Treasurer.

Hopewell, 1st Sept., 1864.