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THE
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

DECEMBER, 1863.

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The Institution will be formally opened on the 10th NOVEMBER next, at 3 o'clock, P.M. The INAUGURAL ADDRESS will be delivered by the Principal, in the Room formerly occupied by the Mechanics' Institute.

FEES.—\$6.00 for each chair for the present term, and \$1.00 for matriculation.

ADMISSION.—Applicants for matriculation will be examined on the afternoon and evening of the day of opening. They must possess a competent knowledge of the ordinary branches of an English Education, including English Grammar, History and Geography.—Also, a thorough acquaintance with the Latin and Greek Grammars, and with any one book of any Latin prose writer, and any Latin poet, and of any Greek author, which they may select. The examination will be conducted chiefly in writing. No student will be admitted after the close of the first fortnight after opening, but persons not preparing for degrees will be admitted without examination, at any time during the term.

The first Session will extend over a six months' term. After the current collegiate year, several important alterations will be introduced. There will be a Winter and Summer term. Instruction will be provided in additional branches of education. The standard for admission will be raised as soon and as high as the improvement in the general education of the Province will warrant. Of these alterations full and timely notice will be given.

November, 1863.

JAMES THOMSON, Sec. Dal. College.

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TO MEMBERS OF THE CHURCH OF SCOTLAND.

ALL the Collectors of the Funds for the payment of the Professor in Dalhousie College, (withⁱⁿ the bounds of the Presbytery of Pictou), are requested to pay this year's installment, with as little delay as possible, to the Treasurers in their respective congregations; and these Treasurers are requested to pay these sums to W. Gordon, Esq., Pictou, or to J. Fraser, Esq., (Downie,) New Glasgow, before the 15th day of this month. The Collectors are also requested to send, without failure, to Messrs Fraser or Gordon, their subscription books or cards, containing the names of subscribers with the amount subscribed for the three years, and the sums paid.

The Members of the Educational Board of our Synod, anent Dalhousie College, are requested to meet in St. Andrew's Church Pictou, on **TUESDAY**, the 22nd of this month, at 11 o'clock, forenoon.

December 1863

ALEXANDER MCKAY, Vice Convener.

CASH RECEIVED FOR RECORD SINCE LAST ISSUE.

In the acknowledgement last month, Dr. Matheson, Montreal, should have been 25s.; L. McInnes, S. H., 3s. 1 1-2d.; J. G. Fraser, Esq., St. John, N. B., £5; also in April last, £1; Rev. J. Christie, Wallace, £2 5s.; D. B. Munro, Esq., Stake Road, Wallace, £1.

NOTICE.—As there is a large amount of arrearages, it will be absolutely necessary that agents and parties indebted for the *Record* pay up their respective sums, due for the present year, otherwise they cannot expect the *Record* to be sent to them in January next. The Committee are largely indebted to the printer, and they have no means of liquidating their liabilities, but by prompt payment of the agents and subscribers. For single subscriptions, the Secretary will receive postage stamps, if they have no other means of forwarding their subscriptions. Lists for the coming year will be sent before the end of this month.

WILLIAM JACK, *Secretary and Treasurer.*

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, PRINCE EDWARD ISLAND.

11th May, 1863 je

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. IX.

DECEMBER, 1863.

No. 12.

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

Pay your Church Dues.

WE refer not here to the obligations imposed by honesty and justice, in the payment of our common debts, although that is a duty, strange as it may seem, of which Christians need to be continually reminded; but of the imperative nature of the claims imposed on all professing Christians to contribute their proportionate quota towards the support of the gospel. God might have established a ministry of angels, which needed no worldly support; this, however, he has not done. He has instituted a ministry of men, of like constitution and wants as those to whom they are sent, and has accompanied their commission with the reminder that the “laborer is worthy of his hire.” Voluntarily cut off from other sources of supply, they are dependent for their worldly support on the people to whom they are sent. It is God’s own arrangement, and he will strictly inquire into the manner in which it is fulfilled.

As a general and notorious matter of fact, the Church has never shown its appreciation of God’s gift of a teaching ministry by its liberal sustentation of it. Hundreds of our ministers live in poverty, and are diverted from an exclusive attention to their peculiar work, by anxious and painful thoughts, how they may live without wholly secularizing themselves. It is no refutation of this to point out a few exceptional cases, in which ministers are petted and pampered, and have abundance thrown into their lap. It is not so with the majority of the working clergy. On the general subject of ministerial support much has been written and spoken; at present

we propose to advert to a single and remarkable phase of it. We mean the sinful and wicked withholding of what, by direct or implied contract, congregations have engaged to give for the comfortable maintenance of their ministers. In the rural districts, salaries depend on individual subscriptions. On the faith of these, ministers are induced to accept settlements; and yet when they have moved their families within the bounds of such congregations, presuming that the promise of Christians is sacred, how often are they surprised to find that these subscriptions are, with difficulty, collected! Sometimes it is pleaded that no one has time to go round and gather them; at others, that excuses are made and reiterated that payment is not convenient, although there is no lack of means to make purchases for their personal profit; and in some cases, payment is refused.

Here, then, is a minister of Jesus Christ left absolutely destitute of the means of living and paying his debts, through the falsification of the promises of persons professing to be Christians! It is another, but not a less revolting aspect of this subject, that when a minister is settled upon the presumption of such subscriptions, there are some to be found in many congregations, who claim that their obligation to pay was only for a year, and hence withhold or diminish the amount of subscription for the next year. They have induced the minister to come among them, they know he cannot command the means of a ready removal, and now they are willing to see him struggle and gasp like a drowning man, with the predetermination of refusing to him a helping hand! A beautiful commen-

tary this on their Christian profession! If they are tried upon it in the great day, they will hear the astounding words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me—depart from me!"

It is a maxim of infidels, that money spent on religion is money thrown away, and it is astonishing how many illustrations of the spirit of the maxim may be found within the pale of the Church. If pleasure or pecuniary profit makes an appeal, every means is put in requisition to respond to it; but if religion is the solicitor, so far from being welcomed with smiles, it is regarded as a common beggar, to be treated with supercilious haughtiness, or at best to be answered by giving grudgingly.

Now, it may be thought that conduct so criminal as this cannot be charged with congregations in the cities. We should be glad if it were so, but it is not. The same niggardliness and want of conscientiousness are to be found everywhere. The pew-rent system is as liable to abuse as the country subscription one. Although a minister's salary depends on the revenue of the church thus derived, pew-rents are often the very last debts which are paid; and they are often paid with manifest reluctance, as if it were an actual loss of so much money! Other forms of meanness are not unknown. Persons of substance will refuse to take more than one-half or one-third of a pew when the accommodation of their families require a whole one, and when they are able to take several pews, and should do it if the wants of the church require it; or they will, to save a little money, take the cheapest, and of course the least eligible, pew they can find. In other cases we have known persons of wealth, who could afford to spend several months in travelling with their families, or in enjoying a country retreat, as a preliminary give up their pews for the time, that they might thus filch from the cause of Christ, a few dollars to spend on their lusts. Others, where they may, from circumstances, have the opportunity, will sub-let portions of their pews, so as to sit comparatively rent-free themselves; and it is not unfrequent, that persons calling themselves Christians will attend from church to church without a definite association, that they may have *nothing* to pay. Sometimes the revenue of a church absolutely requires a rise of rent, which, although small in each case, will be considerable in the aggregate; and yet who does not know, that the proposition is generally provocative of a storm, some giving up their pews, or substituting half pews or cheap pews in a corner of the house, to evade the additional tax? And it is true that these are the expedients of persons abundantly able to pay, and not of the poorer classes who are often willing to deny themselves for the pleasure of supporting the gospel.

We have known even more repulsive cases than these. We have known, in a church struggling under embarrassment, its wealthy

office-holders, who had pecuniary claims on the building, insisting upon the payment of their interest in the first place, little caring how the poor clergyman was to manage without his salary, which his necessities had forced him to anticipate. This might all be *legal*, but was it *christian*? And we have known, too, the pew-rent collector put off from time to time under various pleas, and then at length paid in depreciated bank bills, thus saddling the church with the expense of discount! This surely was neither *honest* nor *christian*.

We make such statements with pain and with shame. They are a sad commentary on the doubtful character of the piety of the Church. When persons professing to be the children of God do such things, and at the same time are zealous for religion as far as mere words go, they give occasion to such sarcasm as a shrewd man once uttered in describing the church to which he belonged, when he said it consisted of two classes—the *paying* class and the *praying* class.

The irreligious often have a clearer view of the advantages of a Christian ministry than many who profess to be Christians. Of the spiritual benefits of it, they, of course, can form no adequate conception; but of its moralizing and humanizing influence they can, in a measure, form a judgment. On a certain occasion a man wholly devoid of religious character, and even sceptical in his opinions, favored the project of building a church in his neighbourhood, and made a grant of a suitable site for the structure. His argument was, the presence of a minister will improve the moral character of the people, give the neighborhood a better reputation, and thus enhance the value of property! He reasoned correctly; and should not Christians, with greater light, argue that the comfortable maintenance of a minister among them would greatly conduce to their own spiritual edification and the salvation of their families?

We were once asked by a gentleman what we thought of the piety of professing Christians who could act with such niggardliness, and we were constrained to answer, that we had no opinion of it at all, for we deem it an utter impossibility that any one whose heart God has touched can show such utter indifference to the support of the ordinances of Christianity. Rather than associate the sacred name and love of Christ with such meanness, we would prefer to believe that the number of Christians is much less than the rolls of the Church indicate.

While the cases to which we have adverted, not without a deep sense of shame, are so common as to be detected under some form in most of our city churches, we should be very sorry to make them the ground of a sweeping charge against all. Many, no doubt, make their church dues sacred debts, always to be discharged with punctuality, and even at a sacrifice of personal comforts, if necessa-

ry. We know the case of a Christian woman who had encountered heavy domestic trials, among the last of which was the death of her husband, who returning to the church in the city to which she had formerly belonged, but from which her removal to the country had disconnected her, waited upon her pastor and with a cheerful countenance said, "I have just returned to the city with five helpless children to struggle single-handed for a living. I brought with me ten dollars, my only store, and five of that I have just paid in advance for pew-rent, for I expect the blessing of God only while in the way of my duty." What folly! some will exclaim. What true wisdom! we reply. The energy of that lone and conscientious widow was attended with the blessing of heaven. She labored assiduously and prospered, and she had the satisfaction of seeing, before her death, her children growing up respected and members of the church. Unless we entirely ignore the existence and providence of a just and merciful God, we must believe that he regards with peculiar favor those who honor him and the ministry which he has consecrated.

The personal bearings of this subject are too often overlooked and slighted. It is no trifling matter to embarrass any of God's ambassadors in their high and holy work, by withholding from them the necessaries of life. Not only will it be an alarming item in the after account which every man must give to God; but it will, by necessary consequence, react in this world upon the spiritual well-being of those thus criminal. A pleasant and successful ministry can never be expected, when a congregation wounds the feelings, and alienates the sympathies of their pastor, by contributing to his support in so grudging and niggardly a manner, that he can scarcely live. With what feeling must he present himself before those who, as he well knows, do not appreciate his ministrations, and actually withhold from him what is honest and right? He must know why his salary is so scanty and so reluctantly paid. He must know that this one has refused time after time to pay his quota; and that one, with ample means, contributes the least possible sum; and that a third one has been guilty of some pitiful meanness unworthy of a man, much less a Christian; and although he may have grace to submit, it is impossible, in the nature of the case, that he can have towards such, that cordial, genial, glowing friendship which would impart life and energy to his ministry. He is hindered in his work, and if his own comfort is sacrificed, the spiritual interests of his people must severely suffer. They will not contribute their carnal things, and God in judgment refuses them spiritual things. For this reason so many are sickly among us. The niggardly ones are after all the chief sufferers. They suffer in the barrenness of their own souls, and they suffer in

the persons of their children. God is a righteous God.

We believe the religious press and the pulpit should deal more plainly with this subject than is common. Earnest expostulation is demanded; and if that fails, other means should be resorted to. Covetousness is idolatry, and is as marked a sin as theft or falsehood. If rich men, or persons amply able to gratify their own worldly desires, and even ostentation, will not contribute their just proportion to the support of religion, they should not participate in the ordinances of it. A stricter discipline on this subject might diminish the number of visible communicants, but it would make a purer and holier, and therefore a more efficient church. The grace of benevolence is an exalted one; no Christian character is complete without it; nay, as we have already said, there can be no Christian character without it. There is no greater mistake than that a man has a right to give or withhold, as he pleases—that his money is his own, and he can do with it as he will. The primitive Christians sold all they had, and formed a common fund, because the state of the Church then demanded the sacrifice; and is it to be supposed that such a change has since occurred, that those whom God has provided with the means can become notorious for their closeness and meanness, without forfeiting their Christian standing? Never was reform more imperatively called for than at present. We have only touched on the surface of the evil. A deep work is to be wrought in the Church, to bring Christians of all classes to a juster sense of their duty, and to a profounder conscientiousness.

The *Presbyterian Herald* thus exposes another phase of this kind of meanness:—

"I preach twenty miles from here, and you will think it strange when I tell you that I have paid over seventy dollars, within two years, to hire horses to ride to my appointments, and have not received one cent to remunerate me for my labors or expenses."

"So writes a very worthy minister, in a business letter, apologizing for not paying for his paper. What sort of people does he preach to? are they heathen or are they Christians? Are they honest, or do they repudiate their other debts, as they do those which are due to him? We suggest that the next time he preaches to them he take the text, 'The laborer is worthy of his hire.' Perhaps he has not been faithful in teaching them their duty. The text is a part of the whole counsel of God, which he should not shun to declare to them, whether they will hear or forbear. If they rebel against it, it will be their sin, and not his. Duty is his: results are with God."

We have known many instances of meanness similar to the above, in which poor ministers have been invited, at both inconvenience and expense, to preach to vacant churches; and, as a reward, found it difficult to ob-

tain a dinner or a bed from those who had invited them to preach, to say nothing of being sent away without a shilling of remuneration.

In the matter also of marriages, we have known ministers called upon to ride for miles, amidst the sleet of winter, to marry a couple, who *generously* rewarded them with a dollar fee! Others, after having encountered these and other inconveniences and positive discomforts, have received nothing more substantial than a piece of wedding cake!

Such soulless parsimony should be pointed out and held up to universal execration.

—o—

Notes of a Trip to the Lower Provinces.

BY PRINCIPAL LEITCH.

(Continued.)

JUNE 26, 1863, Charlottetown.—In the evening I drove out a distance of about 10 miles to the residence of Mr. Thomson, a farmer and an elder of the Church. The road passed through a well-settled and picturesque country. The island, in general, is flat but very fertile. I had not seen, in any part of America, scenery more nearly approaching the character of English landscape. Great taste has been displayed in preserving belts of trees round the fields, which produce the same effect as the hedge rows of England. In most places, the stumps have disappeared and a green even sward is seen, which might readily be taken for an English ornamental park, and may thus contribute to produce a home feeling. The hawthorn fence, the two-wheeled Scotch cart, instead of the four-wheeled American wagon, the slower pace at which vehicles move, the English rule of passing on the road—all contribute to make one feel that he is now nearer home. The insular climate, also, helped to produce home sensations. The Rev. Mr. Grant, who came with us part of the way, stopped at the Church of St. Peter's Road. This was the missionary field assigned to him on returning from Glasgow College, and he has worked so well that two promising congregations have been formed. He has himself removed to St. Matthew's Church, Halifax, but the missionaries recently sent out by the Colonial Committee will take his place in the Island. Mr. Thomson's house is beautifully situated on a stream which drives a mill. I was struck with the abundance of the goat sucker, or night hawk, which in England is a rare and shy bird. Here it is seen constantly circling over head in the evening and flying very close to you. It is called her a Mosquito hawk, from the belief that it feeds upon mosquitos.

June 27.—After spending the night at Mr. Thomson's, I returned early in the morning to Charlottetown. On the way, we were

shown by a farmer some fossil wood found in a ploughed field. It was silicified, and being harder than the friable red sandstone in which it was imbedded, it resisted the action of the weather and retained its form. We also stopped at the beautiful villa of Mr. Pope, where we examined, with the aid of an excellent Smith and Beck microscope, the ravages of the American bug on the fruit trees. The bark is covered with minute capsules, on opening which you find about eleven white eggs, either hatched or unhatched. The insect is hardly visible to the naked eye. In form, color, and size, it is like the cheese mite. The skin of the ovum is so transparent that we could detect the struggles for birth of the enclosed insect.

The subject of Dalhousie College was again discussed in Synod. The Governor, Mr. Dundas, who belongs to an old Presbyterian family in Scotland, entertained the Synod at dinner. This was a graceful act on the part of Her Majesty's Representative, and reminded one of the hospitalities of the Lord High Commissioner at Holyrood. Apart from the official duties of the Governor, an important end is served by the residence of British gentlemen of high position in the Colonies. When the selection is wisely made the loyalty of the people and their love for British institutions are cherished.

June 28.—This day being Sabbath, the ministers of the Synod were all engaged preaching in different parts of the Island. I preached in the forenoon in Charlottetown, and Mr. Snodgrass in the evening.

June 29.—The proceedings of the Synod closed to-day. At the close of the meeting, reference was made, by some of the members, to the labours of the Rev'd Donald McDonald, who was present. In gratefully acknowledging the allusion to his labours, he gave a short account of his ministry, and the accompanying work, at the same time expressing his ardent love to the Church of Scotland.

During the sitting of the Synod two evening meetings were held in Charlottetown church. At one of these I gave an address on education, with special reference to the training for the ministry. At the other meeting a Lay association was formed, chiefly for the purpose of refunding the money laid out by the Colonial Committee in sending out missionaries. At this meeting, Dr. Inglis, the head of Prince of Wales College, presided. Dr. Inglis, since his appointment, has done much for the education of the Province. He is at present preparing several pupils for the Church of Scotland. The only other educational establishment of importance is the College of St. Dunstan, over which Father McDonald presides. He is a young man of Highland extraction, and speaks Gaelic well. It is attended chiefly by the sons of Roman Catholics. The politics of the Island are almost exclusively religious, the Protestant bo-

dies being united against the Catholic. The chief subject of controversy is education. Perhaps in no part of the British dominions are the points of the Roman Catholic controversy studied with greater eagerness. I found that one of the champions had provided himself with the most recent French books against popery. It was interesting in this remote Isle of the sea to find the controversies of the old world revived with all their original freshness. A meeting was held to-day in the market place to demonstrate the unity of Protestants—the members of the Church Courts, now met in Charlottetown, taking part in the proceedings.

June 30.—Spoke at a prayer meeting in Charlottetown church.

July 1.—We made up a party to visit a camp of the Micmac Indians across an arm of the bay. We could not land without getting wet. An Indian seeing our difficulties pushed out his canoe and we were drawn up on the beach. We visited the numerous wigwams and talked with the inmates. They could speak English, in general, very well. They were all busily engaged in making baskets and tubs. The men sat in tailor fashion, and used the sole of their foot for a support to the article on which they were engaged. I was disappointed by finding that they had no traditions or legends. The past was a blank to them, and they lived only in the present. On enquiry of an old man what he thought of the Great Spirit whom his forefathers worshipped, he answered with a smile, that he supposed he was the "old boy," this being the term by which his priest designated the devil. The Pilgrim fathers of Massachusetts took the same view, and imposed a fine of five pounds for every act of devil worship on the part of an Indian. One of the squaws was much interested about some gypsies who had come to the Island, and who, she heard, lived like the Indian. On being asked if she told fortunes like them, she was indignant, declaring that she could not tell lies in the sight of God. We found that they had sometimes prayer meetings among themselves and that a few could read. The men all wore European cast off clothes—the women wear on holidays a peaked cloth cap ornamented with beads. The children, half naked, hid themselves behind the spruce trees, and as they showed their dusky faces and white grinning teeth through the thick foliage, the scene appeared wild in the extreme. The old man, already alluded to, exhibited much good sense and thoughtfulness in conversation. They all displayed a native dignity and politeness of manner which forced you to respect them. It was gratifying to hear almost everywhere the kindly manner in which the settlers spoke of the Indians. They were generally admitted to be honest and honourable. In the scanty furniture of the wigwam it was amusing to mark the occasional attempts at refinement. Ladies' hoops, patent leather

boots, and a trunk elaborately ornamented with brass nails, were observed. The Roman Catholic religion seems to have taken a deeper hold of the Indian's nature than his original superstition. After leaving the camp, an old Indian came after us with a piece of paper that some one had dropped. He had imagined that it might be of value, and was anxious to return it to the owner.

July 2.—It was with much regret that we bade adieu to the group of friends who came down to the steamer to see us off. Though our sojourn was brief we had made numerous friendships. Among the rest was Admiral Bayfield, who is so frequently mentioned by Sir Charles Lyell in his geological works. After long labouring in the service of his country and science, he has, in his own nautical phraseology, cast anchor in this quiet, sheltered harbor, where he may calmly close his life. The Synod have reason gratefully to remember the kind hospitality and social intercourse of the friends of the Church, and especially the timely arrangements of Mr. and Mrs. Duncan to secure the comfort of all.

On arriving at Pictou, I took up my abode with the Rev. Mr. Herdman, who has long laboured in this parish. Many of the people speak Gaelic, and though Mr. Herdman could not speak the language when he first came, he has learned as much of it as to show his sympathy with Highland feelings and characteristics.

July 3.—Visited, with Mr. Herdman, various points of interest; among the rest, the bettery, the foundry and the carding mill. The last reminded one much of the state of matters in Scotland some 30 years ago, before the spinning wheel had quite succumbed to the factory. Heaps of small bundles of wool, labelled with the names of the owners, were waiting to be carded. A fine view of the harbor is obtained from the mause—you look south across the harbor, and on the further side you see the mouths of three rivers—the East, the Middle and the West. These rivers are the key to the configuration of the country, and the distribution of our Churches.

July 4.—Met to-day several staunch friends of the Church, one of whom was Mr. Costley, head of the Pictou Academy, and Editor of the Missionary Record. He has educated many pupils for College, who have, by their subsequent career, reflected credit on their early teacher.

Left Pictou for New Glasgow, which is situated on the East River, in order to preach on the morrow. Mr. Pollok, who is minister of the parish, was one of several young men, among the rest, Mr. Snodgrass, who, on receiving license, left Scotland to relieve the destitution in the Lower Provinces. They did not wait to solicit more comfortable situations at home, but at once dedicated themselves to the missionary work. They have done good service by standing in the breach in the time of emergency, and have won a title to the

gratitude of the Church of Scotland. When ministers were deserting their large charges in the provinces for empty Churches at home, these young men were fleeing from the opportunity of easy promotion, to take charge of the flocks thus left without a shepherd.

July 5.—Preached in New Glasgow in the forenoon. The Church holds about 800, and is generally full. In most parts of Nova Scotia one is generally struck with the masses of people attending divine ordinances. In the afternoon I drove to Pictou, and preached there in the evening.

July 6.—Returned to New Glasgow, and visited the Albion Mines in the vicinity. Under the guidance of Mr. Scott, the manager, I descended to perhaps the thickest seam in the world. Its average thickness is 32 feet. With a roof of this height above your head, the galleries have a very imposing effect. On arriving at the bottom of the shaft we were obliged to rest for about a quarter of an hour, to regain the use of our eyes in the dimly-lighted galleries. When our vision returned we found ourselves surrounded by a party of Canadian gentlemen, with lamps in their hands, who were exploring the pit. The workings are ventilated by a stream of water which descends in a shower in the downcast shaft. This form of applying power is found to be the most economical. The engine below is worked by a steam engine above ground—the steam being led by a pipe down the shaft. We spent the afternoon at Mr. Scott's house. The grounds and garden are in the best English style, and present a useful model to other settlers around. A stranger is much struck with the want of attention throughout the Province to the grounds around the homestead. The house may be a model of neatness outside and inside, while the field crops are growing up to the very door. Several of the mansees, however, show a better taste, and a few such examples must tend to make the taste general. Through the exertions of Mr. Pollok and the facilities afforded by Mr. Scott, a handsome church, in connection with the Church of Scotland, has been recently erected at the Mines.

July 7.—Spoke at a meeting held in New Glasgow church. My subject on this and other occasions was chiefly the training for the ministry and the relation of the various branches of the mother church. The other speakers were Messrs. Herdman, Pollok, and Grant. The subjects adverted to were those discussed at the meeting of Synod. It was refreshing to remark that warm attachment of the people to the Church. Throughout the whole of Nova Scotia, the people were willing to listen, for any length of time, to tidings about the Church of Scotland and her appreciation of their noble adherence to her cause. Her recent liberality in sending nine missionaries to build up the waste places of Zion, quite touched their hearts.

July 8.—A meeting similar to the one last

night was held at Pictou. I spoke, along with Messrs. Grant, Herdman, Sinclair, and Pollok. This meeting was equally gratifying with the previous one. I proceeded after it was over to Mr. Sinclair's manse. It was late before we arrived, but the darkness was relieved by the fire-flies, a sight which I enjoyed for the first time. The meadows on each side sparkled like a galaxy of bright stars.

July 9.—Preached at Rogers' Hill, one of Mr. Sinclair's churches. It was the sacramental fast. After the sermon I addressed the people on church matters. Returned to Pictou in the evening.

July 10.—Visited the American Consul, who has made an extensive collection of curiosities. He has also a series of portraits of the eminent men of the United States. It was interesting to trace the change of features down from the infancy of the nation to the present day. You begin with the massive English feature, and gradually arrive at the lank long-jawed American, of whom President Lincoln may be taken as a good type. It was gravely discussed last year in the British Association, whether the Anglo-Saxon race in America were not gradually reverting to the *L. type*—it being held that the same external circumstances would ultimately produce the same result. That America is producing very distinct types is undeniable. The characteristic New England features, and those of the French population of the Lower Provinces are as distinct, as those differences which mark off most of the races of the human family, but I have not been able to discern an approximation to any tribe of Indians. The Indian contour of countenance is more allied to the Saxon than the New England type. I refer chiefly to the tribes of the Lower Provinces, the Micmacs of Nova Scotia and the Millcetes of New Brunswick, the characteristic specimens of which exhibit features of a high order. External circumstances do not form the only physical factor. In combination with this, there is the internal tendency to variation, which exists in spite of sameness of external circumstances. Both factors act and re-act, and both are necessary to explain the differences of race. I sailed from Pictou to New Glasgow in the evening.

July 11.—Left New Glasgow at 9 A. M., to preach in Mr. McGregor's church, East River. I stopped at the Honourable Mr. Holmes', whose kind hospitality I enjoyed while in the district. This being Saturday before the communion, I preached in the afternoon, and afterwards addressed the people on church matters. The church holds about 800, and was well-filled.

July 12.—Served two tables in East River Church, at the English service. There was also a Gaelic service out of doors, in a beautiful interval, near a stream. It was calculated that about 1500 people were present. The number of carriages was about 200. One of the old people told me that, in his re-

tive parish in Scotland, the most striking picture of human grandeur was the laird driving up to the church in a gig, which was the only one in the parish. and he now pointed with satisfaction to the crowd of carriages round the church in the land of his adoption. The singing of the Gaelic congregation was very fine. Every one joined, and though the music was not the most artistic, it evidently contributed to the devotion of the worshippers. At the English service there was a choir taking the different parts, but the effect was evidently to damp the devotion of the people—few taking part in the singing. This quite corresponds with all I observed in the congregations of the Lower Provinces and the United States. Just in proportion to the perfection of the choir was the silence of the people. The people evidently felt that they would spoil the singing by joining in it, and they preferred to enjoy it in silence. When only simple melody is attempted, the people generally join heartily, but when elaborate harmony is aimed at, the choir do the whole themselves. It is found that choral singing is most attractive, and many churches spend more on the singing than the preaching. But this is not the ground on which the question should be put. The real question is, Should the art or devotional element be most encouraged? It may be answered, Why not combine them? But the reply is, that experience shows that high art cannot be practically combined with the individual expression of the devotion of the worshipper. The only approximation is in Methodist churches, and this is due to one of the distinct features of Methodism, viz., the class meetings. At these meetings, singing is constantly practised by all the members; but it has been found impracticable in other bodies to get the whole congregation to practice regularly in singing classes. Even in Methodist churches in the State, the choir has often the whole singing to itself. The evil might be met if the merits of the precentor or choir were tested by the extent to which the people joined in the singing; at present the test applied is the opposite of this. In the Roman Catholic, and other Episcopal churches, the people are not expected to join in the chanting and the anthems, and the evil in such cases is not so much felt, as the people join in other parts of the service; but in the Presbyterian church the people cannot join audibly in any part of the service except the singing. The example of the Highland congregations shews that no training in classes is necessary to get the people to join in the singing as a body. If no impediment be put in their way, and if there be religious life, they will join heartily and naturally. The picturesque grouping of old and young on the logs and natural terraces; the bared heads of the men, and the kerchiefed caps of the older women; the volume of sacred sound filling the whole valley; the earnest tones of the preacher speaking in a lan-

guage specially fitted for devotion,—all contributed to form one of those striking scenes which can never be forgotten. The number of communicants was comparatively small; most of the people came from those districts of the Highlands of Scotland where the Lord's Supper is surrounded with so much awe that few venture to approach.

July 12.—The weather is excessively hot to-day, the thermometer standing at 95° in the shade. The heat has been at this temperature for nearly a week. It has not been so hot for many summers past. The Monday services at East River church were in English and Gaelic. As many of the Gaelic congregation had not the opportunity of hearing my former address I was requested to address the combined congregations. This I accordingly did. Notwithstanding the previous services and the excessive heat, the people patiently listened to the details regarding the past trials and the present prosperity of the church of their fathers. How strong must their love have been to their National Zion, when, for so many long years, they clung without pastors to her standard, refusing to merge their identity in any other church! Their faith was now rewarded, and they had set over them a young man whom they had sent to Scotland, to be educated, and who was moved to dedicate himself to the ministry by seeing the tears of joy which the old men shed, when they heard the first deputation from Scotland sent out to cheer them in their desolation. Left in the evening for West Branch Church, the other charge of Mr. McGregor.

July 13.—Drove to McLennan's Mount, to visit the widow of the late Dr. McGillivray. After the secession of 1843, Dr. McGillivray was left alone to serve fourteen charges; some of the ministers left the Church of Scotland, and more went home to fill charges there. For many a long year, Dr. McGillivray travelled from parish to parish, dispensing ordinances to those who remained steadfast to the church of Scotland. So true were the people, that, after the disruption, there was not one who deserted the church. Their trials only made them cling the closer. This is greatly due to the circumstance that "the men," corresponding to those of Rosshire and Sutherland, remained true. It is singular that "the men" in Scotland generally left the church in 1843, while those in Nova Scotia and originally from the same part of Scotland stood heroically by her. This has been accounted for by the superior intelligence of the Nova Scotia "man," but it is no doubt partly owing to the circumstance that they had long stood in the breach in defence of the Church of Scotland before the crisis of 1843; and this militant state led them to cherish a warmer love for her. The excessive labors of Dr. McGillivray told upon his constitution, and he at last sank under them, but he did not cease from his labors before relief came. He was, before his death, cheered by the presence of

several of the ministers sent out by the mother church. His name will be long held in reverence in Nova Scotia, and his life will form one of the most interesting chapters in the history of the Church of Scotland.

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To Collectors.

WE have lately met with the following hints which may be of service to a class that labour in gathering in the offerings of the Church, and to whose exertions we are so much indebted for exercise and liberality. They may ponder them and prize and do their work better in consequence.

1. Do your work as a religious duty. It is Christ's cause for which you are canvassing and collecting. You seek nothing for yourself, but that good sentence of "Well done, good and faithful servant!" If you go to your duty in this spirit you will be proof against all rebuffs and cool receptions. Give your time and tongue then to Christ in simplicity and godly sincerity.

2. Do not feel any annoyance at being refused. Perhaps the person asked *could* not give; and he may be extremely sorry for his inability. Perhaps his heart is hard; still, any indication of temper on your part will serve yet more to harden his heart. Tell him rather, that you will call again; ask him to think the matter over carefully; talk gently and kindly with him.

3. Do not judge a man according to the amount he gives. A shilling from one is as much as twenty shillings from another. Do not be satisfied with receiving precisely the same amount each time you call. Ask the subscriber, if the Lord has not prospered him sufficiently to allow of an increase? Ask him if his heart is not larger than it was? For, in truth, every Christian ought to be growing in the grace of liberality as in every other.

4. Do not despise the pennies of the young and the poor. A shilling, or five shillings from the head of the family should not content you. Let the members of the family give each a little, however small. Call on the poorest members of the congregation. You have no right to pass them by: you do them a gross injustice if you do not afford to them an opportunity of contributing of their poverty to the Lord's treasury. The pennies of the poor are as welcome in the sight of the Lord as the pounds of the wealthy; and they are often given as cheerfully and as devoutly.

5. Be active in your work. Your office is one of much practical moment to the Church. Stipends, Schemes, Educational and Missionary enterprise, are all dependent on your exertions, while deficiency, shame and bankruptcy accompany your neglect. Let not then the Church go back through your remissness.

6. Go your rounds regularly. By doing so you will find the work delightful. Friends will expect you and be prepared to receive you. You will be hailed as a messenger from God, affording an opportunity of giving something to God. Drop words of comfort and counsel where you can; and speak and think mainly of the work you have in hand. Be not discouraged with the small results that may attend upon your first efforts. You can carry the germ of a mighty oak in your pocket: you could dam with your foot the source of the St. Lawrence! Go on; for you do not know what increase the Lord may give; or what good may flow from your efforts, insignificant as they may appear to yourself.

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Rest: An Ode.

"GIVE US, O, GIVE US REST!"

BENEATH the hill
The lake lies still;
A single cloudlet sailing to the west,
Moves in the boundless blue,
Moves in that mirror too,
With motion most like rest.

Beside the stream
The blue flowers dream;
On banks grass-muffled, mute
To tread of any foot,
The trees stand back, that so
Their murmurs may be low;
Leaning together, by one whisper stirred,
To drown the voice of that audacious bird.

The great sea lies,
By tender skies
Embraced, till, lowering his foamy crest,
Up to the shore he slips,
A murmur on his lips,
As he too prayed for rest.
"Give us, O, give us rest!"

In vain,
Nature, upon her child,
With her fair face hath smiled!
She cannot ease his pain:
She has no balm
The throbbing heart to calm.
Or drive thought's hurrying crowd from that dis-
tracted brain:
The mournful mother rocks him on her breast,
She cannot give him rest.

For rest
Have all men laboured, all the centuries round:
O quest!
By all men followed and by none yet found:
The task-like spell, by wicked wizard bound,
Grows with the labour; with the boon the need;
The distance seems to lengthen with the speed:
The goal still to recede.

The camel kneels,
With mute appeals
In her mild eyes, against the crushing load;
At the sharp-pricking goad,
The ox, with mighty strain,
Lowers his broad front in menace vain,
His strong, fierce neck is tugging at the yoke;
And quivering to the stroke,
Upon the mission speeds the fiery horse,
Nor spares his generous life to close the headlong
course.

Nature at length,
As fain that man should rest
Gives up her deeper secrets to his prayer ;
To his behest
Her mighty forces shall obedience yield,
Her empire he shall share,
Yea ! he shall wield
All her resistless strength ;
Even that which heaved the mountains, and which
moves
The starry wheels in their unerring grooves.

With grind and groan,
With clank and moan,
Their task the prisoned forces ply ;—
The great wheels fly
As if they wove the web of fate ;
And to and fro, amid the roar,
Squid creatures pace the floor ;
Slaves of those iron wheels are they,
Bound their impulse to obey.
And upon their bidding wait ;
While to their service dumb,
Not only men are given,
But childish troops are driven,
And women come,
Till every heart with weariness is numb.

Still nature grants
Fresh creatures of her power man's needs to
serve.

Lo ! a fierce creature pants
To do his bidding and his burdens bear ;
And its keen nerve
Flath the tamed lightning in his service spent ;
As laden with its message forth it went,
Nor moved the midnight air.

But faster beat
The hearts to whom that message comes.
"Haste ! make the task complete ;
Haste ! let the rousing drums
Gather strong men to do the work of war !"
And wide and far,
As speeds the message, hands their labour ply
Faster : the forge upon the midnight sky
Sends up a steadier glare,
While instruments of death shriek bodings of de-
spair.

Now he shall rest !
The mighty mother takes him to her breast.
O mockery ! this is not the rest he craves—
This dread, this utter stillness is the grave's.

What voice doth dare
Say "I will" to the universal prayer ?
Above the din
The strife and sin.
Of toiling centuries, sounds the bidding blest !
"Come, I will give you rest."
(Not to lay down your burdens, but to bear !
'Tis but to learn the yoke of love to wear.)
And weariest of the weary, as was meet,
Walking those centuries with bleeding feet,
Obeyed, and found that Rest unutterably sweet.
ISA CRAIG.

—o—
"What is the ground of your hope?"

THE following interesting letter, in answer to the above question, we submit to the reader, under the conviction that it will speak home to the experience of very many, and may serve to warn ministers when dealing with young converts :—

MY DEAR SIR,—Most cheerfully do I accede to your request, as I believe that request is in perfect harmony with the injunction of the Apostle Peter, who exhorted the believers to whom he wrote to "sanctify the Lord God in their hearts, and to be ready always to give an answer to every man that asked them a reason of the hope that was in them, with meekness and fear." But, dear sir, before showing you clearly and distinctly the ground of my hope that maketh not ashamed, permit me briefly to lead your mind to my past religious, or rather irreligious history ; for truly I was then without God and without hope in the world. All my profession of religion was founded on *feeling—excited feeling* ; and I am afraid many are pursuing the same course of iniquity, for "as in water face answereth to face, so the heart of man to man." Well do I remember the period when my mother, who was a pious Christian, and who certainly had overleaped the boundary wall of her own system, and had appropriated a whole Saviour to herself, pressed earnestly on my attention the solemn duty of joining the church to which she belonged. From my infancy I had been rather of a religious cast of mind ; and having arrived at the age of eighteen, these facts were urged as weighty reasons why I should make a public profession of religion. After repeated entreaties, I at last consented to apply for membership. During the interim that elapsed between my consenting and application, I experienced great misgivings of heart that all was not right. Yet sometimes it bore upon my mind, that I was as good as most, and better than many professors in the church ; at other times that I was, or might be, a Christian by birth, having been born of godly parents ; or I might grow into it by degrees. Such were some of Satan's suggestions which he busily plied me with, to delude my poor guilty soul. At last I resolved to go forward, thinking that if I was wrong, the minister would detect my error, and set me right. I determined to answer frankly whatever questions he might put to me. One afternoon I called on the minister, who received me very kindly, to whom I made known in few words my intentions. He highly approved of my resolution, and being seated, he began by making a few preliminary remarks on the duty of Christians uniting together as a church, to commemorate the dying love of the Lord Jesus ; he then put a few questions from the Shorter Catechism, to which I gave prompt and satisfactory replies, as I had them all by rote when at school. He took for granted that I was acquainted with the Confession of Faith, and other standards of the church ; and thus passed off my examination for a church of Christ. There was more of feeling than *faithfulness* displayed. On parting, he said, that he was so well pleased with the amount of information which I possessed and my previous good character, I need not call back

again, but just come forward with the other young persons when notice should be given. Now, my dear friend, what think you of such a scene? It was the first time that I was satisfied with myself, because my Christianity was now sanctioned by ministerial authority. O these loose admissions; who can estimate the injury inflicted upon immortal souls! In our day, when religion is fashionable, thousands of every grade and shade of character crowd into the church of God; the openly profane only being excluded, and scarcely these, so broken down are the walls of Zion. O! that God would arise and plead his own cause, and vindicate his glorious character; that the eyes of the blind leaders of the blind may be opened, ere they both fall into the pit of endless perdition. Remember that the church on earth and the church in heaven are but one society; the one perfect and the other imperfect. They must experience the same peace and security, and be able to sing the same song—"Unto him that loved us and washed us in his blood." But to proceed. Thursday being the Fast-day, it was appointed that all those who had made application and were approved of should be publicly admitted. I attended with much pleasure, thinking all was right, and trusting that "there was some good thing in me towards the Lord God of Israel." After sermon we were called forward, when the minister gave us many judicious councils and solemn admonitions; when prayer was offered up, and tokens were put in our hands, we were dismissed. From Thursday to Sabbath my mind was much occupied with meditation and prayer. The much longed-for day arrived, when I was to take my seat at the table of the Lord. I felt as if I had an intense love to the Saviour, though he was then to me an unknown God. High as my feelings were, they rose to a perfect ecstacy of delight by "the action sermon," so that when I sat down at the communion table, I felt as if those pure pleasures which flow from the throne of God were let down upon my soul. But, alas! my excited feelings were like the morning cloud and early dew, that soon vanisheth away.

Our sacramental occasions, you know, were quarterly, and very soon their return became irksome, and a burden to my mind, for my heart was pursuing after other objects. Oh, I felt those seasons to be a restraint, a bar in my path of worldly enjoyment. For a week or two previous to the communion Sabbath, I was uneasy and unhappy, and felt as if a great load were lifted off my conscience, so that when it was past, I indulged in my own ways. Many a time have I entered the church quite undecided whether I should communicate or not; and it was often under some momentary excitement, occasioned by an appeal to the feelings more than to the heart, that I ventured tremblingly forward to desecrate the table of the Lord. I regularly

attended the ministrations of the house of God, and attempted family and private duties; but, O! they were done in a cold, formal, and heartless manner. I took too much for granted. *Doing the best I could, and trusting to Christ for the rest*, was the text of my unconverted life. Miserable theology! Fatalism Christianized! These sentiments were engendered and nourished by the opinions I had espoused. The teaching was truly a heterogeneous mass. Christian duties formed the great scope of the sermons, in which there was almost nothing to the sinner but weeping and wailing, or sometimes an attempt to reconcile irreconcilable man-made difficulties. This, my friend, is a mere outline, from which I would turn away more in sorrow than in anger. That there are many good men under that system, I have no doubt; but it is evident that their practice has overstept their principle. Twenty years and more did I worship an unknown God, harassed and perplexed with doubts and fears, expecting some strange, mysterious, irresistible influence to transform my soul in God's time. I waited in vain. But by the kind providence of God, and by a combination of circumstances, I was placed under the preaching of the glorious gospel of the blessed God. The first thing that arrested my attention was at a prayer meeting, when the minister gave a practical exposition of the 110th Psalm. That, under the teaching of the Spirit, subdued the prejudice that I had cherished against the speaker, so I determined to "prove all things." On the Sabbath following, the nature of the atonement was taken up and logically and scripturally discussed. Then a flood of heavenly light broke in upon my mind by which, I saw clearly that all was wrong with me. I had wrong views of God, of Jesus, of the Spirit, and of the great plan of salvation. Formerly I had viewed the atonement of Jesus as a mere commercial transaction, securing every blessing to all for whom it was made. But when my eyes were opened by the Holy Spirit to the knowledge of the truth, I saw that, *in itself considered*, it secured the salvation of none; but that in believing, every blessing for time and eternity can be extracted from it; seeing that he is a Saviour for all—for the whole world—having tasted death for every man without exception or distinction. So I took God at his word; and have found in my sweet experience that it is impossible for God to lie. After sermon I went home with a light heart, enjoying a sense of God's forgiving favour; and at the same time burdened with gratitude for the good news and glad tidings I had received, I hastened to my closet, and there poured out my whole heart in prayer to my heavenly Father, thanking him for his long sparing mercies in bearing so long with such a hell-deserving rebel. Here I dedicated myself to the Lord, and ascribing all to his free and sovereign grace, in making me an heir of God, and

joint heir with Christ. O! the peace of God that passeth all understanding flowed into my soul, and it hath kept my heart and mind. Such, my dear friend, is the ground of my hope. Christ, and him crucified, who loved me, and gave himself for me; he is all my salvation, and my desire. Remember religion is a reality; look at the experience of Bible saints; religion is the same now as it was then. O, do not deceive yourself as I have done. Test yourself by the word of God; believe that God is now well pleased with the work of Jesus for all our sins: for his blood cleanseth from all sin. There is no happiness but in God. "O taste and see that God is good," good to all, and therefore good to you. Believe and live, and then you will experience a real happiness hitherto unfelt.

"Thrice happy they who God in Christ have
known
To be their portion, glory, and reward;
A sure foundation and chief corner stone,
On whom their hopes alone for heaven are
reared
Nor feel his holy laws' most strict requirements
hard."



The Church in Nova Scotia.

The following extracts of a letter lately received from one of the missionaries recently gone to Nova Scotia, may interest the readers of the 'Record,' and attract the attention of Gaelic preachers to the important field of usefulness open to them in that thriving colony. The letter was written without the slightest idea of its meeting the eye of any but intimate friends, and gives an account of the state of the Church there exactly as the writer found it.

After narrating the unpleasant impression made by the first view of the colony after landing, and the discomfort of travelling on bad roads, the writer thus gives his experience of his first Sunday in Nova Scotia:—

'The first Sabbath I was in Nova Scotia I preached in one of Mr. M'Kay's churches, to well on to a thousand hearers. It was late in the week before they knew that there was to be service in the church, else I might have had between 1200 and 1300 people. Many a hearty shake of the hand did I get from the true-hearted Highlanders after I came out of church. Ever since I came to the colony I have met with the greatest kindness from all classes of the people.'

He then goes on to narrate the steps which led to his settlement as pastor of the congregation of M'Lennan's Mountain, of which and of its former pastor, Dr. M'Gillivray, he thus writes:—

'It is the oldest congregation in the Province of Nova Scotia connected with the Church of Scotland. At the disruption, all the ministers in the county of Pictou either became

turncoats, or left for their native land, where they got charges. My predecessor had for a number of years to dispense, *without any assistance*, the ordinances of religion to about *fourteen different congregations*. To his zeal and steady adherence to the Church of Scotland is owing the existence of our Church at all in this province.'

Of the condition of the people, he says:—

'The people here seem to live very comfortably; most of them have got a piece of land with a pair of horses, some cows, and a few English sheep. They have far more comfortable houses, wooden though they are, than the small farmers and working-classes at home have got. Every family has some kind of a carriage, called in this country waggons.'

The following is his account of a communion Sabbath:—

'I assisted lately a neighboring minister at his communion, and such a turn-out of carriages and horses I never saw anywhere. I asked one of the elders how many carriages might be present, and he said, *From a hundred and fifty to two hundred*, and with about as many saddle-horses. The order and quietness observed, and the attention paid by the people, could not be exceeded. Those that worshipped outside the church sat without leaving till the whole services were concluded. On my remarking afterwards to the minister my delight at seeing the people so attentive to the services of the day, he told me what surprised me a good deal. He said he had upwards of 200 families forming his congregation, and that, so far as he could learn, there was not a family in which worship was not kept every morning and evening. Judging from their conversation and attendance on religious ordinances, they seem to be more pious than the people at home as a mass are. Drunkenness is almost unknown here. I was lately told that, in this county, no man is allowed to sell spirits. I only saw one man the worse of drink since coming out. And as for illegitimacy again, it is almost unknown in this country. Such things are, indeed, very encouraging to ministers.

This country is, without doubt, a grand field for Gaelic ministers, who can make themselves content minus some of the comforts of home. It would be quite easy for an active Gaelic preacher to get a charge here at present.'

These extracts are suggestive of many remarks, some of them not much to the credit of the "old country," on which, however, I will not now enter. But surely our Gaelic-speaking probationers are not consulting their interests, nor doing their duty, in idling away their time at home, waiting for benefices which they never obtain, and where, if they were settled, they might have no great comfort; while they neglect such openings in our colonies as my correspondent refers to, where there are large congregations of people re-

taining the best traits of our national character, ready to receive them with open arms, and to contribute in every way they can to their personal comfort and professional usefulness.

A HIGHLAND MINISTER.

← *H. & F. Missionary Record of the Church of Scotland.*

Meetings of Halifax Presbytery.

THIS court met in St. Matthew's Church on the 5th August, according to appointment. Members present were the Rev. G. W. Stewart, Moderator, and Rev. Messrs. Martin, Boyd, and Grant, ministers; Representative Elders—Mr. W. A. Hesson, and Mr. James Marshall. The Rev. Mr. Philip, missionary at Truro, being present, was requested to sit and deliberate at all meetings. The Rev. Mr. Grant having been appointed Moderator for the ensuing year, the minutes of last ordinary meeting, as also those of a *pro re nata* meeting, were read and sustained. Mr. Grant reported that according to instructions, he had been in communication with the Rev. D. McKae, Newfoundland, and that without corresponding with the Colonial Committee, he had learned that there was a clear understanding with the Presbytery of Pictou as to the appointment of Mr. Philip to Truro; and that he had written to Musquodoboit and Truro anent ministerial support.

There was laid on the table a communication from the congregation at Little River, Musquodoboit; and Peter Cruikshanks, Esq. appearing as delegate from that congregation, and £80 being promised for the ensuing year, the Presbytery agreed to continue Mr. Stewart's entire services at Musquodoboit.

There was laid on the table a communication from Truro; and Mr. Peter Archibald appearing as delegate therefrom, and £75 currency being promised for the year for Mr. Philip's services, the Presbytery instructed Mr. Philip to continue to labor at Truro and its vicinity.

It was reported by Mr. Stewart that he had received from Musquodoboit, for the past half year, £21 5s. 3d., and from the Halifax Missionary Association, £25. The Clerk was instructed to furnish him with the usual certificate for drawing the balance of his salary from the Colonial Committee. The Moderator and Clerk were appointed a committee for carrying out certain instructions of the Presbytery in communicating with the Colonial Committee and with the Churches at Musquodoboit and Truro.

The next meeting was appointed for the first Wednesday of November, Mr. Philip to preach the Presbytery sermon.

An ordinary meeting of this court was held in St. Matthew's Church on the 4th Novem-

ber. Present—the Rev. Mr. Grant, Moderator, Rev. Messrs. Martin, Boyd, and Stewart, ministers, and Mr. W. A. Hesson, Elder. After prayer by the Moderator, the minutes of last ordinary meeting were read and approved of as correct.

Mr. Martin reported that since the last meeting, he had been able to visit and preach at various places throughout the bounds of the Synod.

Mr. Stewart reported that he had been wholly employed in ministerial work at Musquodoboit. He laid on the table £17 2s. 6d. of arrears, with a letter from the Church intimating the same, and explaining that something additional may be expected by the next meeting. At this most encouraging state of things at Musquodoboit, the Presbytery express high satisfaction.

The Moderator reported that the Clerk and he, obeying the Presbytery's instructions, had written to the Colonial Committee, and to Musquodoboit and Truro, on the matters enjoined. The Colonial Committee, by letter, intimated that they allow for Truro £60, and for Musquodoboit £30 sterling, for one year, in both cases. They cannot depart from their usual practice, in reference to the building grant at Truro.

The Presbytery resolved to institute a Presbyterial Home Mission Fund, exhorting all ministers and missionaries within their bounds to raise in their respective congregations and stations, as large sums as possible to enable the Presbytery to meet engagements to the missionaries within their bounds. Mr. John Doull to be requested to act as Treasurer, and the sums now in the Presbytery's hands to be paid in to him.

The Clerk was ordered to instruct Mr. Philip to furnish the Presbytery with a written report of his labours, at next ordinary meeting; also, that he is appointed to supply service in Halifax, on the fourth Sabbath of this month, and to preach the next Presbytery sermon.

The next meeting was appointed for the first Wednesday of February, 1864.

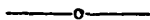
Halifax Young Men's Christian Association.

THE second lecture of the present course before this Association was delivered at Temperance Hall on Tuesday evening last. Notwithstanding the inclemency of the weather, nearly every seat was occupied, and—what was remarkable for the gatherings under this association lately,—the greater portion of this large audience was composed of the sterner sex. His Worship the Mayor occupied the chair. After singing and prayer, the chairman introduced the Rev. Mr. Grant as the lecturer for the evening. In opening his address, Mr. Grant stated that he was hardly

satisfied with the title given to his lecture in the public announcement, and went on to explain that the committee of the Association, having decided on a course of lectures on one subject, as likely to be more interesting and edifying than those of a miscellaneous character which had hitherto been delivered, had selected *Church History*, and had appropriated to him the duty of opening up the subject, which he intended to do by glancing at the social and moral effects of the reformation, the growth of Christianity—and the aims of the early reformers. The Rev. gentleman gave a rapid sketch of Church history, detailing the services which the ecclesiastical government of Rome had rendered to the world during the early ages, in fostering learning and protecting, with a strong arm, the social as well as the ecclesiastical polity from the hordes of barbarians that were ready to overwhelm the sacred structures of society which were then in their infancy,—he ridiculed the popular opinion that Christianity was barren—stagnant—blighted during what was termed the “dark ages,” and asserted that during that long period, science and philosophy flourished in the monasteries and cells of religious communities, and that during this same period, Christianity was gathering that strength which was afterwards necessary to support her through the trials that awaited her onward course. The aims and motives of the early reformers were then briefly touched upon, with particular reference to Martin Luther, and the part of the work which he accomplished.

The lecture throughout was replete with information and matter for thought,—while the liberality of sentiment, and utter abnegation of sectarian bias or bigotry gave a peculiar charm to the facts and opinions enunciated. The peroration was eloquent,—and one could not help feeling that if the union of the two diverse creeds, which the lecturer predicted as likely eventually to take place, was ever to be brought about, how much that wished for time might be accelerated by the promulgation of such enlarged and liberal sentiments as those which were embodied in the lecture of the Rev. G. M. Grant.

The Rev. Mr. Lathern was announced to deliver the next lecture,—on “The Reformation in England.”—*Colonist*.



A Home Mission Fund.

THE position which our Church has now reached ought to be a subject at once of congratulation and gratitude. By an extraordinary effort, several vacant stations have been at least temporarily supplied, and the means placed within our reach of permanently strengthening and extending the Church.

These means, it is scarcely necessary to state, are the acquisition recently of not fewer than seven clergymen to our slender staff of laborers. We have thus been enabled to supply stated and regular services to Truro, River John, Pugwash, Barney's River, McLennan's Mountain, the Mission Stations in the Island, and also, to a partial extent, the widely scattered settlements occupied by our numerous adherents in Cape Breton. Of all these, however, it ought to be remembered that only one is an old, established congregation; the others are for the most part weak, and though some of them are advancing with great spirit towards the mark of self-sustentation, all of them require encouragement, most of them will need aid and careful nursing for some time to come.

When we sent for ministers to Scotland, we undertook a very grave responsibility—that of providing them not only with a field of labour, but also of securing the means of a respectable subsistence. That responsibility rests upon us now; and if we are true to ourselves we will be true to them, and we know of no other mode of adequately meeting our obligations than the adoption and carrying out of some organization having for its object the realization of funds sufficient to meet our requirements. If we neglect to do this, the conclusion is self-evident. In a year or two, we will be in as great straits as ever, with the additional difficulty of having thrown away a great opportunity, which, under the circumstances, we need not expect to be presented to us again. In the Presbytery of Halifax, the Rev. Mr. Stewart has been appointed to the charge of Musquodoboit,—a congregation which, we may almost say, he has had the merit of organizing himself, but which has hitherto done but little towards supporting a minister. During the present year, we observe from the Report of the last meeting of Halifax Presbytery that it has promised £80 a year, and as it grows in strength and organization may be expected gradually to give more; but the above is all in the meantime. Truro, a young and much weaker congregation, numerically speaking, has given its young minister a bond for £75, which is good for a beginning. In the Presbytery of Pictou, we have Mr. Law laboring at Pugwash, which can scarcely be expected to contribute more than half a salary, £75. A minister has

been inducted to River John, and the stipend settled for the first year is £80. Mr. McWilliam, we understand, is laboring at Barney's River and adjacent places,—in which, should a settlement take place, not more than £100 or £120 could be expected as the maximum. In P. E. Island stations, the Rev. Mr. Cullen is laboring. It is true these stations promised and paid to the Rev. Mr. Grant £150, but then he did an amount of work which it would be unreasonable to expect from any man, inasmuch as no one person could have continued to perform it without serious and permanent injury to his constitution. Should these stations contribute £100 Nova Scotia currency for a year or two, we could not, considering all things, find much fault with them. In Cape Breton, which has been so long neglected, and where, besides, there is more poverty than wealth, we are afraid that for the first year even a permanent missionary would not realize much more than £50.

We do not mention McLennan's Mountain, as we are happy to say that it is now self-supporting.

We have thus gone over the different stations occupied by our new ministers. Taken in the aggregate, they are seven in number—and, according to our moderate computation, may yield a gross annual revenue of £560—viz.: Musquodoboit, £80; Turo, £75; Pughwash, £75; River John, £80; Barney's River, £100; P. E. I., £100; Cape Breton, £50. This we should call the maximum for the first year, and certainly will not exceed, it may be hardly come up to, that figure. This sum has to be divided among seven clergymen, giving an average of £80 a-year to each. Allowing the low standard of £150 currency to each, this will leave the not inconsiderable sum of £490 to be provided from other quarters. This is leaving out of account the congregations of the Rev. Mr. Gunn and the Rev. Mr. McCurdy. It is true that if we do not or are not able to raise the supplement required, the Church at Home may and probably will, for a year or so, make up the deficiency—but that is a contingency which should not be thought of under scarcely any circumstances, and at best can only be expected to afford a temporary relief.

We have now placed before the members of our Church, in very plain and simple lan-

guage, the extent of the requirements to be met in the Home Field; and the next question is naturally the consideration how they are to be met. We trust that it is not necessary to say a word as to the importance, the absolute necessity of putting forth every effort to keep the ground we have taken up. Unless we do so, we, as a Church, and a distinctive religious body in this Province, will be exposed to great danger. Nor can we otherwise see much prospect of being able to keep together. This is a cause, then, we scarcely require to use any argument in pleading. The facts stated above ought to be sufficient for every purpose; if they are not, nothing that we could say is very likely to be more effectual.

A few words, then, as to the manner in which the sum of £490 might be raised. And first of all, we think it would be well for each Presbytery to endeavour, by an organisation within itself, to provide for and be responsible for its own Missionary requirement. We are not afraid but that the rich Presbytery of Halifax could easily find ways and means of realising its deficiency of £150. It consists at present of three rich and long established congregations, and we have little fear that with the stamina, both lay and clerical, within them, that duty will be both an ease and a pleasure to them. To the Presbytery of Pictou the burden would be much heavier, while the means are not so great. £295 is a large sum to be provided by a strictly rural Presbytery; but this includes Cape Breton, and we have little doubt that for a year or two the Church at Home would cheerfully undertake the responsibility of providing for that too long neglected field. Would £200 then, be too much for eight established congregations to raise annually for a time, to uphold their weaker brethren? We can scarcely think so, and if well apportioned and systematically looked after, would neither be felt nor grudged. The comparatively small sum of £50 would remain for the Presbytery of Prince Edward Island, to be met by one congregation with large means, and another with larger numbers.

Such a plan would at once relieve the Church from all anxiety in this direction for the future. The responsibility, if fairly divided and judiciously managed, would be comparatively light upon each congregation, and the result would be most happy. Add to this—we have a right to expect that each coming year would find the claims decreasing in amount, and in half-a-dozen years the greater number of the stations we have mentioned would probably be flourishing and self-supporting congregations—able it may be, in their turn, to spare a little to younger and still rising stations. In conclusion, it is evident that if we wish to maintain our present position, we must do something more than theorise. The time is upon us, when we must devise and execute, and we trust and believe that the

energy which has lately been shown in securing clergymen, will be followed up by the Church at large in finding means for sustaining them. If we once resolve not to lose an inch of the ground we have taken, we are perfectly safe,—for of our capability of doing so there can be no question whatever. Let us only say it *must*, and it will be done.

News of Female Missions in India.

To show how greatly the operations of the Association have been extended within the year, it is only necessary to state, that while there were only 83 children in your Orphanages at the date of last year's Report, there are 144 now. And to appreciate truly the importance of this department of the work, the peculiar position of these girls, and the singular advantages they possess, must be clearly understood. They are carefully protected from the countless corrupting and degrading influences of heathenism. The atmosphere they breathe is pervaded, as it were, with Christian kindness, purity and peace. They are sedulously and successfully instructed in such knowledge and arts as will prove most useful to them in after life. Their minds are stored with the treasures of Divine truth; the character of the only living and true God, and the love and power of the Saviour, are wisely and affectionately made known. By judicious training, habits of order, industry, and truthfulness, are formed and established; and by close intercourse with earnest and experienced Christians, their hearts are impressed, their dispositions modified, and their whole character moulded. And when they attain to womanhood, they are sought in marriage by Christian young men—teachers and catechists—in whose labors they often take an important part. Surely it may be very reasonably hoped that, by the Divine blessing on such means, these girls will grow up into intelligent and pious women, worthy of respect, love, and confidence as wives and mothers, diffusing the light and exemplifying the principles of the gospel, and adorning the doctrine of God our Saviour in all things, and in all the offices and relations of life. And the history of the native churches in India proves that these hopes are justified by the results—that He who alone can “give the increase” does bestow His blessing upon these labors. Out of many testimonies this fact, only one need be selected. At the Liverpool Conference, the Rev. Mr. Leupolt, Benares, read a valuable paper on Missionary Education, wherein he said:—“Before leaving India I wrote down the names of all our converts, and classified them as far as we can judge; and I found that we had more real conversions from among our orphans than from our united efforts in preaching and in schools.”

Further, there are now not fewer than 850 pupils in the day schools supported by the Association. And although comparatively little benefit can be conferred on those who, when out of school, are placed in such unfavorable circumstances, and who are so early withdrawn from Christian instruction, yet as they receive the rudiments of useful knowledge and religious culture, some good impressions must be made even on them. And there are other very important consequences which demand attention when the value of such schools is estimated. The educational movement thus begun in the lower ranks of Hindoo society has communicated an impulse to the higher which is full of promise to the welfare of the women of India. A comparison of the present with the past may well excite emotions of wonder and gratitude, especially when the immobility of the native mind and the tyranny of immemorial customs and prejudices, are taken into account. A few short years ago it appeared an almost hopeless task to induce Hindoos to educate their girls, or entrust them to the care of the missionaries; now there are upwards of 21,000 girls in 490 Mission schools in India. Then the education of women was universally considered by the natives as not only unnecessary and undesirable, but discreditable and fraught with danger to domestic peace and matrimonial happiness; now female schools are advocated, established, endowed, and proudly patronised by the most enlightened and influential members of the native community. In Bombay, for example, there are at least 1000 pupils in the Parsee girls' schools, and the well-educated Hindoos, with noble emulation, are pursuing the same career of improvement.

And no one can doubt that the progress and final triumph of the gospel in India are essentially dependent on the enlightenment and elevation of the native women. In almost every land women have been most ready to receive the glad message of salvation, and most devoted in their attachment to the person and cause of the Saviour. But the case has been sadly the reverse in India. There they are the most bigoted adherents of Hindooism, the bitterest opponents of the entrance of Christianity into the family circle. This is a natural result of the ignorance in which they have for long centuries been kept, and of the degradation which has been so relentlessly imposed upon them, and which they, at length, with self-sacrificing devotedness to a higher power and will, have accepted as their destiny. But every gleam of light will help to dispel the delusion; every movement in favor of female education must tend to their emancipation. And as soon as Hindoo females are able to contrast Christianity with Hindooism, the results can scarcely be doubted. The Shaasters declare women to be unworthy of knowledge and incapable of virtue; the Scriptures show that they have an equal right to

the blessings of the one, and can manifest the other in its noblest forms. By Hindooism, woman is treated as the slave of a man's necessities or his passions; made to undergo the heaviest toils, or outraged by the most injurious suspicions; by Christianity women are made free, respected and influential—enlightened and happy themselves, and, what may often be more prized still, enabled to impart light and happiness to others. To know Christianity is to discern its divine origin and mission.

In conclusion, your Committee desire to tender their most sincere thanks to all members of auxiliary associations, congregations, and Sabbath-schools; to all collectors, and subscribers and donors in India, Canada, and at home, who afford their kind and most valuable assistance in carrying on this great work. And as it has been shown that the fields of labor are so rapidly extending, the prospects of success so cheering, and the calls for increased effort so urgent, they are encouraged to solicit and expect increased support.

And they beg, most earnestly and respectfully, to request all who have not hitherto taken any interest in this enterprise, to give the subject their serious and prayerful consideration. Surely few undertakings can be more deserving of hearty support than one which has for its object the promotion of the welfare, temporal and eternal, of nearly 100 millions of immortal beings who are now perishing in darkness and helplessness. "Freely ye have received, freely give," is said to every Christian now, as emphatically as it was said to those who were first sent forth, into a world sunk in selfishness, on their Master's work of divine compassion and beneficence; and it must be the duty and privilege of every one, to whom God has given means and opportunities of thus glorifying Him, to listen to these words of the Saviour, and in His name, and for His dear sake, to do all in their power to promote the education of, and and diffuse an elevating, purifying, and saving knowledge of the true God among, the unhappy daughters of India.

JAMES SHERIFF, *Hon. Sec.*

The Record.

THE present number completes the ninth volume of the *Record*, and we would take the opportunity of pressing upon the ministers and members of our various congregations the duty of making an earnest effort to increase its circulation, and consequently its usefulness for the coming year. It is hoped that the arrangements, which have been entered into for its future management, will ensure for it a greater amount of variety and interest than it has hitherto possessed. We shall leave the next number to speak for itself as to the plan and spirit of the new regime. After a service of four years, the present editor desires to be relieved from the responsibility and labour of the editorial chair, but hopes still to continue an occasional contributor to the pages of this periodical. For the future, the *Monthly Record* will be conducted by a committee of clergymen who have undertaken the responsibility, and are in every way qualified for the task. Under these circumstances, we trust that a new era of prosperity is about to open on our little periodical, and that it will find its way into every family.

Communications of a business character may be addressed, as formerly, to Mr. Jack—those intended for publication, must be sent, "To the Office of the *Monthly Record*, Pictou"—if possible, not later than the 15th of the month.

The Convener of the Statistical Committee requests that those ministers and missionaries, who have not yet sent in their Statistics, would do so without delay, that the papers may be printed in the *Record* as early as possible.

Rev. Mr. Pollok will preach at Barney's River on the third Sabbath in December, and Rev. Mr. Stewart will supply Lochaber on the same day.

The Presbytery of Pictou will meet for Presbyterial Visitation at Roger's Hill, on 10th Dec.; New Glasgow, 4th January; Pictou, 18th January.

SCHEMES OF THE CHURCH

1863

HOME MISSION.

Nov.—Donation from Cape Breton, per Rev. Mr. Herdman.

£1 0 0

1863

MISSIONARY SERVICES.

Dec. 3.—Cash from Lochaber, per Rev. Mr. Stewart,

£3 13 9

Pictou, Dec. 3rd, 1863.

W. GORDON, Treasurer.

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