



# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

### In Nova Scotia and the Adjoining Provinces.

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- MARCH : . . . . . 1864.  
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Pictou, January 1864

**NOVA SCOTIA.**

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

**FOREIGN MISSION FIELD,**

the Committee are now prepared to receive applications. The Committee have in view one of the SOUTH PACIFIC ISLANDS as their field of labor. They are prepared to guarantee to 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

**THE**

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## CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. X.

MARCH, 1864.

No. 3.

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

### SERMON,

By the late Rev. John Scott, of St. Matthew's,  
Halifax.

[The following sermon of the late Rev. John Scott's has been transmitted for publication. At a time when the public have been interested in the life, labor and character of the late lamented pastor of St. Matthew's, by the news of his death, it is believed that one of his sermons will be acceptable to the readers of the *Record*. The discourse has not been selected as possessing any fancied superiority to his other discourses, but merely, as affording a specimen of the evangelical tone and accuracy which always characterized his pulpit efforts.]

"Blessed are the meek, for they shall inherit the earth."—MATTHEW V. 5.

THE beatitude of meekness! The Saviour, in the first part of His Sermon on the Mount, pronounces eight beatitudes, and of these, this beatitude of meekness is the third. He shews who are happy—who are blessed. They are they who are holy—they who have those gracious dispositions which characterise the people of God. Yes! let it be carefully observed, that the beatitudes in the Saviour's sermon do not refer to any natural tempers that may bear some resemblance to the tempers intended; but to holy dispositions produced by divine grace. Let it be understood, also, that these different parts of the Christian character are not to be separated, as if a child of God might possess no more than one of them. They are united in the believer; and where one of them really exists, all the others exist, though one of them may more particularly distinguish the individual.

Thus, David was distinguished for his brokenness of heart—Moses, for his meekness.

It may further be remarked, that every succeeding beatitude fitly follows the foregoing one. There is a beautiful connexion between them,—one beatitude leading, as it were, to another. Thus, he who is poor in spirit, will be led to mourn in Zion—to mourn with godly sorrow; and he who mourns in Zion will be disposed to exercise a spirit of meekness. Humiliation before God, and sorrow for sin, soften the heart and render it meek.

Let me speak to you of Christian meekness.

Christian meekness, I have already observed, must be distinguished from natural temper. There is a constitutional quietness of spirit springing from a love of ease, or from defect in sensibility and firmness. The meekness to which the blessing is annexed, is not *constitutional*, but *gracious*. It is not a temper naturally mild, but a truly Christian grace wrought in the soul by the Holy Spirit. A man who is only meek from constitution, generally proves to be a timid and irresolute man—one wholly unprepared to meet an emergency—one unable to master a besetting sin. But the man who has Christian meekness, while he is gentle and forbearing, is bold as a lion; he is self-possessed; he possesses his soul in patience. In the hour of danger he is intrepid and brave, calm and composed, but ready and determined to maintain the right, to defend the truth, to do battle in the cause of God. A man who is only meek constitutionally, is generally a man of little sensibility—one who feels not

an insult—one who is little affected by an injury that is done to him, and, therefore, appears mild, forbearing, and without resentment. But the man who has Christian meekness, is one who, however sensitive he may be naturally—however keenly he may feel an insult or an injury he has received, yet represses his resentment, forbears and forgives. He may be naturally quick and passionate, but, through the grace of God, he has learnt to restrain his anger, is ready to return good for evil, and shews a calm unruffled spirit. Under affronts, revilings and wrongs, which he receives from his fellow-creatures, he maintains a just composure of mind,—considering that though man is the immediate agent of such sufferings, it is through the permission of God they have power to afflict him. He considers that God has a hand in what he suffers, and therefore humbly and quietly, without desire of revenge, submits to the will of God. Under all afflictions from God, he is patient, calm and resigned,—for conscience towards God, enduring grief. He does not break out in a spirit of resistance: he does not speak the language of passion, uttering repining complaints and discontented murmurings; he does not fly in the face of the dispensation; he reverently complies with God's disposal;—shewing all meekness.

You see, then, the distinction between Christian meekness and constitutional meekness. Mark, now, the effect of grace on the naturally meek man, and on the naturally passionate man. He who is naturally meek and gentle, is, for the most part, naturally timid and irresolute; he is pliant and yielding, easily deterred from good, and easily persuaded to evil: but when he is converted—when he receives the grace of God into his heart, while he retains his mildness and gentleness, he acquires firmness and boldness, and when under temptation, he is unwavering from the line of rectitude. On the other hand, the naturally passionate man,—after having been renewed by the Holy Ghost,—will still be vehement, but his natural vehemence will be softened into patience, and give place to calm determination, joined with a readiness to forgive, and a zealous earnestness to conciliate. Grace removes what is in excess, and imparts what is wanting. Thus, the naturally timid man, through grace, will be bold and vehement in a righteous cause; and the naturally vehement man, while still vehement in the cause of God, will be meek and forbearing in his own cause.

Having thus described to you the nature of Christian meekness, I would, in a sentence, guard you against that misrepresentation and mistake so common among the men of the world in regard to it. The men of the world are ready to confound the meekness of the believer with meanness of spirit, and to denounce it as inconsistent with the dignity of human nature,—while, in truth, the believer's

meekness shows a soul elevated above sordid and angry passions—a soul self-possessed—a soul gaining a double victory, a victory over self, and victory over those who oppose themselves—the soft word, and loving look, melting, subduing, and bringing about reconciliation and peace.

The men of the world are ready to mistake this meekness of the believer for timidity and irresolution, while, in truth, the meek man is he who forms his principles with the utmost decision, and adheres to them with the utmost firmness and inflexibility.

Let me refer you to examples of meekness recorded in the Holy Scriptures. Moses, we are told, was the meekest man on the face of the whole earth. Yet Moses was remarkable for his firmness, boldness and intrepidity. Witness his disregard of the wrath and power of Pharaoh—his approaching the tyrant's presence—his denouncing, with unaverted eye and with unfaltering tongue, the judgments of God on the king, his house, and his people; and as one who bade defiance to the rage and menace of the mighty monarch, marching out of Egypt at the divine commandment. Witness his opposing himself to the whole body of the people of Israel, when they made for themselves a calf in Horeb, and worshipped the work of their own hands. How vehement he was in the cause of God! Yet this was he who was dead to affronts, deaf to reproaches, and most patient under injuries. Notwithstanding the extraordinary honors put on him, he was humble, unassuming, forbearing and ready to forgive:—an example of singular meekness.

David was a great warrior. When he was yet a youth, he went out against Goliath of Gath, who defied the armies of the living God, and slew him. But a man of war as he was, and at a season when he was chafed in his mind, on his being grievously cursed by Shemei, his own subject, he meekly replied: "Let him curse, because the Lord hath said unto him, Curse David." He felt that the Lord had appointed the chastisement, and he did not desire to resist it. What an example of that meekness which is not of nature, but of grace!

The intrepid Paul, who stood forth and declared the grand principles of true religion, before proud and scoffing philosophers on Mars Hill at Athens, and for the defence of the gospel fought with wild beasts at Ephesus—in all his contendings, with Gentiles and with Jews, was remarkable for his meekness. Hear the account which he gives of the way in which he exercised his ministry, God being his witness: "I was gentle among you, even as a nurse cherisheth her children."

Above all, let me refer you to the great exemplar, the Lord Jesus himself. In all things He has the pre-eminence. He was the perfection of meekness. How strongly marked was this feature of His character! We read of the meekness and gentleness of

Christ: "When He was reviled, He reviled not again; when He suffered, He threatened not." So it had been predicted of Him by the prophet "He shall not cry, nor lift up, nor cause His voice to be heard in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory." Hear His own words: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Sensitive as was His nature, was it ever ruffled by the folly, the clamour, the rage of those around Him? No. How calmly did He endure the contradictions of sinners against Himself!—how meekly submit to the vilest indignities! When accused of being in confederacy with evil spirits, He answered only with mild and calm reasoning: "If Satan cast out Satan, he is divided against himself; how shall, then, his kingdom stand?" At His trial before the high priest, when He was most injuriously treated, and, contrary to all law, was, in the face of the court, struck by one of the high priest's officers, He but meekly replied: "If I have spoken evil, bear witness of the evil; but if well why smitest thou me?" And in all His patient endurance, we see the majesty of His self-possession, His firmness, His boldness, His zeal for the truth and the cause of goodness. He was meek, yet He could assert His own dignity, and the honor of His Father—could confidently demand of His adversaries: "Which of you convinceth me of sin?"—could administer to them severe reproof, answering his own question: "Why do ye not believe me?"—answering it thus: "He that is of God heareth God's words; ye therefore, hear them not, because ye are not of God. Ye are of your father the devil, and the lusts of your father ye will do."

Having thus considered the nature of Christian meekness, I have now to speak to you of its blessedness. "Blessed are the meek." Observe: it is not, they *shall* be blessed; but, they *are* blessed; they enjoy a present blessedness. The meek have the promise of the life that now is. They enjoy life as none else do. The evils of life do not harm them; these storms blow over them. And the good things of life are relished by them as they are by none others, inasmuch as they think they are undeserving of any thing good.

They are blessed, for their's is the promise, "they shall inherit the earth." Now this promise has respect not to the future only, but to the present also. Even now, the meek may be said to inherit the earth. Being the children of God, they are the heirs of the world; all things are their's. "All things are your's," says the Apostle to the Gentile converts, "all things are your's, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's, and ye are Christ's, and Christ is God's." It is true, they are

yet only heirs—they have not yet attained full possession. They are here in their minority, nevertheless the consciousness that this earth belongs to them, brings with it a certain feeling of possession. They feel that they have a rich and precious interest in the earth. They anticipate the happiness of that time when they shall fully enjoy the inheritance. Meantime, and till the time appointed of the Father, they have all that they need. However poor they are in the world, they have more actual comfort than the men of the world. They have peace of conscience. They have peace of mind. They have communion with God, and joy in the Holy Ghost. Whatever temporal good thing they have, it is sanctified to them by the blessing of God. The meek are in least danger of being injured and disturbed in the possession of what they have. Their meekness renders them beloved by others. It secures to them that composure of mind which enables them to delight themselves in the abundance of peace. The masters of their own spirits, they can survey with pleasure all their Heavenly Father's works here below; they admire them, and appropriate them, and make them serve the high ends of their being.

The Psalmist tells us that "the Lord will beautify the meek with salvation." He will beautify them with temporal salvation. He causes that those who have lien among the pots, should become as the wings of a dove, covered with silver. Men may vilify and asperse them, but God justifies them, and wipes off their reproach, so that they appear not only clear, but comely, before all the world, with the comeliness which He puts upon them. Light arises to them out of the darkness. In them is fulfilled the promise, "At evening time it shall be light." Their end is peace.

The meek, then, even in the present life, are blessed—they inherit the earth, and delight themselves in the abundance of peace. But it is in the future state that we are to look for the perfect fulfilment of the promise. When the Lord of glory shall come the second time—when he shall have purified the earth, and beautified it, and given it to be reigned over by his saints—when there shall have come the new heavens and the new earth, wherein dwelleth righteousness, which they now earnestly look for—then shall the meek inherit the earth; they shall inherit it literally—they shall inherit it actually; they shall inherit it when their Lord shall have clothed it with more than its pristine beauty, and when he shall have made it the everlasting dwelling-place of righteousness and truth. Then the people shall be all meek—they shall be all righteous; they shall inherit the earth—they shall inherit the land for ever,—the branch of the Lord's planting, the work of His hands that He may be glorified.

I shall now, my brethren, by way of practical improvement, direct you to the exercise

of this grace—the grace of Christian Meekness.

And 1st. Remember that before you can exercise Christian meekness, you must be converted—you must be born again—you must have the spirit of Christ abiding in you.

Then see that your meekness is habitual; see that you are adorned with a meek and quiet spirit, shewing your works with meekness of wisdom. The spirit of meekness may indeed expose you to the contempt of the world, but what overweighs the world's opinion is, it is with God of great price. What though this dress be not the fashion of the many, it is the fashion at Court—it is the King's own fashion. "Learn of me," says He. "for I am meek and lowly in heart." And when He girds on His sword and rides forth prosperously, it is for meekness and truth and righteousness.

There are certain occasions on which your meekness is to be more particularly displayed. Let me direct your attention to these:

1st. You must make your meekness appear in withstanding opposition. Lay your account with opposition. All who will live godly in Christ Jesus must suffer persecution. But be it your care to shew a meek and quiet spirit, heaping coals of fire on the heads of your adversaries to melt and soften them down.

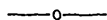
2ndly. You must make your meekness appear in restoring the offender—in restoring an offending brother. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one." But how? In a cross, unkind, and severe manner—in an angry and wrathful temper? No; "In a spirit of meekness." Treat him not with harsh rebukes—with indignant reproaches—with a haughty and insulting carriage. But treat him with all meekness—with all the meekness and gentleness of Christ, in temper and in manner. See that every feeling, every look, every tone of anger, be suppressed. Win him with the meekness of wisdom, and the gentle persuasion of love,—making your approach to him with a calm, composed spirit. To seek to gain an offending brother by vehement declamation—with great heat and passion, is to seek for the Lord in the wind and in the earthquake, rather than in the still small voice. Speak to the offender, not in the spirit of those who would call down fire from heaven, but in the spirit of meekness,—that the still small voice of God may be heard, and the offender convinced and restored.

Lastly. You must make your meekness appear in defending the truth. In meekness instructing those that oppose themselves. When sincere inquiries are made respecting your principles and experience, be courteous, and reply with civility. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. State and defend the truth in its own spirit,—the spirit not only

of power, but of love,—not only of a sound mind, but of a tender heart. You must not strive; but, in meekness, instruct. You must not fly out into invective because you address unreasonable men. You must not storm, and use rough speech, because you plead for the truth. The truth needs not the service of passion. Truth is served best by meekness, and a dove-like spirit. Your voice may falter with emotion, but it must not be the emotion of anger. It must be the emotion of earnest concern and love.

Ye meek! ye are blessed. You inherit the earth. You feel an interest in all the world. You look on all your fellow-men with the heart of a brother. You have all that the earth itself can supply,—who have food and raiment, and things suited to your station. You delight yourselves in the abundance of peace, for your little, however small the measure, is better than the riches of many wicked.

"Now are ye the sons of God, and it doth not yet appear what you shall be, but you know that when He shall appear you shall be like Him, for you shall see Him as He is." At the last day He will say unto you: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In the better land—the new earth—the heavenly Canaan—the promised rest, you shall dwell, in everlasting felicity and joy.



## Sketches from Church History.

SCOTLAND.

### The Reformation.

It is impossible to assign a definite and distinct date to the Scottish Reformation. We stand on some lofty eminence watching for the dawn ready to break o'er the eastern sky, yet we cannot note the exact period when the night dies and the day is born. First come faint glimmerings of light shooting upwards from below the horizon—then the glow gradually deepens, and the ruddy flush grows warmer until the sun mounts up and it is day. So was it with the light of Divine Truth, rising gradually and grandly over the rough mountains and deep glens of Scotland to dispel the moral and spiritual gloom, and usher in what has been justly styled "the glorious Reformation."

The Reformation, like every grand and solid structure, was one of gradual progression. The death of John Resby—the martyrdom of Patrick Hamilton—the preaching of John Knox and the final liberty of the Kirk, succeeded each other in the order of nature as well as in the order of time. The struggle between light and darkness—truth and error, was somewhat protracted as well as intensely earnest. Scotland, in common with Germany and France, had her Reform-

ers before the Reformation—earnest, godly men, who saw the Truth and proclaimed it, but, as “the time was not yet,” their voices were silenced by the strong hand of power. Still, they did a work and fulfilled their mission. They kindled a light which could never be wholly extinguished. Though not allowed to burn brightly in the open air, it quietly smouldered away in private—in the hearts of the humble—in the quiet homesteads in the distant glens and the mountain shellings, until the breath of the bolder chiefs of the Reformation fanned it into a glorious flame. The last of the Culdees had disappeared; still, the people of Scotland, and particularly about St. Andrews, could not have wholly forgotten their contest with the Romish Hierarchy. Indeed it has been thought, and we think justly, that such latent recollections had done much by way of preparing the Scottish mind for the truths of the Reformation.

The battle that gained our freedom was not fought in one day. No single company or regiment can claim the whole honour of the great achievement. On the contrary, under the guidance of the Head of the Church, company after company and regiment after regiment marched onwards, through danger and death, until the citadel was taken and the mighty vanquished. And when the work was over and the victory won, none was more ready than the General of each army to say “Amen” to the declaration, “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

Did we know nothing of that system against which the Reformers arose in all the might and majesty of Truth, except what can be gathered from the turgid eloquence of the modern platform, we would certainly be inclined to despise it. The popular lecturer may regard Popery as a mere card-castle which must surely topple down before a puff of air—the Reformers did not. Protestantism, like other grand questions, has suffered and still suffers as much from its so-called friends as from its enemies. It is said that the cause of Slave Emancipation has been much damaged by the intemperate zeal and rapid declamation of Northern Abolitionists. And certainly every intelligent lover of Protestantism and of Freedom knows that much said upon both is mere declamation—unsatisfactory to the intellect—unsuited for convincing the understanding, however well adapted for arousing the worst feelings and passions of the human heart. Anger not being argument, and bad names proving nothing beyond the weakness of those who use them, the Romanist may long remain unconvinced, and the Pope calmly dispense pardon in St. Peter's, while no stronger weapons are used in the attack. The Reformers understood the strength as well as the weakness of the Papacy. They knew and proclaimed it to be a

system of Error, yet of Error strangely mingled with Truth, and deriving its strength from the mixture. Were there no truth to be found within it, the overthrow would not have been so difficult. The creed of the Romanists erred through *excess* rather than *defect*. They held, and do still hold, many of the grand fundamental truths of our holy religion, but they hold them in common with so many untruths of human invention, that the power of the Truth is rendered negative. It is true the precious gem is *there*, but it is so covered over with rubbish that in effect it is lost to the multitude. The work of the Reformers was to remove the rubbish and expose the gem—to bring the pure Word of God in contact with the human conscience—to place in the hand of every man an open Bible, that he might there find the grounds of the sinner's justification before God.

The Reformers saw, in the system of Popery, one of the most potent and perfect organizations. The stronghold which they resolved to attack and overthrow, in the name and might of their Master, had been consolidated by the successive labours of centuries. The most cunning workmen had been employed upon it. Buttress after buttress had been added, and the foundations were laid broad and deep, and the walls rose high and massive. Around it were gathered the associations of ages. To its centre in Rome, kings and princes and nobles performed their pilgrimages, to bow at the shrine of St. Peter and kiss the toe of his successor. From the throne of the Vatican, as a centre, the whole of Western Christendom acknowledged the authority of the Pope, and bowed to his mandate,—if we except the Waldenses in the valleys of Piedmont and the Culdees of Iona, while they were still allowed to exist. The anathemas hurled from Rome shook the thrones of kings throughout the whole of Europe. It was pronounced sinful—not simply to *oppose*, but even to *question* or *doubt* the Papal authority. So complete, indeed, was this marvellous organization, that even those doubts and questionings could be reported at headquarters and measures taken accordingly. The secret thoughts of the heart, indulged in the midnight silence of the monastic cell or the bed-chambers of kings, could be reported at St. Peter's in Rome. At the Confessional, sins of *thought* must be confessed, as well as sins of word and action. The Confessor has instructions to report all such, if they be important, to his superior, and he, again, to the next above him in rank, and so upwards, through Priest, Bishop, Archbishop and Cardinal, until the secret is safely lodged with “the head of all the Churches.” Thus it is, that the thoughts of a true Catholic in the Island of Cape Breton or the Island of Ceylon—in Nova Scotia or in India—may be known and discussed at Rome, while his nearest neighbors, nay, even his own family, may know nothing of the matter. Yet this is but one instance of the sin-



gularly compact and skilful organisation of the Romish Church.

Still, the mighty fabric was destined to receive a shock which would for ever weaken its power and mar its compact symmetry. The voice of the Reformation sounded even to Scotland, and the nation obeyed its call, and rose in its might, and burst asunder its fetters, and asserted its liberty.

In the Reformation contest, there were many truths at issue between the Romish Hierarchy and the Reformers. They differed in many things,—the number of points of difference always increasing, as the minds of the latter threw aside their former prejudices and were enabled to understand the will of God more fully. Yet, undoubtedly, the principal object around which they fought, and for which they contended, was the Word of God. We are indebted, under God, to the Reformers, for proclaiming to the weary and heavy-laden spirit, the holy and consolatory doctrine of Justification by Faith. But we are doubly indebted to them for handing down to us an open Bible, where we can learn this, and every other doctrine necessary for salvation. That every man should have his Bible—that all Christians are priests to God—that the humble spirit of the believer, under the guidance of the Spirit of God, can understand that word for the edification of his soul—were truths for which they were ready to labor and die. But, was the Romish Church in no measure guided by this? or, did she, neither in lip nor in teaching, exemplify any of its spirit? We dare not say so—but we must say that, together with the word was mingled such an amount of superstitious observances and traditional doctrines and folly, that the pure word of life could scarcely be recognised in the distorted and polluted mass. The pure stream of the waters of life, flowing down through the channel of the Church for sixteen centuries, had contracted many impurities, and became utterly unwholesome for the thirsting soul. Originally, it gushed, bright and sparkling with life—cool, pure, and refreshing from the rock. Yet, as it flowed onwards, other streams, rising out of the impure soil of the human heart, had flowed into it, as it flowed downwards: the number of such streams increased, until, at length, its waters became pestilent. The aim of the Reformers was to lead mankind backwards to the stream of living waters, gushing freshly from the rock, or, in other words, to give them the unadulterated words of our Lord and His apostles. This, through the grace of God, they effected, and, no sooner did mankind drink of the fresh and cooling stream, than they experienced a new impulse and a new energy, which has since carried them mightily onwards in the march of progress. God grant that the stream may long retain its purity and its healthy vigor, for the well-being of Protestantism and the progress of the world!

It has, of late years, become somewhat fashionable for Protestants of a particular order, and of somewhat latitudinarian views, to speak kindly of the Romish Church; and it is well, provided the truth be not sacrificed at the shrine of what is supposed to be charity. Yet the tendency seems to be a reaction from a very different state of things,—from that rabid and intolerant spirit which can acknowledge no particle of virtue or goodness in an opponent. Still, as a reaction, it goes in a contrary direction, and to such an extent as Truth does not seem to warrant. Lord M'Aulay is certainly an instance of this kind. His sparkling periods and striking antitheses give us a rather favourable view of the Church of the "dark ages." Indeed, he would lead us to conclude that the phase of Christianity the Church then presented, and the special organization of that Church, was more suited than any other, for curbing and governing the fierce and rude spirits with which that Church came into contact. He points out how the lamp of learning kept burning in the monasteries, when the outer world was in darkness, and how the institutions of the Church formed an asylum for the weak and oppressed, when other refuge they had none. This, certainly, is one side of the picture. If we turn to the other, however, we will find it dark enough. For, was not the Church herself very far responsible for the existence of that fierceness of spirit and that rude ignorance, that characterised this gloomy portion of history? Is it high praise to say that the clergy were not wholly illiterate, when they ought to have laboured, not only to be men of learning themselves, but to disseminate that learning through the length and breadth of the land? Did the Church exert herself to fulfil the mission assigned to her by her Divine Master and Head? Is she not, in a great measure, responsible for that comparatively stagnant portion of History, which, notwithstanding all that can be said in its favor, was a period of gloom and great darkness! We believe she is, and that, by departing from the simple and earnest faith and the pure teaching of our Lord and His Apostles, she lost the secret of her strength and vitality, and became powerless in influencing the elements around her. As to the Church, with her acknowledged corruptions, being most suitable for that time, or for any time, we cannot, for a moment, tolerate the thought. The simple and pure word of God—the example of Christ and His Apostles—that form of Christianity appointed by our Lord, not for one age, but for all ages—must ever continue to be the most powerful engine for pulling down "the strongholds of Satan," and scattering light and blessedness broadcast, down the whole field of human history. On this subject, we have no right to philosophise. Supposing we know Heaven's plan, we dare not adopt a plan of our own invention. That must be "the best" plan, which the Master

ordered and sanctioned, and, had the Church followed closely her marching orders, the world would have been (humanly speaking) at least five centuries further advanced on the road of progress, and the struggles of the Reformation might have been avoided.

(To be Continued.)

S. M. G.

WEST B. E. RIVER, 13th Feb, 1864.

### Prayer Meetings.

A CONGREGATION without a regular prayer meeting is in as bad a state as a congregation without a regular minister. There cannot be much piety in it when it is satisfied to remain without the one or the other. And as with the congregation, so is it with the individual. When there is no family worship in his house, you may infer that he knows nothing of private prayer, and that means, that there is no real piety in his heart. And when he invariably absents himself from the congregational prayer meeting, you may almost surely infer that he raises no family altar, or that he goes through the duty in a cold profunctory manner. No prayer, no piety; no outward, no inward worship, are rules that apparent exceptions only prove. You quote to me Christ's denunciations of formalism, of the Pharisees' long prayers, and his teaching concerning the necessity of worship in spirit. True; but did not Christ attend temple and synagogue services, spend whole nights in prayer, and teach his disciples how to pray? But, granting that congregational prayer meetings are desirable, both as manifesting and as quickening the vitality of the congregation, it must at the same time be admitted that there are few Churches in which we find the prayer meeting in the state in which it ought to be, or doing the work that might reasonably be expected. Fix on the most suitable evening of the week and the most suitable hour, yet as a rule the attendance is scarcely a tithe of what it is on the Sabbath, the attendance of males is not much more than a tithe of the number of females present, there are few young men to be seen, and we are half-disposed to acknowledge that the whole proceedings are not such as to attract the absentee parties. The reason of all which, says the Episcopalian, is that extempore prayers, especially the unconnected effusions of laymen, are weary and unprofitable; that they sound blatant to manly, and irreverent to refined minds; and that they soon become stale and uninteresting to all but to the few who find a soul of goodness in all things, even in twaddle. And truly we have sometimes been doomed to listen to wordy involved iteration, scolding harangues—to aimless, meaningless, wearisome orations, which went under the name of prayers. But still the

objection as an argument against extempore prayers is clearly worthless, when we know that prayer meetings where a liturgy is used fail much more decidedly in all the respects we have alluded to, than our Presbyterian meetings or those of our Methodist friends where free prayer is encouraged. I have gone to services where "prayers are read," and have oftener found the audience consist of only half a dozen or a score of old dames and fashionable young ladies—the former brought there from a sense of duty, the latter from a sense of what is due to the Curate, and both because they had nothing else to do,—than any representative of the true piety and manhood of the congregation. Wherein, then, lies the cause of our comparative failure? I answer,

1st. In the manner in which the service is generally conducted. It is not sufficiently interesting, and it is not sufficiently spontaneous. The minister has not always a clear idea of what he should aim at, and his lay assistants often err still more grievously. The minister errs when he commences with a long regulation prayer, or when he omits the reading of the Word of God, or when he preaches a formal sermon, or—worse still—when he goes entirely unprepared. His address should differ widely from what he gives in his Sabbath services; it should be more conversational and discursive. Once a month he might make it bear on Foreign Missions, giving information respecting some special field, as far as possible a history of its past and present. On the next evening, he might take up some congregational object, the Sabbath School, the amounts raised for various purposes and how and by whom the work is done, or speak of Home Christian work in general, the ragged schools, or other such agencies for good in city or country. On the following week, his address might be from the Psalms, cultivating the devotional spirit of his people by opening up to them those true models of devotion, and stirring them up to a warm earnest Christian life by contrast, by appeal, by anecdote, speaking trustfully to them straight out from his heart. On the fourth week, he could allow himself a considerable latitude; either exchanging with some friend, or taking up some subject of passing interest, or on which he himself feels keenly, or giving an exposition of what our Lord says on prayer, or even a regular sermon. But of whatever nature the address be, it should be genial, practical, devotional, and not exceeding fifteen or twenty minutes in length. But now we come to the errors of the laymen who take part in prayer meetings, and we may sum them all up in the one charge that their prayers are too long. I speak this advisedly, after having had much experience of many kinds of prayer meetings in many Churches. Before we have any right to call our assemblage a prayer meeting, there ought to be prayers from four or

five different persons. But this is generally rendered impossible by the long formal prayers which each one thinks himself bound to give. Each one seems to think that he must imitate the regular ministerial prayer, going through all the set parts of adoration, thanksgiving, confession, and supplication. He forgets that long prayers are much more unbearable from laymen than from ministers whose language is presumably correct, whose thoughts, if from habit and professional calling alone, are generally connected. We talk of the sameness of liturgical prayers. But what sameness will pall so much as to hear three or four men on the same evening going over substantially the same ground in a more or less confused and inaccurate manner. The minister who presides will naturally open the meeting with a regular comprehensive prayer. It is then the duty of the others who are called on, not to go over the same ground, but to impart new life and freshness to our thoughts, by asking at the throne of grace for something that has really been pressing on their minds, something that they feel impelled to utter, and then to have done gracefully and reverently. I once presided at a soldier's prayer meeting, and when my remarks were concluded, I asked them to engage in prayer in their usual way. One commenced, another followed, then a third, and then a fourth; each different from the other; each in an humble, reverent, earnest voice; and the time occupied by the whole four was *less than ten minutes*. Truly it was refreshing.

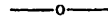
2nd. The other cause of the comparative failure of our prayer meetings lies with our people. If they would attend, the other evils would be gradually amended. But they do not attend, simply because their piety is at a low ebb. They would go to a lecture, a concert, a dinner or tea-party, to a soiree, but prayer meetings they invariably, systematically, resolutely discourage by holding aloof from them with icy firmness. I am not saying that it is the duty of every member of the congregation to attend the congregational prayer meeting every week. Sometimes unexpected business must be attended to, or the night is dark and wet, or the distance is great, or the family claims attention. But I certainly say that it is the bounden duty of every member of a christian congregation to take an interest in every scheme, every agency for good, every development of the Christian life of the Church, and that therefore it is his duty to attend the prayer meeting sometimes, yea, as often as he conveniently can. If he did, his minister's hands would be strengthened, and his own soul revived, and the congregation would grow in strength and beauty,—an enclosed garden watered by the river of God, the springings thereof blessed with the daily dew and the early and the latter rain.

#### HABITANS IN SICCO.

P. S.—That there may be no misappre-

hension, let me add that the above remarks refer to the city rather than to the country congregations. I would be glad to hear, or to see in the *Record*, any further suggestions from persons qualified to express an opinion on the subject. For I know nothing more important to the well-being of a congregation than to have a prayer meeting in which all the members take a lively interest, instead of the dead-and-alive, barren sort of thing that is the common type.

HAB. IN SIC.



#### “Pious but Disagreeable.”

It is a pity that such epithets should ever be conjoined in describing a character. Religion ought to be lovely and attractive, and to correct, or, at least, to obscure by its superior light, whatever of natural unloveliness belongs to a man.

And, surely, such a union of qualities is never among Christians! This must be one among the many hard sayings of malicious people, who are always ready to carp at men professing godliness. *Christian* men and women are surely never disagreeable! They are not, whoever else may be, irritable, sour, or cross-grained. They have their tempers under habitual control; and if, on any rare occasion, they are overmastered by passion, the fault is bitterly lamented and frankly confessed. Surely, they are “gentle, and easy to be entreated.”

It would be very pleasant to affirm all this and give an indignant denial to any who declared the contrary. But there are people, we must admit, possessing many excellencies,—sincere, honourable, earnest in Christian work,—whom we cannot help disliking. There is a sourness about their temper, not to say a sullenness about their disposition, which repels us. They damage a good cause by engaging in it in a bad spirit; they spoil a good work by doing it in a bad way. Perhaps they rebuke some offender; but there is more of the carnal, than of the spiritual, in their tone and bearing. They encourage some mourner; but it is done very coldly, as if there were none of the sweet essence of human kindness in their hearts, and no sympathy with human sorrow. They work with you; but you must handle the tools as do they, and lay the stones after their fashion, or you are either assailed with perpetual fault-finding, or left to pursue your task alone. They travel with you on the heavenly way; but unless you go at their pace, and be content with their notions of a pilgrim's life, your fellowship with them is anything but a source of joy, and your burdens are by no means lightened.

It is wonderful that some professing Christians command no respect, and seldom bring peace and sunshine where they move! They are always giving people a “bit of their

mind;" and a very hard, indigestible "bit" it is. The minister wants "stirring up;" and so they set themselves to do it by illiberal criticisms and repeated irritations. Their fellow-members are growing lukewarm, and far too worldly; and so they are frequently praying at them, and giving them "a good talking to." We know people who are always throwing stumbling-stones in the way of others, and hindering the best enterprises. Official meetings of the church are seldom quiet and loving if they are present. They are almost sure to introduce an element of discord.

All this is, verily, a sore evil. But the worst is, that many of this class of people esteem their very faults to be excellencies, their very vices to be virtues. They never stand for half-measures. They deal truth right and left, careless whom it may please or offend. They "have no patience with those who are soft and honey-tongued with offenders." They "cannot bear the silly sentimentalism of some people." They "always make a point of speaking out, and meaning what they say;" and, for their part, they "never mince matters with anyone."

We are quite sure of this. They have no need to reiterate that which is so painfully obvious. We quite understand them, and, moreover, find such things hard to bear. And we think, and are candid enough to say, that, with all their zeal for God, and all their good points of character, they are just a little, and perhaps more than a little, disagreeable. And we deem that it would be a little better for the cause they profess to serve, if they would get some of these sharp corners of their's rounded off, and seek to have their sourness sweetened with a gentleness and forbearance which an old Book sets forth as essential to the Christian character.

We might ask, and in no unkind spirit, What right have such persons to be always intruding their "why and wherefore," and raising objections to every scheme which is not of their own devising, or about which their opinion has not been specially asked? Has it never occurred to one of this unamiable class, that he is repelling, rather than attracting, those around him? If a parent, he is teaching his children to dislike the very name of religion, and to shrink from its habits and duties. If moving in any large circle, he is exerting an evil influence, and often as certainly and injuriously as the ungodly and the sinner. Does it never strike our censors that they themselves need some improvement? Surely they might, very profitably for themselves, and very much to the comfort of their fellows begin to "look at home." It would be a happy day for themselves if they could learn that the chief grace of Christianity is love; and that love "hoped all things," "believeth all things," and "endureth all things."

Good people will never be all alike. So

long as there are differences in natural temperament, disposition, and habit, so long will there be differences in opinion, and in the modes of doing Christian work. But then every follower of the Saviour ought to be gentle and loving, and, in a word, Christ-like, in spirit and bearing.—No Christian ought to be of so thorny a nature, that on touching him you always get sharply pricked. A man may be sober without being severe, and strict in his principles without being morose. He may "sit in heavenly places with Christ," and yet move kindly and sympathizingly among men. He may hate sin, and yet be patient and gentle with the sinner. He may have his treasure and his heart in heaven, and still share in the innocent joys of earth. He may be separate from sinners, and yet not seem to say, "Stand by thyself; I am holier than thou."

"Is not one great need of our times the cultivation of a Christian temper? Is there not a call for living illustrations of the power and beauty of Christianity? Let every one of us prayerfully and sedulously cultivate in himself the spirit of love.—*Meth. Magazine.*"

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### Snow.

FAST the fleecy flakes are falling  
Covering all things high and low,  
Over mountain, over valley.  
Like God's blessings fall the snow.  
Not a breath of air is stirring,  
Nor is heard a sound or cry,  
But the soft flakes, whirring, whirring,  
Like a flock of doves from high.  
Lo! as far as the horizon,  
Everything is white with snows;  
Earth is like a mighty snow-ball,  
Gathering, gathering as it goes;  
And the clouds are thickly muffling  
Round the sun their folds of grey,  
Lest the blaze of his fierce countenance  
Melt the flakes upon the way.  
In no purple vesture gliding  
Westward, hies the god of day,  
But in clouds and shadows hiding,  
Sad, he seeks his downward way.  
Now, the earth is like a maiden  
Shrouded in her robes of white,  
Buried in the grave of darkness,  
In the gloomy vault of night.  
Heavenly messenger! I hail thee,  
Welcome to this nether world;  
But alas! I must bewail thee.  
Thus untimely earthward hurled;  
For the south wind shall assail thee,  
With her warm and misty breath,  
And the sun shall gaze upon thee,  
Ah, beware! his gaze is death;  
And thy form so pure and heavenly,  
All distained and vile shall lie,  
Mixed with earth, the earth shall drink thee.  
Till thou turn to blackest dye.  
But thou shalt not linger away  
In this lonesome earthly prison,  
For in vapours, thy pure spirit  
Shall regain its native heaven.  
Ah! methinks we are like snow-flakes,  
Not so pure, but frail as they;  
Weak and tiny, helpless creatures,  
When first cast on life's dark way.

Soon the winds of sorrow gather,  
 And our helpless forms assail;  
 We are driven hither, thither,  
 Like the snow before the gale;  
 And the sun of Time beats on us,  
 Never ceasing, day by day,  
 And the sins of earth disdain us  
 Till we melt in death away.  
 But if we with sin have striven,  
 With a humble, trusting mind,  
 God will draw our souls to heaven,  
 Leaving all of earth behind. D. McE.

HALIFAX.

## A PAGE FOR SABBATH SCHOLARS.

### The Rag Party.

"O girls! I have something to tell you," cried Lucy Allen, coming into the school-room one morning long before nine o'clock. The girls who had been gathered in groups, either talking or studying, all looked up as Lucy went on to say, "Mother says I may invite you all to my house to a rag party, next Saturday; won't it be nice?"

"What is a rag party?" asked Alice.

"Why, Alice! don't you know," said Emma; "It's a party to cut and sew rags for a carpet; it's real fun; I mean to go if mother will let me."

"A rag party!" said Kate, very scornfully; "who ever heard of such a thing! My ma won't allow me to sew rags. I don't think it is very genteel."

The tears came into Lucy's eyes at this unkind speech; but she tried not to appear hurt, only saying, "but, Kate, this is to do good, and we needn't be ashamed of that."

"No indeed!" said Julia, putting her arm lovingly around Lucy: "but what are you going to do with the carpet when it is finished, Lucy?"

"Why, you know the old lady who has moved into the little cottage at the foot of our lane, and has only her little grandson living with her; well, mother went to see her the other day, and says she is *real poor*, there is no carpet on the floor, and she told mother she couldn't afford to get any now, because the boy had no work. When mother told me, I thought right away about the rag carpet that I saw Aunt Betsey Hall making, and it is such easy work that Annie and I thought we would try and make one as a present for the old lady."

"Good! that's a first rate idea!" said Nellie, "and you are going to let us all come and help you."

"Yes, if you would like to: we can begin at two o'clock and sew till tea-time, then after tea mother says we may play and have some music; so it won't be so *very ungenteel*, Kate, after all."

"I don't think I can come," said Kate.

"Well I do; don't you girls?" said Julia.

"Yes," "so do I!" "and I!" "and I!" cried the girls, one after another.

"Next Saturday, then, at two o'clock; don't forget," said Lucy, just as the bell rang to call them to order.

Saturday came; a bright, sunny day; just such a Saturday as school-girls like. Lucy and her sister were early at work, getting their rags ready for the sewing party.

They were all there, punctually at two o'clock; a happy, industrious little company, very pleasant to look upon. They worked busily, and talked busily—as girls always do when they get together; but no one spoke an unkind word about the absent Kate, for they all felt that she would be "sorry enough" after all at not having a hand in this pleasant little labor of love.

"Can you find time to eat these?" asked Mrs. Allen, coming in after an hour or two with a dish of fine apples.

"No, ma'ma," replied little Susan, who was trying very hard to "make the most," and had sewed her fingers several times in her haste.

The larger girls laughed, and did not seem very unwilling to rest by eating the apples. When the tea-bell rang they counted their balls and found they had made twenty-eight.

"Almost enough for the carpet," said Lucy, joyfully; "O, I am so glad!"

"How many does it take?" asked Alice.

"Forty, I believe; you know we do not want a large carpet."

It was a merry party at the tea-table that evening; one might easily tell, by their satisfied and happy faces, that they had been doing a good work.

How they enjoyed eating Mrs. Allen's "good things;" and how kind Mr. Allen was; and what funny stories Lucy's brother George told, and pretended he felt very much offended because they had not invited him to help them sew.

Then after tea they had some pleasant games; and last of all, Mrs. Allen played on the piano, and they sang all together before going home.

"Why, mother, it was just the nicest party I ever went to!" said Emma, when she reached home.

"And not a bit ungenteel, either," said her sister Sarah, laughing. And they both went to bed, thinking how happy and comfortable the poor old lady and her grandson would be, when the new carpet was put down in their humble room.

"If Kate only knew *how happy it makes us feel* when we do good to others," thought Lucy, as she read her chapter that night and came to the verse "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

### A Word to the Boys.

God put the oak in the forest, and the pine on its sand and rocks, and says to men, "There are your houses; go hew, saw, frame,

build, make. God builds the trees; men must build the house. God supplies the timber; men must construct the ship. God buries iron into the heart of the earth; men must dig it, and fashion it. What is useful for the body, and, still more, what is useful for the mind, is to be had only by exertion—exertion that will work men more than iron wrought—that will shape men more than timber is shaped. Clay and rock are given us, not brick and square stones. God gives us no clothes—He gives flax and cotton and sheep. If we would have coats on our backs, we must take them off our flocks, and spin them and weave them. If we would have anything good or useful, we must *earn* it.

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### The "Ceist" Day in Pictou County, Nova Scotia.

HUGH MILLER has made the *ceist* day familiar to every Scotchman, but as I never had an opportunity of being present on any such occasion in Scotland, I gladly seized an opportunity at Saltsprings, Nova Scotia. All the proceedings were in Gaelic. The Rev. Mr. Sinclair presided. He commenced the services in the usual way, and then called on some one present to propose a *ceist* or question. The *ceist* is simply the thesis to which all must speak. It is always founded on a passage of Scripture. After waiting for some time, a man stood up and gave the passage, "Let us join ourselves to the Lord in an everlasting covenant," and the thesis founded on this passage was, "The marks of those that join themselves to the Lord." By this time the minister had looked round the church, and marked down the names of those present who would be expected to speak. This is a delicate task, as the parties selected must be men of eminent godliness. It does not matter how cleverly a man speak if he is not a man of piety. No one ventures to speak unless called upon. There were in all six speakers—the older men being first called upon. They all displayed much natural eloquence, but it was only the eloquence of earnestness. They all seemed to speak as in the presence of God, and the people listened, not in the spirit of mere curiosity, but reverentially and with bowed heads. They sometimes take up subtle theological points, but the chief object of such meetings is self-examination, preparatory to the Sacrament of the Lord's Supper. The themes are generally points of experimental religion. But these meetings differ widely from the Wesleyan class meetings at which experimental religion is discussed. At the latter each individual gives his own personal experience; at the Highland *ceist*, the speaker never introduces self. He shrinks from any display of God's secret dealings with his soul; still all his spiritual wisdom is based on his own personal experience, and it is this that gives weight to his

sentiments. Instead of speaking confidently of his own personal salvation, he is rather prone to apply severe and subtle tests which keep him humble and ever desirous of greater attainments in holiness. A man who is much at Court will show this, rather by his general bearing than by boasting of Royal favours. So these men, by the whole tone of their religious life, show that they are often in the presence-chamber of the Almighty, but they seldom speak of such personal communion. In Nova Scotia there is no complaint of the institution of the "men" undermining the influence of ministers, as in Scotland. The very reverse is the case. The hands of ministers are greatly strengthened, and they kept the people united and true to the Church of Scotland, when, without them, all might have been lost. In a new country, where material interests are apt to engross the mind of the people, it is of the greatest importance that religious conferences and theological studies should be encouraged among the people.

The present state of Nova Scotia reminds one of the best days of Scotland. One of the ministers told me that in his parish, about 20 miles square and including a very large population, he believed there were not more than six houses in which there was not family worship morning and evening; and the worship of these Highlanders is not mere formality. They throw their whole soul into the exercise, and there is such earnestness that the most careless cannot but be solemnized. Every prayer, too, is a body of divinity; and this style, though too theological for the present day, has been eminently serviceable in maintaining for many a long day the peculiar type of Scottish piety. Every meal furnishes a new opportunity for spiritual refreshing, for the grace is not a few set formal words pronounced without any conscious recognition of the Father of mercies: it is an act of grateful devotion, and there is always some new turn of thought which arrests the attention and aids the devotional feeling. Here one felt that he was breathing a religious atmosphere; religion was felt to be the main business of life. On every suitable occasion, it was introduced—but introduced in such a way as to show that it formed the usual tenor of the people's thoughts. Some might think this religion too polemical or sectarian, as it is mingled with an ardent attachment to the Church of their fathers. But Scottish piety has always flourished in proportion to the Church life of the people. The more they loved their Zion, the truer were they to their God.—*Memo. by Principal Leitch in Conn. A. Presbyterian.*

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### Preciousness of the Bible illustrated

Mr. Alex. Russell, Agent of the Nova Scotia Bible Society, and Colporteur for the

Ladies' Branch, relates the following anecdotes:—

A short distance from River John village, I entered one day a very poor house, inhabited by a widow with several children. So poor was it that I almost felt sure as I entered, there would be no Bible. There was, however; and the poor woman was almost offended at my question "Have you a Bible?" as she answered, "We would not keep house without a Bible." Leaving some tracts I departed. Passing another day, the woman hailed me from the door, said she wanted to purchase a Bible for her son, and expected to have the money the following day. I left a Bible, and promised to call. When I entered on a subsequent day, the woman sorrowfully told me she had been disappointed in getting money, and taking up the Bible to hand it back, the tear starting to her eyes as she did so, I told her to keep the Bible, and give it to her boy, and the only payment I would ask was that he would daily read a portion of it. I wish you could have seen the look of gratitude which that mother gave when she knew that the Bible would be possessed by her boy.

On that same road I called at another very poor house. The husband was absent. The mother told me they had a Bible. I gave a testament to one of the children and departed. Passing that road on a subsequent day, from the door of the house (which was a short distance from the road) I observed a man running to meet me, with a book in his hand. It was a Bible, one of those ill-bound books which soon give away. The cover and the contents of the book had parted, and he had come to see if I could direct him, as he expressed it, "to fix it." I gave him some simple directions, and ascertaining it was all the Bible he had, gave him another of larger print. The poor man was exceedingly grateful, yet reluctant to take it. He had only, he said, come to see if I could direct him how to bind his Bible. I told him to keep the Bible. Well, he had nothing to pay. But would I come in and have a cup of tea. Thanking him but declining his invitation, for my time was then very limited, I proceeded on my journey.

#### Death of the Rev. Andrew Lockhead, M. D.

WE regret to record the death, from typhus fever, of the above much respected gentleman, which took place on Tuesday last. Dr. Lockhead, who was a native of Paisley, studied for the ministry, and after being licensed, removed to British America, where he held a charge in connection with the Church of Scotland. Obtaining the appointment of Chaplain to the prison here, he returned to this country a few years ago, and

has since discharged the onerous duties of his office with much zeal, and an earnest desire to be useful. By carefully husbanding his time, personal sacrifices, and indomitable perseverance, he was able to attend the medical classes in Glasgow College, and obtained the degree of M. D. Dr. Lockhead was a man of sterling honesty, thorough independence of character, and enlarged benevolence. His unflinching expression of his conscientious convictions, though it might give offence to the fastidious, and was not always in keeping with the conventionalities of an artificial state of society, commended him to all who could distinguish and appreciate, even under a rough exterior, moral and intellectual excellence. By his influence mainly public sympathy was aroused towards the class of female "unfortunates," and a female House of Refuge established; and as long as he was permitted, he gave the institution efficient and hearty support. For some time past his leisure had been devoted to gratuitous visitation of the sick, and it is to be feared he has caught infection attending fever cases. Dr. Lockhead was only in his 46th year. He has left a wife and two children, who are at present in Prince Edward's Island, British America.—*Glasgow Mail.*

#### THE CHURCH IN NOVA SCOTIA

##### Presbytery of Halifax.

HALIFAX, 3rd February, 1864.

The Presbytery of Halifax met according to appointment, and was duly constituted.

Present—Rev. G. M. Grant, Moderator; Rev. Messrs. Martin, Boyd, Stewart, and Philip, ministers; Messrs. Marshall, Bremner, and Cruikshank, Elders.

Mr. Martin reported that owing to infirm health he had not been able to be employed in ministerial duty since last meeting.

A committee was appointed, consisting of Mr. Martin, the Moderator, and Mr. Bremner, the Moderator convener, to consider the expediency of providing missionary supplies for the stations around Halifax.

Mr. Stewart reported that he had been fully employed at Musquodoboit and adjunct stations, in his ministerial work. He laid on the table £5 of arrears from Musquodoboit, and £4 to the Presbytery's Home Mission Fund, and also intimated that the sum promised for the half year now expiring, would be very shortly on hand. The Presbytery direct the clerk to intimate to St. Andrew's Church, Musquodoboit, that the congregation are strictly enjoined to fulfil the payment promised, before the next meeting. Mr. Philip also reported that he had been steadily engaged in his work in and around Truro, and read a full and interesting report of his labours there. The Presbytery highly approve of this report, and direct its publication

the pages of the *Monthly Record*. Mr. Philip also produced a receipt for his third quarter's salary from St. Paul's Church, Truro, which has fully implemented all engaged payment since Mr. Philip's incumbency.

The sum raised for the Presbytery's Home Mission Fund, exclusive of what was now added on the table, and as reported by the treasurer, amounts to \$339.27.

Mr. Stewart was authorised to draw from the said fund £25 currency, and from the Colonial Committee £15 sterling; Mr. Philip drew from the Home Mission Fund £15 currency, and from the Colonial Committee £23 sterling.

Mr. D. L. Geddes appeared before the Presbytery to ask for aid in erecting a church in the Deane settlement, Musquodoboit. In the mean time the Presbytery could not take any action in the matter.

Mr. Philip made application for dispensing the Lord's Supper in Truro, which was readily accorded.

Session's records were ordered for inspection at next meeting, and Mr. Stewart to reach then, and also, that the Presbytery expects a written report from him. The next meeting was appointed for the first Wednesday in May, 1864. Closed with prayer.

GEORGE BOYD, *Pres. Clerk*.

#### Report by the Rev. Wm. M. Philip,

Minister of St. Paul's Church, Truro, to the Presbytery of Halifax, 3d Feby., 1864.

In conformity with the wishes of the Presbytery, I shall endeavour to report the nature and extent of my labors, since my arrival in Nova Scotia.

I arrived in Halifax on the 25th day of May, and the following day proceeded to Truro, for which place I had been specially designed by the Colonial Committee.

The Presbytery, at their first meeting thereafter, confirmed this appointment, and my whole attention has therefore been given to Truro, and the stations connected therewith. These stations are Salmon River and North River. The arrangements with regard to preaching, which have been observed since I entered on my duties, are these: A double service at Salmon River once every four weeks, a single service at North River once every four weeks. On the remaining Sabbaths, I have uniformly officiated at Truro, also preaching there on the afternoons of the days on which the service was held at North River. A few remarks with respect to each of these stations may be considered necessary.

*Truro*.—It will be observed that my labors are chiefly confined to this place. I am happy to state that there now appears a reasonable prospect of a congregation being formed, and that this must necessarily be the work of time. The attendance has been gradually increasing, and at the afternoon diet of worship, the

Church is generally well-filled. The effect of this is that the pews are being gradually sold or let, and that many of the hearers contribute towards the support of the ministrations. It was considered desirable, some time ago, to call for a collection in behalf of the funds of the Church, and, at one diet, the sum of £4 10s. was collected. It is intended to make a similar collection once every quarter.

Soon after entering on my duties in Truro, I opened a Sabbath School, which gives fair promise of success. The number of scholars, amounted, at first, only to twelve. They have increased to thirty. It is gratifying to be able to state that, through the Christian benevolence of a gentleman of the name of McKenzie, belonging to New York, we have been furnished with a small library for the scholars. This gentleman happening to be in Truro one Sabbath, left a cheque for £6 to be expended in the purchase of books for the benefit of the school—an act of kindness, all the more impressive, that the donor was an entire stranger.

*North River*.—The meeting-house at this place, which is called the East Branch, is the joint property of the Methodists and the Church-people. The attendance is large and encouraging, and many of those who are not professedly attached to the Church of Scotland, contribute liberally towards the support of the ministrations. The attendance became so numerous latterly, that it was found difficult to accommodate conveniently, within the house, all who desired admission. Between two and three months ago, the Presbyterian congregation worshipping in a recently finished Church, on the West Branch of the North River, about three miles distant from our usual meeting-house, solicited me to divide my monthly services between them and the people on the East Branch. The Rev. Mr. Baxter has hitherto acted as minister at this station, and the congregation are professedly in connection with the United Presbyterian body, but the building is the property of the congregation themselves, and is held in trust for them by certain of their own number. The Trustees and leading men of the congregation communicated their wishes to me through the chief men connected with the Church at the East Branch. I stated that if the congregation of the East Branch were agreeable to the arrangement, I would be happy to comply with their request. In accordance with this arrangement, I have already officiated twice at the West Branch. The change is in many respects an advantageous one. 1. Our accommodation at the East Branch, in the Union Meeting House, had become too limited for the attendance, and the Church at the West Branch is capable of holding more than double the number of the other. 2. Between the two Churches, there is only a space of three miles, while both are situated at the same distance from Truro. Without inconveniencing the original congreg-



gation on the North River, we are thus enabled to command a wider range of country, without any additional labor. 3. And lastly, we may expect that, through this arrangement, the Church at Truro will soon derive an accession of internal strength, so as to be somewhat less dependent on foreign aid.

On the East Branch of the North River, Messrs. William and Alexander McLeod have, for a considerable time, taken an active part (as Sabbath School Teachers) in the religious instruction of the young. They have organised a school there, numbering between 50 and 60 scholars, and continue to labor with diligence and success. I cannot express in too high tones, my sense of the advantage I have derived in this district of my labors, from the hearty co-operation and support of these excellent men.

*Salmon River.*—This is a very important station. There is no place of worship nearer our meeting-house, than at a distance of 8 or 9 miles. The meeting-house is usually filled to overflowing. For the double service which the congregation receive once in the four weeks, they contribute £20 per annum. Many of the people in this settlement are very poor, and I consider the effort they make highly creditable.\* There are many more families in this district, *professedly* attached to the Church than in the North River, and, although the distance between Truro and the meeting-house is 14 miles, this station will, in my opinion, require to be maintained. Before concluding these statements, I may mention that I have visited many of the people in their houses, both at Salmon and North Rivers, and intend to extend my visit when the weather permits.

On the whole, the prospects of the Church in Truro are better than they were six months ago, and, trusting to the blessing of God, it will be my endeavor to fulfil, with fidelity and zeal, the important duties to which I have been called, in this corner of my Master's vineyard. WM. M. PHILIP.

TRURO, 3d Feb., 1864.

\* At this station, I have been greatly strengthened and supported by Mr. John A. McLean—who has manifested great zeal and self-denial, in his efforts to extend my sphere of usefulness.

#### Death of the Rev. John Scott.

WE have to record with deep regret the death of the Rev. JOHN SCOTT of this city, which took place on Thursday morning. Mr. SCOTT was taken seriously ill about a month ago, and for the last fortnight the fatal termination of his illness was fully expected. Though in the 68th year of his age, Mr. SCOTT was remarkably vigorous both in body and mind, till prostrated by his last illness. Indeed, we have to state this remarkable fact concerning him, that during the thirty-seven years of his ministry he was only once laid

aside by any ailment; and on the single occasion referred to, a broken tooth was the cause.

Mr. SCOTT arrived here from Scotland in 1826, in the same ship (the *Douglas*) with late Dr. McCULLOCH. He entered immediately into the ministerial charge of St. Matthew's Church to which he had been ordained and appointed in Scotland by the Presbytery of Jedburgh, there being no Presbytery here in connection with the Church of Scotland. The Presbyterianism of this city was represented for many years by Mr. SCOTT and Mr. MARTIN; but it was not till 1834 that Mr. SCOTT consented to place himself in connection with the Church of Scotland in this Province. When the troubles of the Scottish Church culminated in the Disruption of 1843, Mr. Scott sympathised with the "Evangelicals" and "Non-Intrusionists;" and when ROBERT BURNS arrived here as deputy for the Free Church he was treated most kindly by the Pastor of St. Matthew's Church, and welcomed to the pulpit. He, however, did not join the Free Church; and his congregation always continued to be the most liberal and influential in connection with the Establishment. Previous to his ministry the congregation of St. Matthew's was largely composed of Independents—Puritans or the descendants of Puritans, from New England. The first minister of this "Protestant Dissenting Congregation" was the Rev. AARON CLEVELAND, who ministered here 110 years ago. Mr. SECOMBE, Mr. RUSSELL, Dr. BROWN, Dr. A. GRAY, Mr. KNOX and Mr. RENNIE, as well as several transient preachers, had charge of this congregation for greater or less periods of time before Mr. SCOTT's arrival here.

From 1826 to 1858,—that is for thirty-two years, Mr. SCOTT was sole pastor of St. Matthew's. In the last mentioned year, the Rev. THOMAS JARDINE was admitted as Colleague and Successor. In 1861 Mr. JARDINE demitted his charge and returned to Scotland. Thus once more the full weight of the congregational work fell on the aged pastor, but he grappled with it with unwonted vigor. His youth seemed to be renewed, and the freshness and fervor of his preaching gave rise to a general remark. It was not till the beginning of last summer that he was finally relieved from his charge by the induction of the Rev. G. M. GRANT, the present minister.

Mr. SCOTT was the Presbyterian Chaplain of the forces here ever since his appointment to St. Matthew's Church.

Mr. SCOTT was a man who commanded universal respect during the many years of his ministerial career. He was a faithful evangelical preacher. His sermons were written with care, and he uniformly read them, but he was a good reader, and one could listen with pleasure as well as profit. He was always a Total Abstemious, except when under medical treatment, and this was but very

m. He was married to Miss FAIRBANKS, daughter to the Surveyor General. She died ten years ago, leaving no family.

Though constitutionally reserved, he was one of a most kindly, generous and obliging disposition. Slow to take a part in any controversy, yet once decided he kept his ground with inexorable tenacity of purpose. He loved peace and followed it to the end. In one thing, at least, we wish his example would be followed by all young ministers.—he never spoke in public unprepared or ill prepared. He lived a life of quiet Christian beneficence, and he gave up his spirit joyfully into His hands who redeemed it.—*Halifax Presbyterian Witness, of Feb. 20.*

### Departure of Rev. John Sinclair.

to the Editor of the Monthly Record :

SIR:—I hope you will excuse me for once more intruding within your columns, from a desire to express the great cause of lamentation which many have on account of the departure of the Rev. John Sinclair from this Province. His loss will be grievously felt by all those whose mother tongue is the Gaelic, for he was a faithful, esteemed and beloved pastor, and a most acceptable preacher of the Gospel. All interested in the prosperity of our Zion, in this part of the Province, have great reason to be thankful to the Great Head of the Church that he directed him to our shores to build and establish that branch of his Church with which we are connected by so loving ties. He was a brave-minded man, and as we believe endowed, in large measure, with the spirit of his calling, according to the grace of Christ, through whom he faithfully discharged all his ministerial duties. During his laborious efforts for the space of three years as a missionary, and two years as minister of the Roger's Hill congregation, he held, to the rejoicing of his heart, the stakes of our Zion fastened and her cords strengthened; and through the successful efforts of those who applied to the affectionate mother Church, almost every station is at present supplied with ministers. At the same time, those to whom the Gaelic language is still dear, when the sacramental feasts of the summer season return, will feel the loss of the Rev. John Sinclair, to whom, in the Gaelic services, his brethren in the ministry accorded the pre-eminence. As a good scribe he brought out of the treasure of the Word things new and old, whereby the flock of the fold was fed, and the lambs received the sincere milk of the Word. The congregations of Roger's Hill and Cape John who showed their sincere attachment to him, will no doubt feel in a special manner the loss of his faithful services. All who know him must partake of their sorrow and regret, and wherever his Master may appoint him, desire his prosperity in all things as a minister of Christ. It is earnestly to be hoped that a congregation

manifesting so great zeal for the cause, and so fond an anxiety to provide for the comfort of a settled minister, will not be long without a pastor. Many fathers and strong men in Israel, who were posts to the Church, have been called away from the land of their pilgrimage. Their loss too will be felt, and may He who is able, raise up others in their places in the Church. Begging you will excuse those few lines.

I am, &c.

WILLIAM McLEOD.

Onslow, Feb. 1864,

### Presentations to the Rev. J. Sinclair.

PRIOR to the departure of the Rev. J. Sinclair for Scotland, he received the following testimonials from the respective congregations of which he had the oversight, and which have been forwarded for publication:—

CAPE JOHN, Jan. 4, 1864.

*To the Rev. John Sinclair, Minister of the united congregations of Roger's Hill and Cape John.*

REV. AND DEAR SIR:

Before your departure from amongst us, we beg permission to bear our testimony to the zeal and alacrity with which you discharged the various and arduous duties imposed upon you, since your arrival in this Province.

Having become our pastor, your ministrations in this section of your charge were attended with much labor and fatigue, yet they were faithfully and punctually performed, even without a murmur,—your unwearied attendance upon the sick, and your care for the spiritual training and welfare of the young, was more than we could expect, and such as we would desire.

Rev. Sir,—Inbued with that charity that thinketh no evil, it must have been pleasing to yourself and most gratifying to us, to witness the manner in which you have succeeded in gaining, not only the confidence and respect of those immediately connected with our Church, but also of the other Christian denominations settled among them, by fostering a spirit of unity and brotherly kindness, without which no vital religion can exist.

Dear Sir,—Out of respect for your feelings, we will not give utterance to the dejection and forebodings felt by us on the announcement of your determination to leave us; we would rather dwell on the recollection of our former sweet fellowship, and recall to mind the sentiment, "Friends may part, but distance alone cannot change the heart!" No! even the wide Atlantic cannot deprive us of your sympathy, and an interest in your prayers.

Knowing the hardships you had endured, while laboring amongst us, we forbear to urge you to promise to return to us, yet we cherish the fond hope that Providence has design-

ed a reunion of our connexion, which has been so happy and harmonious from its commencement; and, should our anticipations be realized, need we affirm that we consider ourselves in duty bound to do our endeavors to alleviate your labours, secure your comfort and promote your happiness.

And now, dear sir, in bidding you farewell, be pleased to accept the accompanying tribute of our esteem. We freely admit the donation is in itself unworthy of your acceptance, and quite inadequate to your merits, still, we are confident your generous mind will appreciate the motive that prompted it.

Finally, our fervent prayer is that Almighty God may convey you in safety to your native land, and enable you, by His grace, to spend a long life of usefulness in the service of your Divine Master and Redeemer.

Signed in behalf of the congregation of St. David's Church, Cape John, N. S.

PETER GRANT.

REPLY.

DEAR FRIENDS :

I accept, with sincere gratification and thankfulness, both the address and the accompanying purse of money, which you have done me the honor to present to me.

Of my labors among you in connection with the Redeemer's cause, you have, I fear, formed too high an estimation, conducted, as they have often been, in the midst of weakness and other depressing influences. The only commendation which I can receive, without any hesitation, is that which has reference to my motives in preaching among you the unsearchable riches of Christ. I have earnestly sought your spiritual welfare, and often felt the awful magnitude of the work and insignificance of the instrument. If any good has been done, as the result of my labors among you, to God alone be the praise ascribed.

Dear friends,—An address conveyed in such earnest terms as yours, demands what I am at present unable to render, a suitable reply. Allow me, however, to bear testimony to the uniform kindness and cooperation which I have experienced at your hands, and your great desire, at all times, to diminish my labors. It is with great pleasure, also, that I now and always will remember the comparative freedom from immorality, observable throughout the bounds of the congregation of Cape John—a character which, thank God, is not uncommon in surrounding congregations also, and which, I pray, may grow in all which is pure, and holy, and of good report.

Your ardent desire that I should return to you has, I must confess, shaken my resolution henceforward to remain in Scotland; but, whether I return or not, my thoughts and my most fervent prayers will be with you, in the hope of meeting (if not here again, in a tabernacle in which we groan, being burdened), in the house not made with hands, eternal in the heavens.

Finally, farewell—and may grace, and peace be with you all.

JOHN SINCLAIR

Roger's Hill Manse, Jan. 5, 1864.

ADDRESS FROM ROGER'S HILL CONGREGATION

To the Rev. John Sinclair :

We, the Elders and other members of Roger's Hill congregation, in connection with the Church of Scotland, in parting with you to-day, after so short, but so satisfactory a period of your labours amongst us as pastor, are desirous of expressing the regret with which this parting has filled our minds, and the undiminished attachment which we cherish towards you still.

We trust that the fruit of your labours amongst us has not been small, and sure we are, that if this fruit is at all in proportion to the zeal and diligence of him who sowed the seed, it will indeed be abundant and enduring.

Our prayer, this day, is that you may be guided in safety back to your native land, and that others may long enjoy the services which we so much miss.

In name of the other elders and members of Roger's Hill congregation.

(Signed), JOHN MCKENZIE, Elder.

Jan. 5, 1864.

REPLY.

DEAR FRIENDS :

I accept, with sincere gratitude, the address and the accompanying present in money which you have kindly handed to me. I have experienced much kindness at your hands at various times past, and therefore this parting presentation was the more unnecessary and unlooked for. I am, at present, too much worn out by preparations, necessary before departing, to be able to return an adequate reply to the flattering address just read. But, not willing that the opportunity should be allowed to pass unimproved, or, at all events, unembraced, allow me to thank you for, not only this address and this purse, the concluding friend's presentation of a long series of presents, secretly and deliberately given. I thank you for these; but above all, for the moral support you have invariably given me, for the deep interest you have taken in the welfare of our Zion, for the internal harmony of the congregation, even in the midst of very inflammable materials, for these and many other qualities which I will not at present enumerate, I return my best thanks.

In Nova Scotia, I have witnessed much piety and met God-fearing men, some of whom are now removed by death. I thank the Great Head of the Church for the evidence which their mature faith presented, of the truth of the religion of Christ, and of the gratifying fact also, that salvation is still within the walls of our Zion.

Now, unto Him who is able to keep you

falling, and present you faultless before  
throne; unto Him be the glory for ever  
ever. Amen. JOHN SINCLAIR.  
*Roger's Hill, Jan. 5, 1864.*

#### Presentation to Rev. W. McMillan.

The *Standard* says:—On Monday, the 25th  
January, Angus McLeod and W. J. McKay,  
Messrs., waited upon their pastor, the Rev.  
W. McMillan, and in their own, and the  
names of a few friends in the Earltown con-  
gregation, presented him with a very hand-  
some, highly-finished Riding Sleigh, as a to-  
ken of their esteem and appreciation of his lab-  
our among them. It speaks well for the con-  
gregations, that in addition to this and other  
marks of esteem, they have built an excellent  
stern, free of expense, in place of that destroy-  
ed by fire, with its contents, about a year ago.

#### Presentation to Rev. W. Stewart.

The ladies of St. John's Church, McLen-  
nan's Mountain, presented their pastor, the  
Rev. Mr. Stewart, with a handsome and val-  
uable seal-skin coat. These instances of  
kindly relations between pastor and flock  
are gratifying.—*Standard.*

### New Brunswick.

#### Death of the Rev. James Steven, of Campbellton.

THIS well known and esteemed clergyman  
departed this life on the 22nd of January last,  
in the 63rd year of his age.

Though he had been complaining for a  
considerable time, it was not till the last six  
or seven weeks that he was obliged to desist  
from preaching, and began to give serious  
alarm to his friends. Though he rallied occa-  
sionally, it was manifest that he was becom-  
ing gradually weaker; and within a few days  
of his death, all hopes of his recovery were  
extinguished. His mind was calm, collected,  
and resigned to the last, notwithstanding the  
presence of severe bodily suffering.

Mr. Steven was among the longest settled  
ministers in the Province,—having landed at  
Dalhousie on the 24th of October, 1831. At  
that time, there was no Presbyterian clergy-  
man nearer than Miramichi, so that Mr.  
Steven's ministrations necessarily extended  
over a wide range. Besides regularly sup-  
plying the pulpits of Campbellton and Dal-  
housie, Mr. Steven was engaged to give an  
occasional service at Bathurst; and before  
the arrival of the Rev. Dr. Brooke, he preach-  
ed also at New Richmond as leisure permitted  
him, and even as far as New Carlisle and  
Port Daniel. It was chiefly through his  
instrumentality that congregations were form-  
ed at Bathurst and New Richmond, and  
ministers settled over them. He continued  
to preside over the united congregations of

Campbellton and Dalhousie (preaching at the  
latter place once in three weeks), till within  
the last eight or nine years. In the superin-  
tendence of so large a charge, and at a time  
when there were no proper roads, he had to  
endure much hardship and fatigue, frequently  
requiring to walk between Campbellton and  
Dalhousie on snow-shoes, and being obliged,  
in his frequent journeys to Bathurst, to travel  
along the shore on horseback. But no amount  
of inconvenience could damp the courage of  
the then vigorous young man, or affect his  
habitual cheerfulness. Though, doubtless,  
many a wild snow-storm—many a severe  
drift—many a drenching rain, tried his pa-  
tience, Mr. Steven, if it were at all practica-  
ble, was to be found at his post at the time  
appointed; the kindly welcome which he  
everywhere received, no doubt reconciling  
him to hardships under which few other men  
would have borne up.

There was probably no minister in the  
Province who had such a large circle of ac-  
quaintances, and none, probably, who will  
leave so many to mourn. Few men have  
been so much beloved as Mr. Steven was  
throughout the whole of his extensive charge,  
or had so many friends. The funeral was the  
largest we remember to have ever witnessed,  
—there being upwards of one hundred and  
sixty carriages composing the funeral proces-  
sion. While generally acceptable as a preach-  
er, Mr. Steven was especially happy in his  
ministrations at the sick-bed and in his daily  
intercourse among his people. He had the  
rare art of making the humblest feel at their  
ease in his presence, while, at the same time,  
by his gentlemanly manners, he commanded  
their respect. Of his kindness and hospital-  
ity, many will retain a grateful recollection.  
Great though his popularity was, few men  
seemed to be less aware of it. His death  
will be severely felt by the community. He  
leaves behind him a widow, two sons, and a  
daughter, to mourn his loss. May we cher-  
ish the hope that he has gone to receive the  
reward of his labours on earth, and may we  
who have been left behind be enabled so to  
abound in the work of our Heavenly Master,  
that He may say to us, at last, "Well done,  
good and faithful servant, enter thou into the  
joy of thy Lord."—*Com.*

### Prince Edward Island.

#### Meeting of Presbytery.

At Orwall the 2nd day of December 1863,  
which day the Presbytery of P. E. Island met  
and was constituted.

*Sederunt*—The Rev. Thomas Duncan, Mo-  
derator, the Rev. A. McLean and Mr. Peter  
Nicolson, elder.

The minutes of the former meeting having  
been read and sustained, the Rev. Mr. Dun-  
can reported that he had written to Eliot's

Mill's as directed, and received a reply to the effect that they were supplied with services, having had lately a minister appointed to that locality.

The clerk read a letter from the missionary—the Rev. Mr. Cullen.—concerning his resignation, in the plea of ill health and consequences inability efficiently to discharge his duties. The Rev. Mr. Duncan stated, that from his intercourse with Mr. Cullen and from his knowledge of the state of his health, he felt it to be the duty of the Presbytery to accept his resignation and permit him to retire from the field of labour. The Presbytery accordingly agreed to accept Mr. Cullen's resignation, and in doing so, would express their deep regret, that circumstances should arise to disappoint their hopes of his assistance to them and the benefits to this section of the Church from the continued services of the Rev. Mr. Cullen. The clerk was enjoined to give the Rev. Mr. Cullen, for the term of his services, within the bounds of this Presbytery, the necessary certificate, to enable him to draw in Committee for this salary.

It was then proposed and agreed to, that the Clerk write to the Colonial Committee, stating the fact of Mr. Cullen's resignation and submitting to their consideration the urgent necessity of appointing another missionary, with as little delay as possible, to this destitute field.

It was then moved and agreed to, that in the event of the Rev. Mr. McWilliam returning to labour within the bounds of the Presbytery, his services shall be regulated in the following order, viz. :—Three successive Sabbaths in each of the congregations, St. Peter's Road and Georgetown, which order shall be continued until the Presbytery give further instructions.

The Presbytery then adjourned to meet again on the 2nd Wednesday of March, at Charlottetown.

Closed with prayer.

A. McLEAN, *Pres. Clerk.*

#### The late Rev. Andrew Lockhead.

We have to announce, in connection with this place, the death of the Rev. Andrew Lockhead, for some time minister of Georgetown. At the time of his death, Mr. Lockhead was Chaplain of Paisley Jail, where he has been officiating ever since his departure from the Island. During the three years and a half of his sojourn at home, Mr. L. had been perfecting himself in the study of Medicine; and having taken his Degree, was preparing to return to this country in the spring, when death has suddenly stepped in. His illness carried him off in about eight days, and during the greater part of that time it appears he was unconscious. His death must

be the cause of regret to us all. He was zealous and a faithful workman, and has many friends behind throughout the Island.

#### Opening of Brackley Point Road Church

This Church is now completed, and opened about the beginning of last month for divine worship. It accommodates conveniently between 300 and 400 people. On the day of opening, it was crowded to excess. Great praise is due to our adherents in this settlement, for the vigorous manner in which they have pushed forward the erection of this building.

#### Departure of Rev. Mr. Cullen.

The Rev. William Cullen has left for Scotland. His place is supplied by the Rev. Alex. McWilliams. Another missionary is absolutely needed, if the Church on this Island is to make that progress it ought to make; for three men to undertake the work which has to be done.

#### Obituary Notice.

THE REV. MR. McCURDY, our minister at Wallace River and Folly Mountain, has with sad bereavement in his family, on Feb. 8th, his only son, Thomas McCurdy, was buried on his 31st birthday. He was his father's right-hand man, one of his elders, esteemed by all who knew him for his uprightness and his many other excellencies. It is only a few months since we were united in his marriage, and we knew that he was then gone to Halifax to endeavor to build a business there. Over-work and exposure brought on a cold, and then typhus fever; finding his strength failing, he bravely set himself to the task of honorably winding up his affairs, and that being done, he set his face towards his father's manse, that he might have a mother's care during his last days on earth. Young men! here is a lesson and a sermon preached to you.

Scarcely had his family time to breathe after this stroke, when another came to tread on its heels. The youngest daughter—Elizabeth—was so ill at the time of her brother's death that she could not even take a last look at his remains. Six days after, she, too, passed away from this world of trouble as if she had gone to sleep. Let us pray that the afflicted parents may be comforted in their heavy tribulation, and made even thankful that they had such children to give back to their Maker and Saviour to be filled with His presence and covered with His glory.

In writing to me of those sad events, Mr. McCurdy says—and I am sure that he would pardon the liberty I take in making this extract from a private letter—"Our dear John, our long-afflicted invalid, is still mercifully

ared to us. How long, and for what grand purpose. God knows. All this seems turning our hopes and fears upside down. It so. It is best. We preach what we believe when we say, 'He hath done all things well.' To the grace of God, surely, it owing, that we can afford to rejoice even in these tribulations." We commend the afflicted believing parents to the prayers of the people of God, and to the care of the great Head of the Church.

### Religious Miscellany.

**COLENSO DEPOSED.**—Dr. Colenso has been formally deposed by the Ecclesiastical Court of Capetown from his office of Bishop in the Church of England. The prosecuting clergy had accused Dr. Colenso of heresy on nine points, viz. :—

His disbelief in the atonement; his disbelief in justification without any knowledge of Christ; his belief in natal regeneration; his belief in the endlessness of future punishments; his denial that the holy scriptures are the Word of God; his denial of the inspiration of the holy scriptures; his denial that the Bible is a true history of the facts which it professes to describe; his denial of the divinity of our blessed Lord; depraving, imagining and bringing into disrepute the Book of Common Prayer.

The Bishop of Grahamstown said he considered all these charges proved; and painful as it was to him to arrive at such a conclusion, he considered that, by the false teaching proved against him, the Bishop of Natal had wholly disqualified himself for bearing rule in the Church of God, and for the cure of souls therein. The Bishop of the Free State pronounced that he had come to a similar conclusion.

From this decision an appeal has been taken, which may result in his reinstatement.—*Exchange paper.*

**A SUCCESSFUL SABBATH SCHOOL.**—There is a school in Oconomowoc, Wis., which numbers less than one hundred scholars, yet the converts annually brought from its ranks into the Church are more than ten per cent, of the annual attendance. In the eleven years of its existence it has furnished fifteen evangelical ministers, and five of these became foreign missionaries. The following are the rules of this school:—1. It is expected of every teacher in this school to attend the weekly teachers' meeting. 2. To attend the monthly concert of prayer. 3. To visit, and if possible converse and pray with each his or her scholars once a month. 4. To look carefully to the preservation and returning of the books of the library. 5. To spend at least half an hour every day in preparation of his or her duties, and in prayer for a blessing on the school. 6. To do all

in their power to secure the immediate conversion of their scholars. This school was strictly a missionary school.

**IMPROVEMENT IN THE ARMY.**—Dr. Norman Macleod, at Glasgow, made a most remarkable statement at a public meeting held there a short time ago. There are no less than seventy-five officers of the Guards who aid in the work of visiting and relieving the poor of London. They belong to a regular society for the purpose, and the secretary writes to Dr. Macleod that they are foremost in going down day by day to relieve the poor in the most squalid districts. If that statement be correct, it is the most remarkable testimony yet offered to the social advancement which has commenced in England. When Guards-men pocket their dignity that Bethnel Green may be happier, the hereditary bitterness of class against class seems in a very fair way of removal. A soldier of the same order, Capt. Jackson, is one of the most untiring among living philanthropists, and has perhaps done more to reduce the average of crime and punishment in the Army than any other single man.

At the Committee on Union between the Free and U. P. Churches a remarkable harmony of opinion had been attained upon the duty of the civil magistrate in religious matters, in marriage, Sabbath observance and the appointments of days of humiliation and thanksgiving. The next topic for discussion was the civil endowment for religion.

THE amount of duty received in the United Kingdom on Tobacco last year is six millions sterling—a tenth part of the whole revenue. As much is consumed in smoke as would liquidate the national debt in forty years. When we contemplate what is given for missionary and benevolent purposes, how humiliating is this fact!

From the Annual Report of the Nova Scotia Bible Society, recently received, we learn that there have been distributed throughout this Province, in various ways, during the past year, 2228 Bibles, and 2129 Testaments; total, 4,357,—being an increase of 1,235 volumes over the previous year.

**THE FRENCH IN MEXICO.**—We learn from a contemporary, that a Protestant place of worship has been opened at the Capital, with a French minister, under the protection of Gen. Bazine, notwithstanding the utmost opposition from the "Regency."

ONE of the most elegant churches in New York was paid for out of the proceeds of an acre of land left many years ago by a parishoner to one of the clergymen for the pasture of a cow.

**THE KORAN,** or Mahomedan Bible, was written by Mahomet, assisted by Batica, a Jacobin, Sergius, a Nestorian Monk, and by a learned Jew, and was published about the year 610 A. D.

THE ENGLISH CONGREGATIONALISTS have built in London, during the past fourteen years, 52 chapels, at a cost of £120,000 sterling; 150 in other quarters, during the last ten years, at a cost of £215,000; and 300 chapels are in progress as part of the bi-centenary movement, at a cost of £300,000. Congregational chapels in England and Wales now number 2,687.

Foreign Mission Scheme.

1864  
 Feby.—Received from Rev. G. M. Grant, annual subscription, - - - - \$200  
 “ Received from donors, amount collected at St. Peter's Road, P. E. I., 1864  
 Total, - - - - - \$380  
 JAS. J. BREMNER, Treasurer.  
 HALIFAX, N. S.

DALHOUSIE COLLEGE ENDOWMENT FUND

MUSQUODOBOIT.

NAMES OF CONTRIBUTORS.	To be paid in	To be paid in	To be paid in	Total amount
	Nov.'r 1863.	October 1864.	October 1865.	subscribed.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Rev. Geo. W. Stewart. . . . .	10 0 0			10 0 0
Peter Cruickshank, Esq., . . . .	1 0 0	1 0 0	1 0 0	3 0 0
John Cruickshank. . . . .	0 1 0	0 10 0	0 10 0	1 10 0
James Cruickshank, . . . . .	0 10 0	0 10 0	0 10 0	1 10 0
John Bruce, . . . . .	0 10 0	0 10 0	0 10 0	1 10 0
John McBain, . . . . .	0 10 0	0 10 0	0 10 0	1 10 0
Isabella Rouike, . . . . .	0 1 3			0 1 3
John Tracey, . . . . .	0 1 3	0 1 3	0 1 3	0 3 9
Margaret Ann McMullen, . . . .	0 1 3			0 1 3
Eliz. Braden . . . . .	0 1 3			0 1 3
Alexander McMullen, . . . . .	0 1 3	0 1 3	0 1 3	0 3 9
George Cole, . . . . .	0 2 6	0 2 6	0 2 6	0 7 6
Mrs. Agnes Brown, . . . . .	0 6 3			0 6 3
William Cruickshank, . . . . .	0 5 0	0 5 0	0 5 0	0 15 0
William Guild, . . . . .	0 5 0	0 5 0	0 5 0	0 15 0
Thomas C. McMullen . . . . .	0 2 0	0 1 0	0 1 0	0 4 0
Thomas W. Roost, . . . . .	0 5 0			0 5 0
Thomas Hurley, . . . . .	0 2 6			0 2 6
Alexander Taylor, Junr., . . . .	0 5 0	0 5 0	0 5 0	0 15 0
David Murchy, . . . . .	0 5 0			0 5 0
Angus Brown, . . . . .	0 2 6	0 2 6	0 2 6	0 7 6
James Cruickshank, Junr., . . . .	0 5 0	0 5 0	0 5 0	0 15 0
John Higgins, . . . . .	0 5 0	0 5 0	0 5 0	0 15 0
James Bruce, . . . . .	0 7 6	0 7 6	0 7 6	1 2 6
William Bruce, . . . . .	0 7 6	0 7 6	0 7 6	1 2 6
Andrew Cruickshank, . . . . .	0 7 6	0 7 6	0 7 6	1 2 6
David Low Geddes, . . . . .	0 5 0	1 0 0	1 15 0	3 0 0
Robert Geddes, . . . . .	0 10 0	0 10 0	0 10 0	1 10 0
Samuel Archibald, . . . . .	1 0 0	1 0 0	1 0 0	3 0 0
Matthew Burris, Esq., . . . . .	1 0 0	1 0 0	1 10 0	3 10 0
Charles N. Spratt, . . . . .	1 0 0	1 0 0	1 0 0	3 0 0
William Hay, Esq., . . . . .	1 0 0	1 0 0	1 0 0	3 0 0
James Murchy, . . . . .	0 5 0			0 5 0
Hugh Hurley, . . . . .	0 12 6			0 12 6
Patrick Power, . . . . .	0 5 0			0 5 0
James Taylor, . . . . .	0 1 3	0 1 3	0 1 3	0 3 9
Joseph McMullen, . . . . .	0 5 0			0 5 0
Samuel Green, . . . . .	0 5 0			0 5 0
John W. Artz, . . . . .	0 5 0	0 5 0	0 5 0	0 15 0
Alexander Stewart, . . . . .	0 1 3	0 1 3	0 1 3	0 3 9
William Geddes, 4th, . . . . .	0 2 6	1 0 0	1 2 6	2 5 0
William Hendry, . . . . .	1 0 0			1 0 0
Robert A. Logan, Esq., . . . . .	0 5 0			0 5 0
Joseph Ogilvie, . . . . .	1 0 0			1 0 0
Total, . . . . .	25 2 0			52 16 6
Paid in, . . . . .	25 2 0			

ELDER CRUICKSHANK, Elder, Treasurer.