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IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

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

VALEDICTORY DISCOURSE,

*Delivered by the Rev. William Murray, on
the occasion of his leaving Dalhousie, N. B.*

[PUBLISHED BY REQUEST.]

Acts xx. 17-38.

WE are always conscious of a certain degree of solemnity when we perform an act for the last time, even though it be an act which is insignificant in itself. The last walk we take on the well-known road, the last lingering look we cast on the well-known scene, the last parting with dear friends,—these are always felt to be peculiarly affecting seasons; and they are fitted, if viewed aright, to be suggestive of profitable, if they are of regretful feelings, throwing the thoughts back on the past, and sending them forward insensibly to the future.

Especially must this be the case with the parting interview between a minister and his people. The matters transacted between them are of a peculiarly important nature: the relationship that has subsisted between them, whatever may have been its result, is about to terminate—the opportunities which have or might have been enjoyed during its continuance, are now to cease; how natural that, at such a season, both should think how they have improved these—how readily will their natural faults occur to them; and, if they are actuated by proper sentiments, they will look forward with no little anxiety to what may be the probable issue of the termination of such relationship—the minister, lest his labors should be lost; and his people, to the possible contingencies before them.

The parting interview between such a man as Paul and those to whom he had ministered for three long years, could not fail to be a peculiarly impressive one. Animated by an intense desire to promote their everlasting welfare; gladly spending and being spent among them, becoming all things to all men that so thereby he might save some; yea, moved even to tears in their behalf; he could not but care for them, the objects of so much solicitude, even as a parent does for his offspring; while they, on their part, appreciating this his earnest yearning over them, and grateful for the benefits which he had conferred on them, could not but cherish feelings of reciprocal and reverential attachment towards him, so that, as he expresses the sentiment elsewhere, they would have been willing, if necessary, to pluck out their own eyes and give them to him. He whom they so loved, who had so labored among them, and whom, doubtless, they had so often grieved by their unreasonable conduct, was about to disappear from among them for ever.

Though, alas! my friends, we must stand at a humble distance from the great Apostle of the Gentiles, and from the flock to whom he ministered, yet should our feelings on this occasion bear some small resemblance to those which distinguished this devoted champion of the Cross and the little company whom he addressed for the last time, and the reflections in which he indulged may form a not unsuitable theme for our present meditations.

Without limiting ourselves particularly to these, we shall at least adopt the arrangement observed in this address, we shall throw our thoughts back on the few years, of our con-

nection, we shall endeavor to anticipate the future, and we shall conclude by directing you to that great refuge which we ever have amid the perils and vicissitudes of this present life—commending you to God, and to the word of His grace.

We have now, my friends, been together for a period of upwards of six years. How many are the changes which have come and gone during this comparatively brief period! Those who were little more than boys and girls when I came here, have become men and women; the young have been progressing towards middle-age, or have become the heads of families; and many of those who were comparatively vigorous and hale have had the infirmities of old age insensibly creeping on them. How many, too, have gone the way of all the living during this period—the old, the middle-aged, the young, the sucking child. It is on such occasions as this, when we are called to review the few years we have been together, that we are made to feel how stealthily time has been slipping through our hands, and how imperceptibly it is bringing us all nearer the grave. We go on toiling and plodding for the meat that perisheth, and hardly perceive the inroads that time is making on us till we find ourselves old men and old women.

But it matters little, my friends, that we are every day becoming older, if we are, at the same time, becoming wiser; and, therefore, a question of chief importance to us is, Have we been improving the opportunities we have enjoyed during the six-and-a-half years of our connection?

During this period, as we have said, matters of surpassing importance to us, as individuals, have been transacted between us. Sabbath after Sabbath, during this long period, the Gospel of life has sounded forth in our midst. A serious question it surely is to both minister and people. Has this long term of usefulness—have the many sermons which have been preached from this pulpit, in this time, been productive of any good; or has it all been as so much water spilt on the dry ground? When we stand before God at last, will it be found that I have totally neglected or shamefully abused the opportunities of influencing you for good which I have enjoyed? or will it be to your condemnation that you have not availed yourselves, as you should, of the opportunities which you have enjoyed?

It is difficult to estimate sufficiently the influence of the Gospel ministry on a community, where that influence is wielded aright. The benefits which it may be expected to confer are twofold. By the sounding forth of Gospel truth, by the faithful preaching of sound morality and the recommendation of industry and good order, by the denunciation of vicious slothful habits, by a minister's forming an embodiment of these precepts

which he inculcates, in his own person, it may be expected that the community where he dwells will be gradually elevated in christian feeling and moral tone. We have always thought that, even in this secondary point of view, the benefit which a consistent minister of Christ and the faithful preaching of the truth does a community, cannot be estimated too highly. And, in a new country like this, the beneficial or injurious consequences are likely to be much greater. New countries are, necessarily, in a transition state. Every thing is unstable about them. They are not like old countries, where the character of the people, handed down from father to son, is a fixed thing, which it will require a great amount of importation from other localities to alter. Young countries, having a new career to run—being composed, for the most part, of a wide variety of nationalities, or of those who, with a new sphere of action, have thrown off the old ideas and associations of their Fatherland—are, like young persons, liable to have their character formed by accidental impressions. The presence of a few staunch men in such a community—men not easily carried away by novelties, however plausible, but maintaining a high standard of morality and integrity, is fitted to be of incalculable benefit. And, in this particular aspect, a minister's position is greatly more responsible. Though a minister should lead a careless or immoral life in an old community, it is not likely to have such an injurious effect among a people whose habits are already formed; but among a people who are still in a state of infancy, it may leave its stamp on their character for ages to come.

But the Gospel ministry has higher aims than merely improving the character of a people. It should be its chief object to direct their thoughts to another and a better world, to prevent the engrossing pursuits of this life from cheating them of their souls, to persuade them of the vast importance of those things that concern their peace, and to lead them to seek an interest in the Gospel, and to prepare generally for a future state. Viewed in this light, hardly any office can be of greater importance or responsibility than that of the Christian Ambassador. On the manner in which it is discharged, must it, under God, very much depend, whether the people to whom he ministers are serious or careless, whether they have deficient or enlightened views of divine truth, whether they have a mere form of godliness, or whether they have such a knowledge of the way of salvation and are so led to practice it, that it will result in their eternal salvation at last.

While an engine of such potency has been in operation among us for so considerable a period, the question, surely, cannot be a matter of indifference to either party, Of what avail has it been?—To me, the question cannot be a matter of indifference, How has this engine been worked? and to you, the ques-

tion cannot be one of indifference, What good has it effected?

Now, in reviewing my own conduct in your presence, and in the presence of God, I cannot be regarded as seeking to attract your attention unduly to myself, for you observe it is only what Paul does when addressing the Ephesian elders; and there is no minister who has any sense of the importance of his office that will not feel desirous of publicly acknowledging his deficiencies, or vindicating his conduct, when about to be separated, it may be for ever, from the charge which had been committed to him.

Now, while there is no one more conscious than myself of the many defects that have characterized my labors and my conversation among you, yet I think I can earnestly say that I have, for the most part, acted under a sense of the vast importance of the duties committed to me. I may have been beguiled for a moment with the flowers that I have met in my path; I may have had less of a feeling of responsibility at one time than at another; but what I have mentioned has been, so far as I know myself, the general spirit of my conduct. Though, doubtless, chargeable with many inconsistencies, I have striven, so far as possible, and so far as I understood my duty, that my example should be unmistakably in favor of what I believed to be right. And, as regards my public ministry, though the messages which I have been privileged to deliver have rarely been such as I could have wished them to be, yet has it been my sincere desire to direct your attention to such truths as I thought were likely to be most useful or seemed most needed. I have, in some measure, endeavored to act up to the sentiment enunciated by Paul, with whom it was a very small matter that he was judged of by man's judgment, but who sought the approval of God only; for if a minister's chief object is to select only such topics as are palatable to a congregation or shape with their notions, he is not very likely to please Christ.

Like Paul, I may say that I have "kept back nothing that was profitable unto you," and "have not shunned to declare unto you all the counsel of God," in cases, too, where, doubtless, I would have given more satisfaction had I kept silent. While I have sought to win you by the attractions of the Gospel, I have not failed to persuade you by reminding you of the terrors of the Lord. While preaching a free and a full salvation through Christ, I have not been slow to warn you that without holiness no man shall see the Lord. While urging on you the duty of working out your own salvation with fear and trembling, I have sought also to impress on you the necessity of looking up continually to God, without the aids of whose Spirit we can do nothing. While exhorting you to labor, above all, for the meat that endureth unto everlasting life, I have ever

taught that this is perfectly consistent with the strictest attention to the duties of this life—nay, that religion is brought into most healthy exercise amid our daily employments, and that we best evidence the sincerity of our faith when it leads us to discharge faithfully the various obligations and requirements of this present scene. If we have urged you to render unto God the things that are God's, we have urged you, no less, to render unto Cæsar the things that are Cæsar's. If we have sought to rouse the careless, we have sought, no less, to edify, comfort, and conduct in the way of life, those who have already assumed the pilgrim's garb.

The substance of my preaching has been very much that which the Apostle describes in the passage before us, "testifying both to the Jews and also to the Greeks repentance towards God and faith towards our Lord Jesus Christ." Faith towards our Lord Jesus Christ, as the alone ground of pardon and salvation; repentance towards God, as the necessary consequence and fruit of such faith;—these are what it has been my constant aim to enforce. To wean you from all dependence on any righteousness of your own—to show you how, nevertheless, believers are under peculiar obligations to maintain a high standard of conduct—to point out to you, honestly and impartially, what the requirements of the Christian religion are;—this, I think I may say, has been my unceasing object since coming among you.

Though, then, I dare hardly say with Paul, in the prospect, it may be, of never seeing you again upon earth, after leaving this, "Wherefore, I take you to record this day that I am free from the blood of all men"—though I dare not, my friends, say this, for, doubtless, I might have been a hundred times more faithful, more earnest, more devoted—yet am I confident that there are none, who have regularly attended my ministry, that can plead ignorance of the way of salvation, or of the duties required of them as Christians; and if there are any among us who have preferred darkness to light, the ways of sin to the ways of holiness, the road that leadeth to destruction to the path that leadeth unto life, you know well that it has not been without repeated and earnest warnings from this pulpit. Nay, I have no doubt there are some who fancy that I have preached on death, judgment, and eternity, and the necessity of instant and habitual preparation for death, more frequently than the case required. Now, I am free to acknowledge that I have frequently taken up these topics at the risk of treating of matters stale and commonplace, and of repeating the same truths over and over, from a sense of their extreme and superlative importance, and from the feeling that, in an uncertain scene like this, men cannot be too often urged to flee from the wrath to come.

And, my friends, it is right that I should

remind you, here, that it is not I, merely, that have been preaching to you, but that, during the last year and a half of my ministry, God Himself has been speaking to us in a very special manner by the events of His providence. What with the deaths that have occurred among ourselves, and the deaths of relatives at a distance, there are very few families among us that have not been called to mourn. Nor have these been occasioned chiefly by the visitation of pestilence,—in which case we might be disposed to think less of the mortality that has prevailed; but the greater part of them have occurred in the ordinary way, by natural death, or by some of those accidents that are continually happening. Now, my friends, we cannot suppose that all this has been purely accidental. The deaths and casualties have been too frequent, and of too striking a character, to lead us to imagine this. Undoubtedly God has been speaking to us in a very marked manner of late, seeking to arrest us in the midst of our carelessness and worldliness, and to urge us to seek first the kingdom of God and His righteousness.

What, my friends, has been the result of God's dealings with us? What has been the fruit of our six years' connection as minister and people?

I fear we have not laid to heart, as we ought, God's gracious intentions towards us, in the frequent visitations we have had, of late. We have not sought, as we should have done, to bring these home to ourselves, as individuals, so as to lead us to apply our hearts unto wisdom, but rather, it is to be feared, becoming familiarized with death by the very frequency of its presence among us, our hearts have become hardened. If, my friends, we are really to derive benefit from such painful events as those which have been happening among us of late—and God designs they should benefit us—we must not attend the funerals of those who are carried from our midst, in the perfunctory manner which is so common; but we must sit down and calmly ask ourselves, what are the lessons which God designs to teach us, individually, by such sad visitations? Are we too careless? are we too worldly? are we living little heedful of our latter end? are we living in the neglect of any known duty, or in the practice of any known sin? are we, in fact, not in a fit state to die? Then, by all such events does God urge on us to be up and doing.

Still, I can hardly believe that our six years' connection together has been wholly without good results. I can hardly believe that the Gospel has been regularly preached among you even in the imperfect manner in which this has been done—I can hardly believe that your duty has been regularly laid before you, and that you have been warned and expostulated with, and that this has been all to no purpose. I can hardly doubt but the Gospel has been felt, in many cases, to

be the savour of life unto life—that there has been with many the sincere desire to pursue the narrow way which the Gospel prescribes, and the firm determination, with God's help, and in spite of their own felt imperfection, to prosecute that way to the last; and I trust that our connection together has, at least, not lowered the tone of society, but that it has aided, in some small measure, towards the formation of that staidness and solidity—that quiet, peaceable behaviour—that industry, uprightness, courtesy, and sobriety, which it is so desirable should distinguish any community. I am well aware that it is not always where most good seems to be doing that most good is really done. The seed of the kingdom is, in general, slow in its growth, springing up noiselessly and unperceived. When the temple was being built, we are told that there was neither hammer, nor axe, nor any iron tool heard. When the Almighty appeared unto Elijah, he came, not in the wind, nor in the earthquake, nor in the fire, but in a still small voice; and so, we are told, the kingdom of heaven cometh not by observation. It will not, however, be known, till the great day, what is the good that has been effected, though, doubtless, it comes infinitely short of what might have been done.

But be it yours, at least, my hearers, to inquire, each for yourselves, what is the benefit which you have received from the connection which is so soon to terminate. Are you conscious of having been roused in any measure to a sense of the duties you owe your immortal soul? Have you been led to attend to these with increasing earnestness? Are you sensible of having acquired sounder and more enlightened views of the way of salvation? Have you become more established in your resolutions to fear and serve God? If you have been, in any measure, quickened, enlightened, encouraged, strengthened, so that, with God's help, you are likely to persevere, undeviatingly, amid temptations within and trials without, in the narrow way that leadeth unto life,—then, for you, at least, my Christian friends, it has not been in vain that the ordinances of God's house have been regularly dispensed among you for the last six years.

But there are some, I fear, who have received no good whatever—some whose hearts have only become more hardened—some, it is to be feared, who, though they may have been at times moved, and have made many fair promises and resolutions, have returned, like the dog to its vomit, or like the sow to its wallowing in the mire. A time like the present is well fitted to lead such to serious reflection. A precious term of improvement has indeed been squandered, but it is still possible to retrieve the past. Now, then, ere any more time has been lost, and with the consciousness of misspent time still fresh in their minds, let them return unto the Lord, and He will have mercy upon them, and

our God, and He will abundantly pardon. And, at this halting-place in the history of your congregation, let it be the part of all of you, my hearers, to make up your books, to look into your accounts, to heal your backslidings, to amend your ways, and to enter on a new term of improvement.

So much for the past. I must, however, hurry on to direct your minds, briefly, to the future.

It would be easy for me, like Paul, to dwell on my own future. I might say, in words similar to those which he employs: And now, behold, I go bound for another land, not knowing the things that shall befall me there, save that the Holy Ghost, in the Word, testifies that a minister of the Gospel, if he do his duty, may expect to meet with difficulties, trials, and temptations, manifold, in whatever portion of the Lord's vineyard it may be his lot to labor.

But it will be more profitable for you that I direct your thoughts to your own future. If the last six years have been productive of so many changes, who can tell what the next few years that are to come may bring forth?—when, away in a distant land, I may hear of one and another of those to whom I ministered, and from whom, while among you, I received no little kindness, being cut off. There are many among my hearers who are becoming advanced in life, and who, in the ordinary course of nature, cannot have many years before them. Once more, therefore, would I say to one and all, Be ready. Ask yourselves, my friends, individually, Have I taken the steps necessary for death when it comes, whether at cock-crowing, at noon, or at midnight? Will I be able to meet it without dismay? Seek, day by day, to exercise repentance towards God and faith towards our Lord Jesus Christ, and to grow in all heavenly feelings and dispositions; so shall you become more and more meet for inheriting the mansions of the saints in light.

Let me say a word to the young. On you, my young friends, the future of this community depends. Soon, your fathers will be stretched in their graves, and you must fill their places. On you, under God, it depends, what the men and women of the next, aye, it may be of many succeeding generations, are to be. Yours, therefore, is a very great responsibility; and surely you ought to be fired with the noble desire that in your hands the race may improve—improve in all that is manly and noble and good, and not degenerate. Yours ought to be the laudable ambition that the children do better, and not worse, than their sires. Is this, my young friends, the tendency of existing things? Seek that it be so more and more.

And now for the dangers in store for you. "For I know this," says Paul, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

The dangers to which a congregation, without a fixed pastor, are liable, are manifold. Not merely are they apt to fall into careless desultory habits, to be scattered abroad as sheep without any shepherd, to imbibe pernicious doctrines, but any good they may have already received runs the risk of being undone. The best wish, therefore, that I can form for you is, that you may very soon have another pastor laboring among you. Use every means, my friends, to accomplish this, so soon as possible, and let your chief desire and prayer be that God may send among you a thoroughly devoted man—one who shall preach to you by his daily life as well as from the pulpit, and who to active effort shall join unceasing prayer in your behalf—one, in fact, who is vividly alive to the responsibility of his office. Let this, my friends, be your chief and only object—to obtain the services of a thoroughly faithful minister. Feel that it is better, a hundred times, that you have a good man, than even one of the highest talents, if void of piety. Realize, my friends, of what unspeakable importance this matter is to yourselves, to your little ones, and, it may be, to your descendants of the third and fourth generation, so shall you be likely to act in it with such deliberation and in such a prayerful spirit as God may be expected to smile on. Believe me, my friends, I feel as much interested in this matter as you yourselves can. I would leave you with a satisfied mind did I know that there was to come after me one more faithful, and better qualified to guide your feet in the way of life, than I have been. I would be less apt to reflect on my own deficiencies, for I would know that, in this case, they would be productive of less harm, and I would feel more confident that any little good I may have been honored to do would not be lost through neglect. Realize, my friends, that your future as a community may very much depend on the man whom God, in answer to your prayers, may send among you.

Whoever may come, let him have your full and hearty co-operation. Let him know, by your conduct, that he is your minister, and he only, and that your affections are not divided with any other, for this is as unkind, and unjust, and likely to be productive of as pernicious consequences, as for a woman to divide her affection for her husband with another man. (The relationship is, if possible, more sacred in the one case than in the other.) Treat him ever with that deference and respect to which his office is entitled, and show that you have confidence in his fitness to be your spiritual guide by accommodating yourselves, so far as possible, to his wishes in spiritual matters. Bear in mind that the peculiar training he has received enables him to form a more correct judgment, in regard to such things, than a people can be expected to do.

Meanwhile, it is my privilege, like Paul,

to commend you to God and to the word of His grace. Ministers may be removed, but God ever abideth. Ministers are often impotent to ward off the dangers—the errors and temptations—to which their people may be exposed, or to keep them in the faith, but in God there is all-sufficiency. Ministers themselves are liable to err, and may often prove little fitted to divide the Word of God aright, but God's Word itself can never mislead—in it are hid all the treasures of wisdom and knowledge. While, then, God is still left among a people—while they have still access to the word of His grace, they have still in these, if faithful to themselves, every security to their continued stedfastness that they could desire. While it is a minister's privilege to commend them to the safe keeping of Him who never puts to shame those that trust in Him, it is no less theirs to contemplate that refuge which they ever have in Him and in the word of His grace. Look up, my friends, daily, to Him, for light and direction; throw yourselves daily on His protection; and, in the absence of public ministrations, learn only to prize the more highly, and to peruse the more prayerfully and earnestly, that blessed Book which God has given us to be a light unto our feet and a lamp unto our path. So shall you be kept from falling, and conducted along the paths of peace and safety.

In conclusion, let me thank you for the kindness I have received from you during my sojourn among you. With the efforts you have made, as a congregation, to provide for my support, I have, on the whole, had every reason to be satisfied, and I trust that any kindness you have shewn me, and any such efforts made from a right motive, will be returned to your bosoms a hundred-fold.

And, now, I may say in words very similar to those which Paul uttered: I know not if ye all, among whom I have gone preaching the Gospel, shall see my face any more. When thousands of miles have once separated us, it is very questionable if we shall ever see each other again on this side the grave, or if ever I shall again address you from this pulpit. But, though separated from you, I shall always cherish a warm interest in your welfare, and nothing will give me greater pleasure than to hear of your prosperity as a community and as a congregation—to hear, above all, that God's Word prospers among you.

And should we never, my friends, see each other again upon earth, let me once more venture to express the hope that you will all be so led to consider your duty to your immortal souls that we will meet where there will be no more parting—changes there must be here on earth; but, oh! these matter little should they be the means, in God's hands, of preparing us for that better state where there will be no further change.

And now, my friends, good bye. May

God bless and keep you, and give you all, at last, out of His infinite clemency, a place in His heavenly inheritance.

The Theological Hall again.—Mr. Grant's Communication.

It certainly appears strange that truth, so lovely a creature in herself, should have so great difficulty in getting along in this world, without injury being done to her fair proportions. She has always had a hard time of it in these sublunary regions. Her zealous friends and disguised enemies have battled about her, with interchanging blows, until they have torn in pieces her shining robes and reft her of her queenly crown. Wherefore it has come to pass, that though she stands in the market-place, and crieth unto the children of men, no man regardeth her. Hath not error, from of old, been throned in high seats and sacred places of the earth, and, where she had fixed her sovereignty, hath it not been her wont to rebuke the hearts of men with "the awful and majestic wrinkles of her brow?" Touch not thou the hem of her garment, for she concealeth beneath her skirts an ancient brood of fiery serpents which she can hark upon thee, to consume thee where thou standest!

In the September number of this *Record* (to descend from great things to small), I ventured to state some serious objections which occurred to me against the scheme of a Theological Hall which it was proposed, by certain parties, to establish next summer in Halifax. I asserted that the overtone on this subject was suddenly disclosed at the eleventh hour, and slipped through the Court in a very hasty manner—that various members, including myself, were taken by surprise by the appearance of the scheme, that to many, in consequence, no opportunity was afforded to form an opinion on the subject—that at the close of the brief discussion, when the scheme seemed past all danger, one of the projectors stated that it was the intention of his brethren to have the Hall in operation next summer. I added the very natural reflection that it was to be hoped the business of the Church would be conducted in future in a more open and regular manner. This is the sum total of my complaint. I attacked no individual. I mentioned no name. I pointed the finger at no man, while the facts, as reiterated above, are not only true, but (as will by-and-by appear) susceptible of the fullest proof. It appears that the arrow which was launched into the open air, has found its way into a human heart. An unfortunate individual has appeared at the bar against me, opened up his gashed and bleeding bosom, and demanded that I be visited with the extreme penalty of the law. I am indicted for a serious crime and misdemeanor. I refer to an article signed by a Reverend gentleman, which made

its appearance in last number of the *Record*, on this subject of a proposed Hall in Halifax. If the reader has perused what I wrote in the September No., he will no doubt be surprised at the extraordinary language in which the Respondent indulges. If I had committed an act of felony against that gentleman, he could scarcely have written in a different tone. The noose was hanging empty. Why did he thrust his head into it, and swing himself forth into the void air? If a man commit suicide, it is not fair to accuse his brother of murder. From nothing that I said could the reader have guessed that he (the writer aforesaid) was in any way personally responsible for the errors complained of, but he has voluntarily taken all the charges (such as they were) home to himself. No eye but that of Macbeth saw the ghost of Banquo, though the festal board was crowded. I regret, for the sake of the writer himself, and for the sake of sweet charity, that with the view of weakening the force of my arguments, he has had recourse to such singular logic as appears throughout the production which bears his name. Referring to the irregularities of which I complained, he says:—"The charges, if true, mean a great deal; if untrue, what are we to think of Mr. Philip?" This is an indirect way of saying something which is intended to mean a great deal. In the same spirit he proceeds to prove, by a simple and yet ingenious method of reasoning, that the overture in question was brought before the Synod in a perfectly proper and regular manner, by announcing to the public that "I opposed the Foreign Mission Scheme, that I induced Mr. Law to leave Halifax on Saturday, in order to go to Truro with me, and that on Monday (when the Synod was wound up) I was away at Truro attending to my own private or congregational business." The spirit which animated the writer when he could pen such things as these, is too manifest to be mistaken. The reader may be puzzled to discover what connection these things (had they been correctly stated, which they are not) have to do with the subject of a Divinity Hall, or the regularity or irregularity of an overture. With respect to the first, I must needs inform him. Know, then, that in this country, a Foreign Mission Scheme is of all schemes unspeakably the most popular. This man opposed that scheme; therefore beware of him. This is the logical connection. I may remark (since I am forced into irrelevancies) that the reader will observe, from the reported proceedings of the Synod, that the Synod itself saw meet to abandon that Scheme, in the form in which it came before the Court, and in which I opposed it, and to adopt an entirely new plan of helping the heathen, suggested by Mr. Geddie, the great missionary of the U. P. Church; the plan of simply remitting to him whatever contributions we could raise, to be applied toward the support of *Native Teachers*. To this

plan I cordially assented, like the rest of my brethren, because it left us at liberty to give according to our ability, without incurring heavy and permanent obligations which we might not be able to discharge. My opposition, then, appears to have been, somehow, pretty well grounded. As to my "having induced Mr. Law to leave the Court on Saturday, to go with me to Truro," this is a pure invention of the writer's imagination, and does not happen to stumble on the fact. And "I was away at Truro on Monday, attending to my own private or congregational business, and (consequently, absent from my place in the Synod." It would have been more correct to have written that I left on Saturday, in order to preach to my people on Sunday, and, like some others, was not expected to return on Monday, when only a few loose threads of business had to be wound up.

I am sorry to say that the things my Respondent states (having any reference to the question at issue), are capable of being presented in a very different form from that into which he has moulded them, and I shall now proceed to perform this painful but necessary duty.

He affirms "that the project in question was brought before the Synod in precisely the same way as the Dalhousie College overture had been brought up three years previously, and he challenges Mr. Philip or any other man to name a single scheme or measure which came before us in a different way ever since he had been a member of Court." The reader may bear in mind, in the first place, that facts are very stubborn things, and that the loudest gusts of wind will not blow them off their feet. In the second place, I affirm again that what I stated as to the extreme haste and irregularity with which the present overture was got up and carried through Court, IS A FACT; and I accept the case of Dalhousie College by which to test the correctness of this statement. There was no secrecy, no surprise, no immaturity in the way in which that overture was brought before Synod. That scheme did not suddenly emerge out of darkness. It had been discussed for years at Synods and at Committee meetings and at Synods again, and had become familiar in men's mouths as a household word, before it was adopted as an overture; and when the final step was about to be taken—when the measure was to be passed as a law, every minister and adherent of the Church throughout the Provinces had made up his mind on the subject. The first ground of complaint which I stated in reference to the overture anent the *proposed Hall*, was that it had never been publicly mooted before, nor any whisper breathed of its intended introduction, and that, to many members of Synod, no opportunity was afforded to give it due consideration. Moreover, and what was worse, the great body of the people were in the same predicament. The first intelligence they had of the scheme was in the

Record of August last. Whether this is true, they themselves will be able to judge. It is manifest, therefore, that the overture anent the Hall was NOT brought before Synod in the same manner as that which had reference to Dalhousie College. The latter was introduced in an open and deliberate manner, and was the natural result of opinion previously formed, and, for this reason, it was not suddenly nipped in the bud, but took root in the ground, and promises to bring forth good fruit. The former sprung up mysteriously, like Jonah's gourd, IN THE NIGHT, so that when the first beam of day struck it (because it was a thing of darkness) it was already withering and dying. Now, this false policy might, in some small degree, have been corrected by the projectors, had they given early notice to the members of Synod, on their arrival in Halifax, that a measure of such grave importance was to be proposed and considered. Had they really desired a free and full discussion of the subject, they would have placed the overture in the van of all the other business, so that those who had come to Court (not to speak of the public at large) might have still a brief space to think over the project and to canvass it leisurely. Instead of doing this, however, the projectors rigidly kept their secret until the eleventh hour; and, on the forenoon of the last day of the session but one, and when several members had left for their homes, and others were on the point of departing, they suddenly broke silence. Instead of being occupied the whole of Saturday, as this writer alleges, with the consideration of the subject, the Synod, I repeat, was not so occupied *above the space of three hours*. We met at 9 o'clock for devotional exercises. Before these were over, and books turned out, and parties had dropped in, it would probably be 10 o'clock. The Synod closed its sitting at 1, and did not meet again that day, as it is not usual for such a Court to have a second session on Saturdays. But "consideration of the overture was resumed on Monday." The fact is, that the discussion of the overture, *on its merits*, was concluded on Saturday; and when all parties had risen to depart, and when some had their hats in their hands, a member suggested some trifling verbal alteration in the terms of the finding to be inserted in the minutes. It was thereupon agreed (because we were on our feet to depart) that this piece of formality should be performed on Monday. The expression, "resumed consideration on Monday," may possibly be inserted in the Minutes, but this expression, like the point to which it refers, is, of course, quite formal. In short, the question as to the adoption of the overture was decided on Saturday. The story of this strange brief life is soon told. It cracked the shell about 10 o'clock. About 12, it was on its legs and looking pretty vigorous, and at 1 it was well-fledged and soaring in the Empyrean

"Above the smoke and stir of this dim spot
Which men call earth."

Several sharp shots were fired at it, but it was too swift of wing. There were good marksmen on the ground, but, being taken unawares, they were unprovided with ammunition. Some weeks afterwards, however, a vigilant keeper of the King's Preserves, in the region of Salt Springs, having caught sight of the strange intruder (which had received a wound), levelled a sure aim and brought it straight to the ground. I have been told since that the creature is dead.

"Again," says my Respondent, "who supported the project when it was being discussed? Every Elder, and almost every Minister present, including all the seniors and those who had been longest in the country." The inaccuracy of this statement must strike every individual who was present at the Synod, at the meeting of Saturday. "Every Elder" sounds strong, but the writer forgets to mention how many Elders were actually present. Most of them had left for their homes, and, as far as I recollect, only Mr. Thomson and Mr. Holmes remained. "Almost every Minister, including all the seniors and those who had been longest in the country." Why, instead of using the vague term, "almost every," did not the writer specify the exact number? There were three ministers (Mr. McMillan, Earl town, Mr. McDonald, Barney's River, and myself,) who expressed a decided opinion against the scheme. There were others who, as they were not prepared to discuss it, allowed it to pass without active opposition; and, so far from the scheme being supported by the seniors, and those who had been longest in the country, the *reverse* seems to be the case. The Rev. Mr. McKay, of Salt Springs, is one of the oldest and most experienced of our clergymen; and last month's *Record* would show very clearly what his opinions are. It is true, circumstances prevented his attendance at Synod, but that does not weaken the weight of his judgment. The Rev. Mr. McLean, of Belfast, is also one of the older and more experienced of the ministers of our Church; but the Respondent cannot rank that gentleman among the number of the supporters of the project. I cannot understand why my Respondent should assert that "I was the only member of Synod who took decided ground against it." The Rev. Mr. McMillan, of Earl town, was the first person who spoke against it, and he gave forth no uncertain sound. He expressed his opinion with great clearness and decision. A number of delegates were appointed to appear before the Synod of New Brunswick, which met soon afterwards, on the subject of the proposed Hall. Among these was Mr. McMillan; but his tongue had not forgot its function when he arrived there; and, in his place in that Synod, with characteristic courage and integrity, he spake against the

scheme as he had done before. The Rev. Mr. McDonald, of Barney's River, expressed himself, in our own Synod, with sufficient decision, on the same side. He advanced many sound and cogent arguments against the scheme; and, if I remember aright, uttered not one word in its favour. These gentlemen will, no doubt, be surprised at being set down as *nothings*, in order to diminish the credit side of my account. And, did not the Rev. Mr. Herdman, the oldest member present, complain of the want of openness and regularity displayed in the getting up of the overture? The document in question was drawn out and written by the hand of the Respondent. It was signed, and ostensibly brought forward, by a delegate from the Synod of New Brunswick—a mode of procedure, not only irregular, but unprecedented in the annals of a Presbyterian Church Court. Wherefore, Mr. Herdman, with his usual plainness, asked, "If the voice was the voice of Jacob, why should the hand be the hand of Esau?" So far from the older and more experienced ministers having supported this overture, it is evident that these are the very men who are against it; and their opposition (part of which appeared in last *Record*), is destined to bring it to nought. The scheme was quite a *juvenile* production, and had about it none of the marks of ripe judgment and prudent foresight; and, I am confident that, if a meeting of Synod were summoned to-morrow, and the votes of all the members taken on the scheme, it would be rejected by a great majority.

As to whether or not there was any occasion for my expressing a hope that the business of the Church would be conducted in a more *open*, as well as regular manner, I shall leave the reader to judge, asking him to notice two facts: (1.) One of the members stated at Synod, that he could assure the Court that the Colonial Committee would grant a supplement in aid of the Hall. This point had evidently been made sure of, and it is certain that the Colonial Committee would not have made a promise of this kind, had they not been induced to believe that the Church in Nova Scotia was unanimous on this subject. But, who authorized this individual to enter into negotiations with the Colonial Committee? No Synod, no Presbytery, nobody did so. (2.) The same party stated, after the discussion was over, and when the project seemed beyond danger, that it was intended to have the Hall in operation next summer.

I observe, my Respondent states that a unanimous *finding* of the Synod, in favour of the Hall, was recorded in the Minutes, and attaches much value to this. I shall explain, very briefly, how this happened. The leader of the opposition was the Rev. Mr. McMillan of Earltown. That gentleman was to bring forward a counter-motion, but was entreated not to do so, as the motion "did not commit the Synod to a Hall." He complied with this request, and hence the result. This is my

testimony; if it be wrong, I trust the Rev. Mr. McMillan will correct me.

I think I have shown that the overture in question was neither brought before, nor appeared in, nor passed through the Court, in "precisely the same way as every other scheme" that preceded it. Its history is a very different history from that of the Dalhousie College Scheme, and reads an instructive lesson to those who would presume to act the part of legislators in the Church, by framing ordinances to bind the people, in the secret cabinet of their own brains. Inexperienced and superficial statesmen have often committed this error; and, after travelling far without a guide, have been obliged to retrace their steps and lose their labour. Legislation, in State or Church, is a more difficult matter than many suppose. He who, in a free country, makes laws without first consulting the party whom they are intended to bind, perpetrates an injustice and a blunder. A garment, which is made without regard to the taste or the mould of the wearer, is not likely to suit, when it comes to be fitted on. But, in sooth, a Tailor never acts in this manner. He is a good artist for young politicians to imitate.

Finally, in regard to this part of the subject, suffer me to remark that even had it been the fact that the present scheme was introduced in precisely the same manner as every other scheme before it, the projectors ought to have perceived that the extraordinary importance of the measure proposed rendered it necessary for them to take extraordinary precautions to have it generally foreknown and thoroughly discussed. Never before were the people called on to undertake such a vast responsibility, yet the people received no warning of the bill which was to tax them. Never before were the deliberative wisdom and co-operative action of the Church's representatives so urgently required, yet the representatives of the Church, with only two or three exceptions, knew nothing of the proposal, until towards the close of the Synod, when they were all on the eve of returning to their homes.

My Respondent is vexed that I did not protest and appeal at the Synod. I have protested and appealed, but in a more effectual way. It is rather unfair to take a man by surprise, and, when he is down, say, "Why did you suffer me to do this thing?" My Respondent is surprised that I did not make a speech about my surprise, when the phenomenon referred to suddenly made its appearance. "When people are so much surprised, they generally express themselves to that effect there and then." I am not very sure about this doctrine. The writer hath here thrown out a metaphysical question not uninteresting to philosophers. We shall suppose (for the sake of illustration) that a traveller is walking along the Queen's highway, under the cloud of night, feeding his heart with delectable thoughts, and warbling unto himself

some pleasant ditty, when, all of a sudden, an arm reaching out of the darkness, smites him on the cerebellum, so that he stumbleth a pace, but straightway recovereth himself. Now, doth it happen, in such a case, that the traveller turneth round to his visitor and telleth him how greatly he feeleth surprised? I trow not. If he be not a Quaker, he instantly taketh the measure of his enemy and addresseth himself to his pate, with might and main "there and then." Then, having drawn breath and proceeded home, he telleth his friends how greatly he had been surprised. The parable being interpreted, signifieth this: when surprised by a MORAL danger, we act as we would do when we are surprised by a PHYSICAL danger. We do not, at the critical moment, analyze our feelings, and make a speech about them, but instinctively grapple with the object which disturbs them. We disregard the wound that we may parry the blows; and afterwards, when we have leisure to reflect on the danger of the situation, we may act the part of mental philosophers, and meditate on that state of mind which constrained us into instant and vigorous activity. I have treated the things that this gentleman has written on the subject of "surprise," rather as a matter of amusement than of serious import. It is impossible to deal in any other manner with a person who adopts such a style of reasoning as he has done. It is to be regretted, however, that he has chosen such an indirect way to accomplish his ends. It argues a desperate cause when the only way a man can hope to destroy the statements and arguments of another, is by destroying that other himself.

Furthermore, I find, it is written: "Ye, far from there being any general ignorance of the proposed Hall, did not Mr. James Thomson state in Synod that as far as he knew, every subscriber to our endowment fund had understood that the Church would not halt with its work half done, but that it would establish a Divinity Curriculum whenever the country had a satisfactory faculty of arts, and that if this were not done NOW, many of the subscribers would consider it a *breach of faith*?" Whether the people knew that it was arranged, by certain parties, that a Hall was to be instituted in Halifax next summer in connection with the Kirk, is a question which I shall leave the people to answer for themselves. My own impression is, that *not one in a thousand* who reads these words ever dreamed of any such thing—ever dreamed of incurring such enormous and needless expense, so long as a supply of ministers could be obtained according to a cheaper and a better system—the system which has hitherto been pursued. I fear the people WILL be apt to consider, if the present scheme should go on, that a "breach of faith" has really been committed, and that they have been greatly imposed on. The gentleman who penned the words I have quoted, came to Truro, when

Dalhousie was newly instituted, and explained the purposes of that institution, and the greater part of the people connected with my congregation were induced to subscribe liberally, but they received no hint from him of any such undertaking as the present so soon to follow. I do not deny that the day may arrive when it will be expedient, and desirable and possible, nay, when it will be necessary, to institute a Theological Hall in this country, but that day seems to me to be very far distant. A day will come, no doubt, when it will be expedient for us to manufacture our broad cloths and our fine linen, but that day is far off; were we to attempt to do so *now*, we should act very foolishly. We would produce a far inferior and much *costlier* article than that which we have. It is premature to speak of "accepting the fruits of Dalhousie College." The tree has not had time even to fix its roots in the ground, and would you immediately plant another and (in relation to us) a bigger tree by its side, to rob it of the sap by which it must live? We have very great difficulty in fulfilling our obligations in relation to Dalhousie, in which we have only one professorship. If we create three chairs in addition, for the maintenance of which we shall be responsible, in what way will the *fourfold* burden be discharged? If the vessel is already laden to the water's edge, a little more weight must suffice to sink her. One reason why I look with alarm on the present scheme is the danger which it menaces to Dalhousie College. Should we fail to fulfil our obligations in connection with Dalhousie, the integrity and character of that institution must certainly suffer, and, in that event, its ruin will speedily follow. To reap the benefits of Dalhousie College, in the way my Respondent proposes, would be to cut down the tree to get at the fruit! If a faculty of medicine and a faculty of law could be attached to the College, this would, in my opinion, greatly contribute to create a general interest in the institution, and to elevate it into the position of a Provincial University. To establish it on a firm foundation, and render it as catholic in its uses as possible, ought surely to be the *first* object of our ambition. Thereafter, when its roots have struck deeply in the soil, and its strong branches are crowned with blossom, we, too, may find repose beneath its shadow. It will be seen now what I meant by the danger of "Ecclesiastics" spoiling it.

I stated, in my former letter, that, in my opinion, a Professor of Divinity could not live in Halifax on less than £300 a year; and, therefore, as two of the three Professors who would be required, would have to be supported by the people, the people would have to contribute out of their purses £600 per annum. By the people, I meant, of course, the people in these Provinces connected with the Kirk. From what we know of the resources of the Church in New Brunswick, it is quite certain that the

burden would fall chiefly on Nova Scotia; and, if any one doubt this, he may peruse the Report of the Convener of the Colonial Committee to the General Assembly, as published in the *Record* of August. For having said that the Professors would need, at the least, £300 currency a year, I am accused of forming a plan of my own, which never entered into the brains of the projectors. "Other churches have not found the plan that we did sketch work badly." How could I, or anybody else, have guessed the plan that the "we" sketched? I see it, for the first time, faintly shadowed forth in these suggestive words. The Synod was not made aware of this plan, as it now, and somewhat bashfully, betrays its personal features. I learn, from my Respondent, that Professors are ready to enter the chairs, and perform the duties, for a much smaller salary than £300 a year. The whole business, then, seems to have been pre-arranged. How could I, or my brethren, have divined these wonders? Chang, the Chinaman, hath a wise saying. "The fish," saith this philosopher, "dwells in the depths of the waters, and the eagles in the sides of heaven. The one, though high, may be reached with an arrow; and the other, though deep, with a hook. But the heart of man, at a foot's distance, cannot be known." The plan that seems to be hinted, is, that there are divines among us (though I knew it not), who, while performing their pastoral duties, are willing—and, what is more important, able—to do the work of Professors. Truly, these sons of Atlas are taller and stronger than their sires—for they propose to plough and till the earth, while carrying the heavens on their shoulders! In reference to the plan here suggested, I shall only point the reader to a very able and eloquent article, on the subject of the proposed Hall, in last month's *Record*, from the pen of the Rev. Mr. McKay, of Saltsprings. So far from being alone in my opinions on this subject, I am gratified to perceive that a man of so great experience, in the Church and in the country, has added his sanction to the views I expressed. Mr. McKay has, for the present, overwhelmed the project by such a mass of solid facts and arguments, that I do not see by what hydraulic power it can be raised from the deeps.

A series of sceptical questions are asked about the Fund which I stated had been instituted in connection with the Church of Scotland, to enable meritorious young men to spend some time in the continent of Europe, after having completed their Home education. He regrets he did not hear of it when he was in Scotland, and wishes to know to whom he may apply for information, as he has some young friends who would be glad of its assistance. My answer is, that, as I had never any desire to profit by that fund, (not believing myself sufficiently meritorious,) I never made such minute enquiries as he proposes; and, if his young friends are anxious

to avail themselves of the fund, they had better make application to "Alexander Smith, Esquire, Secretary of the University of Edinburgh," who will be able to furnish particulars. Their application may be made with the greater freedom, as I have been told, since writing my former letter, that the endowment is not limited to students connected with the Church of Scotland, but open to those of other denominations.

One word to my friend personally before I close. I entreat him, for the sake of common courtesy, to endeavor, when he writes again, to adopt a different style of argument from that which he has pursued in the communication before me. Let him not make the pages of a religious journal less graceful than a provincial newspaper. "Doth he well to be angry for the gourd?" If his cause is good, he needs not be angry. If it is bad, anger will not mend it, and, "as the bird by wandering, as the swallow by flying, so the curse causeless shall not come." Let him avoid, in controversy, ALL IRREVALENT AND PERSONAL matter, and if his contest is for the truth, let him use no weapons but those which he finds in her shining armory. And now, in conclusion, I shall relate an anecdote to him. Two scholars were sitting over their wine engaged in an argument, when one of them lost his temper and discharged the contents of his glass in the other's face. The insulted gentleman merely wiped his face, and quietly remarked: "That was a digression, sir. Now, let us proceed with the argument." I tell my friend that his present publication is a digression, and ask him in the next number to proceed with the argument.

WM. M. PHILIP.

Truro Oct. 1865.

The Project of a Divinity Hall.

IN a brief article, last month, I answered the personal part of Mr. Philip's long communication. Let it be clearly understood that I was not the assailant; that he had gratuitously brought sundry charges against the promoters of the project under discussion; and that if those charges had remained unanswered, the verdict of the public must have gone against us by default. I have answered them clearly and honestly: and he may now write a dozen columns about them, but I shall merely refer the reader to that answer, not one word of which do I take back; for, while it may be contradicted, it cannot be controverted. Indeed, Mr. Philip himself must now be convinced that he wrote rashly, and insinuated grave charges against respected brethren unadvisedly, and, if he writes again, will surely make full apology. He must see now that men like Messrs. Ogg, Pollok, McGregor, Duncan, Brodie, Stewart, Herdman, Holmes, Thompson, Knight, &c.,

could have had no motive and no desire to overreach the Church. And, with respect to myself, I can refer him to an article written by me to the *Record* three years ago, and afterwards copied into the Baptist *Christian Messenger*, in which I claim the support of our Scottish Churchmen for Dalhousie College on the ground that until a central Faculty of Arts was established, we could not have a native ministry that would enable us to compete with other denominations; and then, afterwards, in the Synod of 1863, held at Charlottetown, I embodied in my motion on Dalhousie the actual proposal of a Divinity Hall, but was induced by Mr. Pollok to drop that part of it then, that the two things might not be confused by being embraced in the same motion. If, after this, any man thinks that we wished to surprise the Church into acquiescence, I hold no argument with him; and a man that will not accept such disclaimers, ought not to argue with me. And Mr. Philip is also utterly mistaken, if he thinks that any one ever dreamed of having such a Hall in operation next summer. If he had read the motion that was unanimously agreed to, he would have found that the whole question would have come up at the Synod of 1866, and there he could have moved in opposition to the scheme, after having had a year to think about it. Enough of this, however. The matter is so self-evident that any further discussion of it would be derogatory to myself and disrespectful to the people.

And now for one or two of the reasons that have induced me to support such a project—reasons that I have often given in public, and which I have referred to in the *Record* more than once before.

1. Every country requires a native ministry. We honor the missionaries that leave Fatherland to preach the Gospel on a foreign shore, but they act most wisely when they seek to train the native youth to be their successors, as Dr. McGregor and Dr. McCulloch did almost immediately on arriving in Nova Scotia. Let the history of the Presbyterian Churches of this Province illustrate this truth, for I prefer facts and the teachings of experience to fine writing and fine theories. In 1841, the Kirk had as many ministers and nearly twice as many people as the Seceders, so much had the last immigrations from Scotland told in our favor, even although the other body had been the first to enter the field. Now, we have some twenty congregations and twenty thousand adherents: the other body has five times our number of congregations and settled ministers, and more than three times the number of our adherents. That is surely a sad reversal of positions, and sufficient to make every true son of the Church inquire into the reasons of our comparative decline, and endeavor to supply a remedy. Of course, the great reason of our present weakness was the Disruption in 1814

of our Church here, many of our ministers forming the Free Church then, and others of them flocking to vacant parishes in Scotland. But would such a fatal Disruption have occurred here had we then possessed a native ministry? Of course not: and should there ever again be a similar demand for ministers at home, would we not be exposed to a similar desertion and shipwreck? Again, we find that from 1840, the advance of the other body of Presbyterians was stopped. And why? Just because their institution for training a native ministry had perished in the strife of political parties, and, although they received men from Scotland, they only increased, in the next 13 years, from twenty-four to thirty-two congregations. But they had then a Seminary in operation again, one of their ministers constituting the Faculty of Arts, and two others giving three months of their time to the teaching of Divinity; and so, in the next six or seven years—and that brings us to 1860, the year of their union with the Free Church—we find them numbering forty-two settled congregations. Again, when the Free Church here instituted their Seminary in Halifax in 1849, they had only fifteen ministers and congregations, many of the latter small and not self-sustaining; but, eleven years after, they were able to enter the Union with 35 settled ministers, almost the whole of that amazing increase being due to their Halifax institution. Those are surely facts worthy of being pondered; all the more so, when we consider the circumstances. Thus, the Secession body was confined to Nova Scotia; and it had to undertake, by itself, the whole educational machinery required; and not a few of its oldest and wisest ministers were opposed to the attempt. It was easy to sneer at the West River Seminary, but the results have proved who were truly wise. It is always easy to sneer and to be idle, but true men say, with Nehemiah: 'let us rise up and build.' No ministers have ever been more successful in the Province, than those that were trained at West River. The Free Church, again, in 1849, was not nearly so strong as we, either in the wealth, intelligence or compactness of its adherents; but it was able to discern the 'signs of the times,' and, therefore, asked aid from Scotland, not to subsidize foreign agents, but to train up native ones. And now, look at the position of the united body. It has 94 organized congregations, only 18 of which are not absolutely self-sustaining; and yet, it is still satisfied with a Hall in which only one Professor gives the whole of his time to the work, the other two being settled Pastors. Again, that we may look on this side, and then on that, and mark the contrast, I point to the fact that, whereas, in 1854, the Free Church and Secession together had only 40 self-sustaining congregations, and they have now about 80, we, who then had 7, have now, according to Mr.

McKay, only 9. And the same argument applies with still greater force to New Brunswick. Our Synod there was never shattered as in Nova Scotia; it has had a continuous existence; it has had ministers sent from Scotland: and yet, we are told that it now numbers only four self-sustaining congregations. Oh, brothers, ought we not to be impatient at such a state of stagnation; ought we not to learn by experience! Now, when we have a Faculty of Arts in operation, such as no Church in this Province could ever before have availed itself of, and when New Brunswick is ready to join with us heart and hand, are we, with a willing and homogeneous people, and a ministry that has been considered the best educated in the Province, unable to grapple with the smaller half of that work which every other denomination has undertaken? It has been said that we can get men from Scotland, if we only offer inducements sufficient. Why, there is no Church in the Lower Provinces that has offered half the inducement that ours has, that has expended half so much on Home Missions, in proportion to its numbers, or that has been so continually disheartened by desertions. It is not men only that we need, but men adapted for the work to be done, men who will cast in their lot with us and take what the country can give. During the last 7 years, in which the other body has so much increased, 12 or 13 ministers have left us. The outfit and passage monies alone, of those, came to more than £1,000,—for one of them was sent out twice, some of them brought wives, and the return passage of some was paid. They each and all received, while here, £187 10s. per annum; and where now are to be seen the fruits of their labour? On our Home Missions, last year, the Colonial Committee expended over £700 stg., and there was raised, for the same purpose, in the Province, over £200,—that is, in all, double of what the united body, with its 94 congregations, expends. Can these facts be scoffed away? I do not mean to disparage the ministers that came to us from Scotland. As a class, they were very able men. Some of them worked nobly; one of them has been promoted to be Principal of Queen's University; although an "ecclesiastic," who does not know half of our ministers in these Provinces, volunteers the impertinence that he does not think that we have now one man who could teach Divinity: others have had the offers of excellent appointments in Scotland and Canada; but the system has been bad in itself, and has therefore worked badly. Men received the old country training for old country appointments. They came here, believing in an Establishment Church, and had to work Voluntarism of the extreme type; they were repelled by the alien sympathies, tones of thought and habits they encountered; climate, the extent of country, and the nature of the work, all told against them.

To their honour be it recorded that many persevered, and at length triumphed over all difficulties, winning the confidence of the people, and being regarded as fathers in every tribe of Israel. But, where one remained, two went away—some disgusted, others wearied, and others—not because they loved us little, but because they loved their own country more—bidding a sorrowful good-bye. Under such a system, can the Church ever take root in the land? Will not every year make the difficulty greater, for the coming generation will be more Nova Scotian and less Scottish than the preceding: and they, who will not meet the sympathies of the people, will enter the race heavily weighted, and will be obliged to give up the contest, to which they ought not to have been summoned. Not that I consider that Scottish born or Scottish educated ministers will not be required in the future. They will always be welcome. If our thoroughly organized congregations prefer them, as we often see to be the case in the sister Church, and in our own Church in Canada, they will contribute a valuable element to our strength, and help to keep up the kindly ties that, I trust, will ever link us to the Mother Church. Thus, the fact that they could have had native ministers did not prevent Chalmers's Church, Halifax, or St. Andrew's, Montreal, from sending to Scotland for pastors. But, though city congregations could do that, will not every one acknowledge that our Church in Canada would be a mere fragment, were it not for Queen's College? and that the Church of the Lower Provinces would not possess half its present strength, had it not been for their Theological Hall? Those who heard the late Dr. Leitch, when he visited us two years ago, must remember with what earnestness he sought to inculcate these sentiments, and how he repeatedly stated that they had been indebted, for the formation of almost every new charge in Canada, to the students of Queen's College.

Those views as to the necessity of a native ministry are confirmed by the experience of every other denomination, Roman Catholic and Protestant. That I may not be tedious, I will only refer to the case of the Methodists now. According to the census of 1851, we had nearly as many adherents as they; indeed, if we include Prince Edward Island, we had more. But they were wise enough to give their strength to the educating of their young men; and they not only were enabled to do that, but they also drew to their Seminaries many of the youth of other denominations, our own among the rest. In 1861, it was found that they had increased about 50 per cent., while we had remained as we were.

But this necessity for a native ministry is not confined to the Lower Provinces. The same truth holds good of every country. Why, even in establishing its Foreign Mis-

sion, our Mother Church, under the wise guidance of Dr. Inglis, directed its efforts chiefly to the training of the Hindoo youth to be the spiritual teachers of their countrymen; and this wise policy is now followed by every other Church that is laboring in India. Further proof on this point is surely unnecessary. It is true that many of those who oppose the project of a Hall would admit all that I have now said, while they would seek to evade the point of it by professing that Bursaries, or a Young Men's Scheme, would meet all our requirements. I ought to know something of such a scheme, and may, in another article, show the impossibility of continuing and extending it, or of depending mainly on it for ministers. It is essentially partial and one-sided; at the best it is uncertain, unsatisfactory, and full of risks. But as there is plenty of time before the next meeting of Synod, and as I do not like to take up too much space in any one *Record*, I shall defer the discussion of the subject for a month.

GEORGE M. GRANT.

The Manse, Halifax, Oct., 1865.

— o —
Letter from Rev. Mr. Law.

HALIFAX, 19th Oct., 1865.

Dear Mr. Editor:

I hope I may be in time for the smallest possible nook in your November issue; if not, I trust you will consider this entitled to a place in your next. I observed, in your last, a communication, headed "The project of a Divinity Hall," signed "G. M. Grant," in which, to my surprise, I found my name dragged before your readers in a manner quite unwarrantable, and certainly in no very complimentary terms—I know not whether intentionally or not; but the passage to which I refer is certainly insulting,—and so much the worse for Mr. Grant, seeing that it is as certainly untrue, and, so far as I am aware, deliberately untrue, too, to all appearance. I will quote the passage. It runs thus: "True," says Mr. Grant, "we were a little hurried at the close of Saturday, but by whom? By Mr. Law, who again and again asked the Moderator to close that he might have a meeting of the Presbytery of Pictou, as Mr. Philip had induced him to leave the Court that afternoon to go with him to Truro."

I wish merely to say, with reference to the clause in italics, in our own behalf and that of Mr. Philip, that, to say the least of it, it is simply untrue: Mr. Grant knows whether or not it be a pure fabrication of his own. If it is—like Mr. Grant, in his reply to Mr. Philip, I might turn round to the readers of the *Record*, and, after his example, enquire, "What are we to think of Mr. Grant?"

Moreover, I observe that I am partly

blamed for hurrying on the discussions on the subject of the Theological Hall at the last meeting of Synod. I understand Mr. Grant, in effect, to say, that if there was any unwonted haste in the matter, the opponents of the scheme have themselves to blame. Now, although I agree with much of what Mr. Philip says in opposition to a Theological Hall, I do not entirely agree with Mr. Philip when he says of the scheme, that it was "slipt hurriedly through Court"; that is to say, if Mr. Philip meant to convey the idea that there was plotting in the business. I am not in a position to make any such charge. But Mr. Philip is certainly right when he says that the scheme was "suddenly disclosed at the eleventh hour," and "at the 'tag end of the session,'" and he is also right, I believe, in declaring that he and others were "altogether taken by surprise." These are neither more nor less than facts, and certainly they do look like as if they were the result of conspiracy; but, unless Mr. Philip happen to be acquainted with other facts, which are unknown to me, upon such imperfect evidence I would not consider him altogether justified in positively affirming that there had actually been plotting in connection with the scheme in question. The facts mentioned above do certainly furnish ground for suspicion, but for nothing more; and therefore, although Mr. Philip is in so far to be sympathized with, he is, at the same time, in the absence of all other evidence, deserving, in some measure, of censure.

I am disposed to lean more to the charitable side than Mr. Philip. I am willing to believe that there was no "plotting" whatever about the scheme in question.

The projectors of the "Hall," as seems to me, committed some serious errors, but, I believe, innocent ones—errors rather of the head than of the heart.

Candidly speaking: would it not have been an improvement, on the whole, if a question of such vast importance had been broached, let me say, at an earlier period of the session, and a little longer time, in consequence, devoted to its consideration? I know not, moreover, whether any serious violence had been offered, either to the spirit or the letter of Presbyterianism, if the brethren in general had got some timely notice beforehand—the slightest possible hint, let us say, that such a scheme was in contemplation, and that there was a likelihood of its being seriously discussed at the Synod.

It may be that "the project in question was brought before the Synod in precisely the same way as the Dalhousie overture had been brought up three years previously." This piece of information only serves to make matters worse instead of better. It only informs me that the same grave errors had been perpetrated in the case of Dalhousie College, as in the instance of "the projected Theological Hall." Both are questions of extraor-

inary importance, and in their case, the usages very properly followed in all ordinary cases may be "more honored in the breach than in the observance." The regularity or irregularity of the order that may be pursued in the treatment of questions of such singular importance, is not to be determined by conformity or non-conformity to ordinary usage. They are questions by themselves, and their vast importance suggests a mode of treatment of their own.

It was not my object at present to say anything in particular on the question of the "Hall" itself. I may, however, hereafter do so, should I see any occasion.

I can admire the zeal of those who differ from myself and others on the question that is being presently discussed in the pages of our *Church Record*, but for my life I am unable to see that they have got either all the law or the wisdom on their side.

It were for the best that both sides should have a fair field and equal favor. Let there be a "holy" abstinence from all offensive personalities and ungenerous innuendoes. Let nought but truth be spoken. Let us be all "children in malice, but in understanding men."

GEORGE LAW.

Opening of the Winter Session of Dalhousie College.

The Session of this College for 1865-6 was opened on the 18th ult. There were present on the platform the Principal, Very Rev. James Ross, D. D., Professor Rev. Wm. Lyall, L. L. D., Charles McDonald, M. A., George Lawson, Ph. D., L. L. D., and James De Mill, M. A., His Excellency Vice Admiral Sir James Hope; and the following Governors of the College: Hon. Charles Tunper, M. D., Provincial Secretary, Hon. J. W. Ritchie, M. E. C., Solicitor General, Hon. S. L. Shannon, M. E. C., and James Avery, M. D. Quite a number of citizens, including many ladies, were also present. The Rev. Principal having opened the proceedings with prayer, introduced to the audience Prof. McDonald, on whom had devolved this year the delivery of the inaugural address. Professor McDonald then stepped forward and read the address, which, says the *Sun*, was vigorous, lucid and comprehensive. He explained the curriculum of the College, and showed to the students present how preferable it was to begin at the beginning as undergraduates, in order to reach eminence in scholarship. He gave the order of study thus:—1st year, Languages, as the conveyance of thought; 2nd year, Abstract Sciences; 3rd year, the General Sciences. We have seldom listened to a lecture containing so much information, so free from pedantry. The diction was choice and poetic, the language simple, elegant and flowing, the subject well

digested and arranged, and altogether instructive and attractive. The Professor warned students against desultory studies, as pernicious rather than beneficial, and said, while all men had their individual tastes, yet these tastes should not be prosecuted to the exclusion of all other branches of literature seeing that many great men in after life had expressed regret that they had neglected certain studies within their reach and comprehension, considering them outside the line of their profession, but which if taken up in youth, would have materially assisted their after-experience and eminence. As the lecturer remarked in substance, many men lamented their want of knowledge, but never one complained that he knew too much. With a very commendable modesty Professor McDonald touched but lightly upon his own branch, Mathematics, although one of the most valued of the sciences.

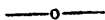
On the conclusion of this address, Principal Ross arose, and in his own quiet way bore testimony to the worth of the foregoing address, which, although somewhat lengthy, contained merit that another than himself could, with better taste, elaborate on.

At this stage of proceedings Professor De Mill, late of Acadia College, was welcomed as the new Professor of Rhetoric and History. Afterwards the Principal referred to the presence of His Excellency Vice-Admiral Sir James Hope, who had kindly attended the inauguration, and asked him to address the students.

Sir James, who has, since he came amongst us, evinced a lively interest in this, as well as every other institution established for the welfare of the Province, delivered a speech, straightforward and practical. He referred to the origin and decay and revivication of the College. After discussing the relative advantages of town and country, with regard to the location of such institutions of learning, he spoke of the grant given Dalhousie College by the Legislature, which he considered well bestowed. He spoke of the Governors who included in their number, many of the leading public men; and of the Senate—comprising six chairs, and expressed a hope that its usefulness and capacity would be increased by chairs for Civil Engineering and Agriculture. He spoke also of extending the advantages of the Institution in summer to classes of both sexes, by a series of lectures on Literature, &c., and also to those whose only leisure is in the long winter evenings. May we not look forward, he added, to see Dalhousie College one of a noble cluster of educational institutions in this Province; or what is better, a leading member in a circle of British North American Colleges. What is there to prevent it? The Admiral concluded by demonstrating that "knowledge is power," illustrating the fact by two anecdotes, in which in one case knowledge was perverted, and in another where it was put to its

legitimate use. The gallant speaker was repeatedly cheered.

The Hon. J. W. Ritchie, Solicitor General was then called on, and delivered a few appropriate remarks. After which the Rev. Principal Ross, first making a few explanatory remarks to the students, respecting the routine of the College, &c., closed with the usual benediction.



Erection of a Monument to a distinguished Nova Scotian.

THE Rev. Wm. Robertson, in the second of a series of letters published in the *Home Record*, giving an account of his visit to the Waldensian Synod, thus refers to the inauguration of a Monument to the memory of the late General Beckwith:—

“Before I left the Valleys, I was witness of a very interesting and affecting ceremony—the inauguration of the monument lately erected to the memory of my late friend, General Beckwith. All the pastors, members of synod, and deputies of other Churches, then at La Tour, accompanied by a great multitude of the people, walked in procession to the cemetery. A feeling of deep solemnity seemed to pervade the whole assemblage. The monument was uncovered amid the singing of hymns; a fervent and affecting prayer was offered up by Pastor Lantaret; the multitude then adjourned to the church, where a most eloquent and touching address was delivered by M. Meille, of Turin, comprehending a sketch of General Beckwith's eminently useful and devoted life, and a beautiful and faithful delineation of his noble character, his singular disinterestedness, and entire exemption from vainglory, his remarkable benevolence towards man, and his deep piety towards God. The eloquent speaker concluded by alluding, in language of rare beauty and pathos, to the young widow and lovely child of their loved and honored friend still residing in the midst of them, which sent a thrill of emotion through the whole congregation. But this great and good man has a nobler monument than human art or eloquence can raise to his memory—his name is written in Vaudois history, and is engraved on every Vaudois heart. I had frequent opportunities of observing the affection with which his name and memory are cherished, of which the following is an example: In my address to the Synod, I of course referred to my former intimacy with him; and afterwards, while the congregation were leaving the church, an old man pressed through the crowd, and as he extended his hand to me, said, with tears in his eyes, ‘I wish, sir, to touch the hand of a friend of the English General's.’”

Many of our readers, no doubt, will remember that the late General Beckwith was a native of Nova Scotia, having been born in Halifax,

in a house near Her Majesty's Dockyard, in the year 1798; and was nephew of the late Chief Justice Halliburton. He entered the Army very young, and was raised to the rank of Captain at the age of 18. His subsequent history has been briefly told in a lecture on “Nova Scotia and Nova Scotians,” delivered by Rev. G. W. Hill, of Halifax:—

“His services were many: he was at Copenhagen, Lord Chatham's expedition to Walchereu, and through all the peninsular campaign, in each action signally distinguishing himself for valour and chivalry. During the battle of Waterloo, he was much exposed as one of Sir James Kempt's Staff, but did not receive the slightest wound until the very close of that memorable contest. As he was riding with orders to another part of the field, the last shot fired on that day shattered his right leg. He had seen the ball coming, but could not avoid it; the wound was incurable; the limb was amputated, and he left the service, receiving his Order of the Bath and Lieutenant-Colonelcy in exchange for his sad loss. The physical evil produced moral good. From an unbeliever, he became a Christian, followed the work of his Lord and Master, and achieved a fame in the sphere in which he has been moving, that has placed him far above all that he could have attained to in his profession.

Upon the proclamation of peace, Colonel Beckwith came out to Halifax, and, with the aid of a friend still living, became the founder and patron of the first Sunday school established in connection with a church in his native town. He constantly attended the Acadian school,—lending valuable assistance to Mr. Bromley in that noble and successful effort,—and was mainly instrumental in establishing houses of provision for the poor and suffering of the town during several trying winters.

From Nova Scotia, he went to the Swiss valleys, where he inaugurated a system of education, the value of which will only be fully known when we stand at the bar of God. “It is impossible,” says the author of the History of the Vaudois Church, “to forget the venerated name of General Beckwith, whose enlightened charity has been displayed in erecting and repairing more than eighty schools in the different parishes of the Vaudois.” A superior school for girls was still wanting, but has been formed by the same benefactor. School mistresses and teachers have also been established in various districts, by his generous aid. As an instance of the great love and respect felt towards him by the inhabitants of Piedmont, Mr. Hendersson, in his “Travels among the Vaudois,” says, that “at the corners of the different roads he saw finger posts with the inscription, ‘who ever passes this way, let him bless the name of General Beckwith.’” Although he was at first stigmatised by some opponents of his labours as “The Wooden-legged Adventurer,”

he lived down the opposition,—the King of Sardinia himself appreciating his Christian services, and conferring upon him the "Legion of Honor."

The last notable act of the Waterloo veteran was the translation of the Bible into the *patois* of the country, a work which, in the Providence of God, he was permitted to accomplish; but so great was the labor that he lost an eye from its effects.

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Rev. Dr. Herdman's Departure from Calcutta.

WE have been favoured with the sight of the following address, presented to the Rev. Dr. J. C. Herdman, upon his removal from his charge in Calcutta to Scotland:—

REV. DR. JAMES CHALMERS HERDMAN, D. D.,
Senior Chaplain of St Andrew's Church, Calcutta.

REVEREND AND BELOVED SIR,—In the near prospect of your departure from amongst us, we, the undersigned, Elders and Members of the Congregation meeting at St. Andrew's Church, desire to place on record—*first*, our grateful sense of the goodness of the Great Head of the Church, who has, for nearly sixteen years, given to you the ability to be amongst us a minister of the Spirit of the New Testament,—and *secondly*, the deep love and affectionate respect that we bear to you, and the great sorrow with which we contemplate your separation from us.

For nearly sixteen years, you have "shown yourself approved unto God" among us—"a workman that needeth not to be ashamed, rightly dividing the word of truth," ever setting, faithfully and tenderly, before us, in the fulfilment of your solemn office of pastor, "life and good, and death and evil." We are witnesses to the ungrudging labor—to the loving zeal—to the solemn tenderness—to the sober wisdom—with which you have ministered to us, offering not, either to God or to us, that which has cost you nothing. We are witnesses to the wisdom—the consistency—the laboriousness—with which, in this city, you have fulfilled the onerous duties of a Christian Minister, not only performing, with admirable regularity and unflinching promptitude, often under trying circumstances, even the very least of the heavy duties of your own charge, but taking active and prominent part in every catholic effort made in the service of Christ.

During all these years, your large sympathies have been ever ready in all our individual concerns. Tenderly have you shared in our sorrows and our joys, and kindly have you allowed us to share in yours. Some of us you have ordained to the eldership; some you have joined in the tenderest of earthly ties; you have baptized our children; you have buried our dead; you have visited us in sickness; you have comforted us in trouble—to some of us a father in Christ; to all, a faithful friend, an earnest and edifying minister of Christ Jesus, and a practical example of Christian consistency and self-denial.

And, now, the time is come when we must part. As a congregation, we can expect to see your face no more in the flesh—to hear no more the voice that has so often warned, and entreated, and encouraged, and comforted us.

The LORD be with you, and grant you yet many years of useful service for HIM in your own dear-ly-loved land, or wherever He may lead you.

The LORD keep you and us faithful in remembering each other ever in prayer at the Throne of Grace.

The LORD ever bless and prosper you, and present you, at last, with us, faultless before the presence of His glory, with exceeding joy.

We have collected the sum of six thousand five hundred and sixty-four Rupees (£6368s. sterling) in order to provide a memorial that may abide with you and your descendants, of your faithfulness, and of our loving and grateful respect.

It is the desire of the subscribers that a portion of this money—say from £50 to £100—should be expended in the purchase of some heirloom of a solid and durable character, such as a piece of plate, on which should be inscribed the following words:—

"This _____ was purchased with a part of the sum of Rupees, six thousand five hundred and sixty-four, which was presented to the Rev. Dr. JAMES CHALMERS HERDMAN, D. D., on the 7th August 1865, by the members of the congregation of St. Andrew's Church, Calcutta, and a few other friends, on the termination of his sixteen years' ministry in that Church."

It is also the special desire of the subscribers that the remainder of the fund should be devoted to some purpose of utility to yourself personally. What that purpose shall be, they leave entirely in your hands.

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Explanation.

To the Editor of the Monthly Record:—

DEAR SIR,—In the abstract of the accounts of the Colonial Committee as given in a recent number of our (Home) *Record*, the sum of £112 10s. stg. appears as having been paid to me for the past year's missionary services. As this is calculated to mislead, I would beg to state in explanation, that, while that sum may be entered in the accounts as paid to me during the past year, it is the payment for services which extend over nearly two years.

From all the stations where I have laboured, payment for services has invariably been made to me. The only case to the contrary was, when I was re-called from the Island to labour for a short time in Pictou Presbytery, for which the Colonial Committee paid me in full.

Yours, &c.,

ALEX. MCWILLIAM.

Georgetown, P. E. I., 28th Sept. 1865.

—o—
THE CHURCH IN NOVA SCOTIA.

The Bazaar at River John.

A NOTICE of this Bazaar having already appeared in the "*Standard*," it only remains for me, in my own behalf, and in behalf of the River John congregation, to express our thanks to those friends who, whether by their contributions or by their presence, aided in making the Bazaar so entirely successful. We were favoured with the presence, and especially with the purchases, of quite a large number of ladies and gentlemen from the town.

of Piston, and of friends from almost all our congregations within the bounds of the Presbytery, and also of a large proportion of the ministers of the Presbytery, and were especially pleased with the presence of one of our ministers from a greater distance—the Rev. Mr. Duncan, of Charlottetown. To all these our thanks are due; and very much indebted, indeed, we consider ourselves, to the Editor of the “*Standard*,” for the very valuable help so freely given us, both of his advertising and editorial columns.

The gross receipts were a little over the sum stated in the “*Standard*,” and reached within a few shillings of £140.

ROB. MCCUNN.

River John, Oct. 19th, 1865.

Wallace---Tea-Meeting.

A TEA-MEETING, in connection with the Kirk, was held, on the 4th October, in Fox Harbour. Though the day was rather unfavourable—the weather being cold and rainy—yet the attendance was large. The arrangements and preparations, made for the comfort and enjoyment of the visitors, reflected the highest credit on the liberality and good taste of the people of Fox Harbour. And, that they were not unappreciated, was evident from the amount of money realized, viz.: £53,—which sum is to be expended in the repairing of the Church in Fox Harbour.

Congregation of St. Peter's Road, P. E. Island

To the Editor of the Monthly Record:—

DEAR SIR,—I perceive, in the August No. of the *Record*, page 156, a resolution which “expresses regret that, notwithstanding the Synodical recommendation of last year, no Lay Association has been formed in P. E. Island.” Now I beg to state, that in obedience to the said “Synodical recommendation,” a Lay Association was formed last winter, in connection with the congregation of St. Columba's Church, Saint Peter's Road, P. E. I., the fruits of which will appear in due time.

The same number and page of the *Record* contains a statement from the Committee on the “Home Mission Scheme,” to the effect that no collections were made in P. E. Island towards the funds of said Mission. This statement is not correct; because collections for various Synodical Schemes, the Home Mission among others, have taken place in our congregation within the last twelve months; and the monies thus obtained have been handed to the proper persons for transmission to the Treasurer of the “Schemes of the Church.” Why the Committee above mentioned did not acknowledge the reception of those sums, I cannot understand. Perhaps it can be explained at an early date through the pages of the *Record*.

I do not mention these affairs for the purpose of showing forth to the world how well

we have done our duty. On the contrary, I am willing to acknowledge that we might have done better than we have done. But it is not pleasant to be accused by the Synod of our Church for doing nothing, when we have done something. It is not just that we should be thus libelled ex cathedra through the pages of the *Record*. Our contributions are certainly small, but our congregation is also small as well as young. We only number about twenty-eight families, while we pay seventy-five pounds per annum for half the services of a missionary. So that we cannot be expected to contribute so largely to every good work, as older, more numerous and more wealthy congregations.

Trusting that those in authority will prefer no more such sweeping and unjust accusations against us,

I remain yours, very truly,

ISAAC THOMPSON.

*Sidney Mills, Lot 34,
P. E. Island, Sept. 22, 1865* }

[The above communication states that there is a Lay Association at St. Peter's Road. That is well, but Mr. Thompson will acknowledge that the Home Mission Committee could not have known the fact, unless advertised concerning it or its doings, before the last meeting of Synod. In the next place, it is stated that a collection was made, last year, for the General Home Mission, which the Treasurer did not acknowledge, and which the Committee did not include in their report. But, if Mr. Thompson will turn to the *Record* for July, 1864, he will find that collection acknowledged there, and credit given for it at the Synod of 1864; and, as no other collection from St. Peter's Road, for the Home Mission, was reported by the Treasurer to the Committee, the Committee could not report otherwise than they did to the Synod of 1865.—Ed. M. R.]

Earltown.

A SMALL, but select surprise party, consisting of members of both congregations in Earltown, called at the Manse on the evening of the 19th inst., and, after a few hours of pleasant social enjoyment, presented the Rev. Mr. and Mrs. McMillan with a gift of money, a splendid tea-service, and a great variety of other articles of household use,—value upwards of \$40. Mr. McMillan acknowledges, with gratitude, the repented tokens of good-will he has received from both parties, since coming to Earltown.—*Standard*

West Branch, East River.

MR. MCGREGOR wishes to acknowledge, with many thanks the thoughtfulness and kind attention of the ladies of West Branch congregation, in adding so materially to the comfort of his pew, as well as to the grace and elegance of the vestry of St. Columba's Church.

The Manse, West Branch, October, 1865.

For the Monthly Record.
 Congregation of Cape North.

It is related of a worthy minister, once in Scotland, that he was in the habit of entertaining his audience, by repeating, at the beginning of his sermon, the gist of what he had said on the Sabbath before. Following this, at least, methodical way of treating the subject, I may, in reference to my last report of our congregation in Cape North, remind such of the readers of the *Record*, as take any interest in that *ultima thule* of Christianity, that, then, I gave, for their perusal and particular information, a somewhat detailed outline of the origin and progress of the first settlement here, dating above fifty years ago.

Thus, it may be recollected, that, then, I intimated, not indistinctly, that the congregation, lying, as it is, eighty miles beyond the nearest minister in the Island, the people have, all this time, had but little gospel sent to them, whether by us or other parties concerned. Hence, the natural consequence has been, as I ventured to add, that many of the present generation fall far short of what, generally, their devout, exemplary forefathers had been. And, when the editor of the *Halifax Record* takes the liberty of pronouncing this representation, in the case, a "libel on their character," we all know that he has his reasons for doing so, though he does not believe what he writes.

A few weeks ago, I was down there again. And if, in December, my last look of Cape North was dark and stormy—the sea lashing on the mountain sides,—I found it, in July, as bright, and green, and warm, as the great luminary of day, with its light and heat, could render such a combination of land and water, wilds and wastes, rugged shores and restless ocean. Yet, here, in summer, as in winter, Boreas is the ruling power by day, and the Aurora Borealis the attraction by night. If, going to sea here, you, at night, take the advantage of the South wind, blowing off the land, as we did,—sitting abaft in your little boat, you find yourself next neighbours to these tall, fleeting spectres,—the Polar Star, with its cold, distant eye, taking little notice of them, whilst its massive Pointers, gradually bearing down upon them, appear to drive them back, when they all lie down, till next time, about the Pole. Then, you miss their light; and now the air is chilly. But, you turn to that star, blazing through the top of that tall spruce, on the top of a high mountain, to the left; and you can see stars of the first magnitude, like ships of the line, resting on the western horizon. And now, the moon, or a piece of her, has climbed up the sky, from behind the dark mountains. But you are almost trembling with the cold, though all the hands have cast off their jackets, in the calm, pulling hard the oars—some singing hymns, some songs. The way to warm you, is to take yourself an oar. And, all along, you feel that

the sea is a terrible monster, with many monsters within his belly, even Death. But, look up! and, oh! what countless, glittering worlds are overhead—far, far up, and all around! Oh! what Power must that be, that put them there, and kept them in it—I cannot tell how long! But, I have long thought that God is as powerful a Saviour, as He is the Creator and Upholder of the sun, moon and stars—not excepting our own good Planet. But now, at length, here is the wharf. Knock up our friend in that house! Now, light the lamp! Kindle the stove! A nice thing, a stove, coming off the water, this bleak morning. After refreshments, and the exchange of news—with their pipes in their teeth—all about fish, and nets, and the westerly winds, all retire for a while. And, let not heaving boat, or monster of the deep, or Aurora Borealis, disturb our brief repose.

Returning from this digression, I may now say that I have had a most successful excursion, this time, to the north, in regard to the hearty welcome received, on my arrival, from the people, and their attention, in general, to the preaching of the Word, which, I doubt not, has done good to some poor souls. A few days after, I had to mourn the loss of our chief man in the congregation—Mr. Roderick McKenzie, magistrate and merchant, remarkable for his public spirit, integrity and generosity. The Cape men and women had stood before his sick-bed; and, on the day we laid him in his narrow house, all felt that his premature end was a public calamity in the place, and that each had lost a personal friend.

As, in certain latitudes, it is said that it never rains but it pours; so this destitute congregation had never, at once, had so much preaching and teaching, as at this time. The local Presbytery sent two different deputations here, during my stay, so that there was less occasion, in one way, for my services, however much there might be in another. This Presbytery has £100, to grant, by way of aid, toward the erection of a church in the Bay of Aspy. And, fifteen families have duly accepted the seasonable boon, wisely considering that, if rejected on any account, it is hard to say when they should have a similar offer. However, we have got this gap in the congregation filled up. In my former report, when alluding to the English settlers here, there was no reason for giving their number. Now, I may state that, of these, there are forty families in all the bays and settlements—all opposed, on other than ecclesiastical grounds, to the new party; and who, from their scattered position, as they can never join to get a minister for themselves, necessarily fall in with us—to whom they are not opposed, on ecclesiastical, or any other grounds I know. The number of Scotch here, as given in my other report, is one hundred families. Thus, it will be seen that, so far as human eye can penetrate into the obscure future, like the unstable past, there will always, notwithstanding,

be over one hundred families, Scotch and English, in Cape North, warmly attached to the Church of Scotland. Here, all that is necessary to that end is a missionary with the divine blessing on his labors.

Before I left, there was a meeting of the leaders in the congregations, held to appoint trustees to superintend the erection of a church, in which, it is possible, they can assemble some time next summer. After presenting a round sum to the missionary who had come so far, they said, to look after them and their affairs, they made also a small collection, amounting only to £10, for the Home Mission, but which would have been larger, but for many of the young men being away at the fishing all over the Bay of St. Lawrence. They pray for a deputation from the Presbytery of Pictou, if possible, next September. Meantime, let us pray that the instruction already given may be blessed to them, and so be made the power of God to their salvation. Amen.

J. G.

Broad Cove, October 12th, 1865.

Canada.

ST. PAUL'S MONTREAL.—The late John McLean, Esq., long resident in Montreal, and a staunch adherent of St. Paul's, bequeathed to the Congregation the sum of one hundred pounds, to be applied to the extinction of the debt on the Church.

The arrival of the Rev. Dr. Jenkins, the respected pastor of this congregation, will be gratifying to his many friends. The Reverend gentleman has now resumed his duties.

THE VERY REV. PRINCIPAL SNODGRASS, D. D.—The Principal of Queen's College has returned from Scotland, where he has lost no opportunity of giving information of the real position of Canada and our Church, both of which are too often misunderstood, even among the best informed.

QUEEN'S COLLEGE.—The twenty-fourth session was publicly opened on Wednesday, the 4th of October, in the Convocation Hall, at 3 p. m. when an address was delivered by the Rev. Professor Williamson. The Class-work in Arts and Medicine commenced on the following day. The Divinity Hall will be opened on the first Wednesday of November.

Religious Intelligence.

JAMAICA.—The *U. P. Record* for September, presents the following statistics:—"Out of a population of 431,248, 127,978 attend religious worship. The children in the colony attending any day or evening school are 26,270. More than half the population of Jamaica are still nominally heathen. It is true much has been done, many missionaries and ministers labor among the people; but still it is as true that thousands of the population do not avail themselves of the gospel, though placed within their reach. There are 200 ministers and missionaries in the island: Church of England, 90; Wesleyans, 28; United Methodists, 6; Baptists, 28; Methodist Association, 3; London Missionary Society, 8; Moravian, 14; Catholics, 5; Jews, 1; United Presbyterian, 20; American Mission, 5.

These 200 ministers divide among them something less than 800 people each, whereas, if reaching the whole population, each would have a charge of over 2200 souls.

IN MEMORIAM.—A touching discourse, on the death of Miss Jane Chisholm, delivered by the Rev. S. McGregor, of W. B. E. River, and dedicated to the young of his congregation, is now in press, and will be ready for sale at the book-stores in a few days.

Account of Monies received for the Lay Association, and paid to James Fraser, Jr., Esquire, New Glasgow.

1865

April 13—By Cash from Miss Crichton and Miss Gouriev,	£1 10 0
April 25—Cash received from Roderick McKenzie (Rod. McK's son), col. W. Branch River John,	4 14 5d
May 8—Cash from Miss Sarah Gordon, Pictou Town,	1 13 6
May 25—Cash received from W. Gordon, Esq., collected by Miss Ross, Loch Broom— G. McKay, 7id.; Mrs. McKay, 7id.; D. Matheson, 7id.; Mrs. Matheson, 7id.; Mr. Ferguson, 1s. 3d.; Mrs. Ferguson, 1s. 3d.; Flora Ross, 7id.; Ann Ross, 7id.; Janet Ross, 7id.; Mrs. McLeod, 7id.;	0 7 6
July 25—Miss Crichton and Miss McDonald, Pictou Town,	0 16 0
Aug. 25—Miss Cameron, Scotch Hill, per W. Gordon, Esq.,	0 11 6
Aug. 28—Miss Grant and Miss M. Robertson, Cape John congregation, per Hugh McLeod, Esquire,	0 19 2
Aug. 28—Cash received Miss McDonald and J. McLeod, Cape John congregation,	0 9 4d
Sept. 12—Cash received from Miss Ross, Middle River, per Master W. Gordon,	0 5 0
Oct. 3—Cash from John McKenzie, Spring Point,	1 2 6
	£12 8 0

DR

To Cheque enclosed to James Fraser, Esq. N. G., \$49.60. £12 8 0
JOHN CRERAR,
 Treasurer Lay Association, Pictou Branch.
Pictou, 31st October, 1865.

SCHEMES OF THE CHURCH.

1865	YOUNG MEN'S SCHEME.	
Oct.—Roger's Hill Congregation,		£2 5 0
Collection Tatamagouche River,		0 8 3
	Total,	£2 13 2
1865	HOME MISSION.	
Oct.—Cash Gairloch congregation,		£3 9 0
1864	SYNOD FUND.	
Oct.—St. Paul's Church Congregation, Truro,		£1 0 0
	W. GORDON, Treasurer,	
	<i>Pictou, October 29th, 1865.</i>	