

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES

VOL. XI.

APRIL, 1865.

No. 4.

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

SERMON,

By the late Rev. James Stuart, of Glasgow.

"THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am the chief."
—1 TIM. i. 15.

[FROM THE CANADA PRESBYTERIAN.]

THESE are many a sermon, the career of which, if known, would be both an instructive history and a powerful preaching. The manuscript from which the following extract is taken, has run a singular course. Leaving its words to teach their own important lessons, the following particulars have an affecting interest. It is the production of one who a few years ago was a student of distinguished mark among his fellows in the University of Glasgow. With them he was also, from his excellent character, a great favorite. A pencil note, dimly legible, indicates that the sermon was read as a subject of examination before the Presbytery of Islay in 1859—the examination, as we know from other sources, being for license to preach the Gospel. The author—the Rev. James Stuart—having received an appointment from the Colonial Committee of the Church of Scotland to act as a missionary within the bounds of the Presbytery of Montreal, with a special recommendation to the district of Point St. Charles, embarked at Liverpool on the 8th of February, 1860 in the ill-fated Hungarian, which went to pieces off Cape Sable on the 19th of that month. His writing-desk, containing this and other manuscripts, was found upon the shore, and came into the hands of the Rev. George M. Clarke, Presbyterian minister at Shelburne, near the scene of the wreck. Mr. Clarke resolved to read the sermon to his people on the Sabbath following its recovery, and gave intimation to that effect. To the writer of this note, who happened to travel with him last summer, he said, while recounting the circumstances of the occasion, that he had that day the largest and most im-

pressive meeting he ever had or ever expected to have in his church. The very psalms which Mr. Stuart had selected and noted in pencil upon the manuscript were used. The following lines from one of these (Ps. 32) were sung with tremendous solemnity:—

"Surely when floods of waters great
Do swell up to the bria,
They shall not overwhelm his soul,
Nor once come near to him."

The desk with its contents were sent to Glasgow, to the father of Mr. Stuart, commission merchant there. After the conversation with Mr. Clarke above referred to, the writer felt a strong desire to peruse the sermon, and made application for a copy. In the meantime it had been sent to Oxford to be perused by an intimate friend and frequent college competitor of the late Mr. Stuart. Now the original manuscript has re-crossed the Atlantic, and a few extracts from it find a place in these pages. The earnest impassioned tones of the living voice are not heard; but, may it be that these words, charged by the Spirit of God with living effect, shall prove that there are times when, and ways in which, the dead become our most convincing and effective preachers.]

THE confession of Saint Paul—I am the chief of sinners—must seem at first sight to be a mere hypocritical depreciation of himself, inconsistent with other parts of his writings in which he boasts that he was not a whit behind the very chiefest Apostles. How, we ask, could Paul say that he was the chief of sinners?

He had indeed persecuted the saints and treated with great violence the Church of God. He had been foremost of those who sought the destruction of Christ's cause. But this was in the days of ignorance. He knew no better. He had been guilty of

grievous wrongs; but what he sought was not a selfish end, was not earthly applause. His zeal was for God.

But Paul must have seen among the heathen of his day, among the Jews, among the Christian converts, many who were guilty of gross sins for which no such excuse could be tendered—who gave themselves up to lie, to steal, to live sensual lives, to indulge in the most debasing sins, who loved sin and committed it contrary to the remonstrances of conscience—in extenuation of whose crimes neither ignorance nor a blind zeal for God could be alleged. How could Paul say, I am the chief of sinners?

And again, if Paul had grievously transgressed God's law and offended God's majesty by slaughtering His people, were there not many of the Jews as violent in their persecutions who had never repented? Were there not many of the heathen who scoffed more loudly than ever he did at the despised of Nazareth, who wrought more woe to the disciples of Christ, and had never repented of their sins? How could Paul say, I am the chief of sinners?

If Paul had been comparing himself with others, he could easily have found multitudes of sinners with whom he would have shrunk from being named in the same sentence. Would he have allowed that he exceeded in sin the drunkard, the thief, the sensualist? Would he have allowed that his life, either before his conversion or, much more, after it, was no better than the life of such as Judas or Herod?

It is not in comparing himself with other men that Paul pronounced himself the chief of sinners. It is when he appears at the tribunal of the Most High God that he feels as though he stood in the ranks of the vilest of mankind. It is when he proclaims Christ to be his Saviour that he owns himself as little deserving of salvation as the man whose life has been steeped in crime, as worthy of eternal punishment as the man who has openly violated all laws human and divine.

If we compare two men, actors in human society, as men, without reference to the holiness of God, we shall readily recognize a vast difference between them. We would scarcely place in the same category the patriot who has lost his whole worldly estate and not even counted his life dear for the sake of his country, and the man who is so eagerly intent on his own aggrandizement as to sell himself and his friends for some paltry honor. We would scarcely mention in the same breath the respectable member of society who attends church and religiously observes all statutes and ordinances, and the ruffian whose talk is blasphemy, whose heart wells out a filthy steam of corruptions, who bids defiance to the laws of society and pours contempt on all the restraints which render society a blessing. To compare these would be as if we should set a rock of the

sea in comparison with all Britain, or the water of an inland lake with the ocean that girds the world. Yet we know that to one who should take his station on the sun and fix his gaze on the earth, the little rock and the great island, the inland lake and the vast boundless ocean, sink into equal insignificance. In like manner, to one of spotless purity, the perfection of human virtue and the extreme of human vice seem to be separated by a very narrow strait. The holiness, the devotion, the piety of the saint appears extraordinary to us. He rises among men, towering high above his generation as the Alps overtop other mountains. But in His eye who sees the working of the inmost soul, from whom the naked heart can hide none of its secrets, who discerns the wordliness, impurity and duplicity of even the saintliest, the holiness of the most perfect among us is altogether mean and contemptible. Let a man bring his best offerings to God. Let him present himself in holiest mood, in his most spiritual frame. What are such offerings to Him who made the universe? What is the sum of all human holiness in His sight before whom angel and archangel bow, and the cherubim and seraphim, veiling their faces with their wings, cry, Holy, Holy, Holy is the Lord God of Sabaoth?

In this point of view we can readily understand the Apostle's confession, and sympathize with his feelings in uttering it. We see that it is not exaggerated or pretended humility, but a simple expression of a real feeling. When a man is summoned to appear at the dread throne of divine judgment when his conscience cites him before the offended majesty of heaven, and he stands alone in the presence of the heart-searching God with no crowd of sinners greater, more hardened, more vile than he, whose conduct he may allege as an excuse for his own—it is then that he truly feels the utter worthlessness of his own holy deeds. Then he sees that the garments which looked fair in the eyes of the world are filthy rags—that the actions which on earth among men won applause and earned for him the name of saint do not appear so bright in the light of heaven. Many a man may challenge the world to prove anything against his character, but there is no man can lay his hand on his breast and raise his eyes to heaven and declare to God, the Righteous Judge, I never at any time transgressed thy commandments. The language of holy men in all ages has been, "Lord, if thou wert strict to mark iniquity and rigorous to punish who could stand before Thee or answer Thee for one of a thousand of his transgressions?"

Yea, so deep is the conviction of this in all holy men, so sensitive are they to the purity of God and their own vileness, that no language can adequately express their humility; and the more saintly their lives, the purer and holier their actions, the nobler

and loftier their religious aspirations—the more readily they take up the confession of the Apostle, and declare themselves to be the chief of sinners. They may thank their God that they have not been allowed to fall into gross and open sins, but they all find in their hearts so much wickedness continually abiding as to constrain them into the humble attitude and confession of the publican, “God be merciful to me a sinner.”

But further, this conviction of sin is rendered more impressive as in every believer's mind it is connected with the ransom that has been paid for it. The perfect and awful holiness of God annihilates all human attempts to establish righteousness. Every man's conscience accuses him and condemns him. How much more the holy law of God! The awful punishments denounced against sin convince men of its hatefulness in the sight of God, and show them its exceeding sinfulness. But the truth that sends home yet a deeper conviction of sin to the heart and awakens yet a stronger sense of its vile-ness, is the Gospel truth that Christ Jesus came into the world to save sinners. So dreadful was the guilt of the human race, so fearful the inevitable doom that awaited the helpless sinner, that heaven was excited to mercy, and the Son of God came to save. And every sin committed is against that mercy. Every sin we commit is a sin in the sight of Him who created us, of Him who loads us daily with his benefits; but, greatest aggravation of all, every sin we commit is a sin against Him who loves us with an everlasting love. We sin in the sight of high and holy Heaven, and draw on our heads the just vengeance of offended purity; but more, we sin against a true and loving friend, who, in His death for us, has given the most undoubted proof of His love. This is the deepest stain of our guilt, that we have not only sinned against holiness and justice, but with base ingratitude spurned away infinite mercy, and trampled on the offers of infinite love. Thus many things combine to make the Apostle utter from his inmost soul this confession, which seems so strange and uncalled for, and enable us to sympathize with him, and force from our lips the same acknowledgment, I am the chief of sinners.

We may argue, indeed, that if the Apostle, with his holy life and multitude of labors and sufferings for the sake of Christ, made such a confession, we may with small shame utter the same. But this is not enough. We must stand single and alone before the majesty of heaven; we must gather up our garments and stand in the light of Heaven's holiness and purity, till despair and confusion fill our souls, and to our own eyes the full shame of our nakedness appear; we must drag ourselves to Heaven's judgment-seat, and reckon up our deeds, and call before us our most secret thoughts, and words, and actions: we must weigh these in the balances

of God's word, and try them with most searching tests, that every sin may stand forth in its full enormity; the punishment must be seen impending, and the ransom which was paid in the sufferings of our Lord and Saviour must be seen in the light of the love, the infinite love, which He bears to our souls. When thus our sin comes before us in its true nature, and with aggravation rising upon aggravation, so strong a conviction shall smite our souls, so deep a sense of our sinfulness, and so powerful an abhorrence of our iniquity, that we shall deem it impossible any sinner could have sinned so grievously. When the mother stands over the inanimate body of her first-born, and the full anguish of her bitter bereavement shakes the foundation of the soul, does she not feel that the cup of wrath is full, and that there breathes not one who has been tried with such a trial? When the widow bends over the clay-cold fern of her husband, and feels that the whole stay of bread and the whole staff of water has been taken from her, as the sense of desolation overwhelms her spirit with sorrow unutterable, does she not in her anguish and grief exclaim—Was ever such desolation as mine? When the prophet is weeping over a degenerate and fallen people, with the vision of their vices rising before him, does he not call out in vehement sorrow—“Draw near, all ye that pass by, and see if ever there was sorrow like unto my sorrow wherewith I am afflicted.” And so the sinner, when his sin rises before him in all its enormity, as he beholds himself with all his impurities standing exposed to the full blaze of the perfect holiness of God; as he sees the judgment seat set and the books opened, and the Judge, the all-discerning Judge, on the throne, and feels at once the fearfulness of the impending doom and the justice of the sentence; as he reflects on the manifold goodness of God, and there rises into his view some real conception of the height, and depth, and length, and breadth of that love of God in Christ Jesus against which he has sinned—it is then he finds all the pleas whereon he propped and stayed himself before, suddenly give way, and he sinks overwhelmed by the enormity of his guilt, feeling in his inmost heart that he is a sinner. It is when the Spirit of God has unsealed his spiritual vision and disclosed to his view his enmity towards God, the long array of sins against infinite love, the realities of his condition, that bitter sorrow and anguish for sin possess his soul. The pains of hell take hold on him. He mourns over Him whom his sins have pierced, as one mourneth over an only son and is in bitterness for Him as one is in bitterness for his first-born. It is then that the conviction of sin truly pierces his heart. He feels so solitary in his sorrow, so desolate and deserted of God, so carried away with grief and hatred of his sin, that it is as if the eye of God were upon him alone and singled him

out from all the multitude of sinners—as if he stood before God, the head and chief of all that had ever offended against His law.

Thus every man, who is in any intense degree affected by his sins, who arrives at any spiritual understanding of what sin is, of God's purity and Christ's love, must share more or less in the feelings of the Apostle when he calls himself the chief of sinners. Whether among men he has spent a holy and saintly life, or whether all life long he has drunk in iniquity with greediness, he must, if awakened to his real state and character, join in the Apostle's confession and make it his own.

The Use of Instrumental Aid in Public Praise.

(Continued.)

BEFORE attempting to explain why, in ancient times, the praises of the Church were not conducted by that best of all instruments—the human voice—without instrumental support, it may be necessary to admonish the reader of the true question at issue. It is not to be supposed that playing upon an instrument is praising God, any more than the ringing of the Church bell upon Sabbath morning. Such an expedient does not contemplate, as its chief aim, the production of fine and expressive music. The praises of the sanctuary are meant, not for amusement, but for edification. Sweet sounds addressed to the ear alone may be music, but music in the very lowest sense of the word. Music is an art which, like poetry and painting, properly appeals to our intellectual and moral nature—especially to the religious and emotional feelings. Through its aid, prosaic thoughts are winged with emotion. Thus, it impresses truth upon the soul, by reiteration, and by causing the mind to dwell upon it. In short, while music affords the natural outlet by which the pious heart expresses its delight, it is also the handmaid of moral instruction.

The object, then, of instrumental aid, is to enable the people to sing unitedly, powerfully and effectively. At the same time, it should be borne in mind that no expedient, however excellent, can supersede musical instruction and practice. The First Book of Discipline, prepared under the direction of John Knox, enjoins such exercises at other times than the ordinary diets of public worship. "Moreover, men, women and children would be expected to exercise themselves in Psalms, that, when the Kirk doth convene and sing, they be the more able, with common hearts and voices, to praise God." No plan can altogether dispense with the necessity of practising, either at family worship, or in singing classes, or in congregational practisings, the tunes used on the Lord's day. People will

not learn them by inspiration, without effort or instruction.

The most common method, among Presbyterians, of conducting the praises of a congregation, is the employment of a choir. There was a large choir, consisting of hundreds, in the days of David and Solomon. In our time, the few individuals who compose a choir are probably the persons of greatest musical skill and capacity in the congregation. It is presumed that they regularly meet for practice, and that they are qualified to conduct the public praise in good time and tune. The theory and the practice, however, are very different. The individuals who compose a choir, being volunteers, choir-leaders find it difficult to collect them for regular practice. The singing of the four parts by the choir, at concert pitch, causes the pitch of the air to be so high as to fatigue ordinary voices, and the great proportion of the people, finding it uncomfortable to sing at the pitch which the choir have taken, do not sing at all. Again, the cultivation of choral singing practically prevents any attempt to instruct the rest of the people. The choir, finding it difficult enough to keep themselves in practice, do not feel called upon to interest themselves in the musical instruction of the rest of the people. Choral singing being their object, their labors terminate with themselves. Any one may understand that, when six or seven individuals have taught themselves to sing harmoniously together, even the addition of a single voice spoils their harmony—how much more the harsh and unarrangeable voices of the multitude. It is only after long practice, by mutual adaptation, by learning to accommodate each other's voices, and rub off mutual asperities and discords, arising from loudness and incorrectness, that a choir learns to sing with that perfect sympathy and oneness of sound that constitute harmony. It is, therefore, very natural that they should not wish a labor spoiled, of which they are as proud as a painter is of his picture, or a poet of his lyric, and that when coarse, uncultured voices join, they should feel very much as the said painter would if he saw a common sign-painter lifting up his huge brush, to add to his piece some coarse embellishment; or said poet would feel, if he heard an illiterate fellow mending his verse. It is for this reason that highly cultivated choirs actually prefer tunes which the people do not know.

The above causes combine in producing an effect which is well known, namely, that wherever there is a good choir, the congregation do not join. Wherever, however, the choir is inferior, the congregation join in some measure. In fact, the singing of the congregation seems to be in an inverse ratio to the excellence of the choir. This is a curious fact, and it is a fact, so far as my own observation in Europe and America extends. I have never heard a smooth, melodious, well-attuned choir followed by the congrega-

tion. When the choir,—though they may strike the notes correctly,—is loud and strong, each one singing without much harmony or minding the other, the natural effect of producing silence in the people is modified to some extent, and congregations join in to some degree. Having seen and thought over this long, and having heard even members of choirs themselves express wonder at it, I have arrived at an explanation, which, however, I state with diffidence, hoping that the fact in question may attract the attention of those interested in church music. It seems to indicate that choirs are wrong in principle, and the error lies here. A choir is a good thing in itself and for itself. It produces the best of all music—better than a fine organ. The greatest mercies are common to all, and two or three poor people can have finer music than is produced by the organ in St. Paul's. But a choir is an instrument the worst adapted in the whole world to *lead others*. When it seeks to lead others, it spoils itself; and when it pursues its proper object—its own harmony, not only does it lose sight of others, but it discourages them. In a private house, or in a place of public amusement, it occupies an appropriate place; but as a *leader*, it is out of its place. The work it has been put there to do, is incompatible with its very nature. What it requires is not followers, but listeners. As a proof of this, I believe that if any choir were to sing, at a suitable pitch, the air alone, the people would join in as well as with a precentor. They would in this way, however, be a choir only in name. This incompatibility between their nature and their professed office as *leaders*, must be very discouraging to pious choir-leaders, who find that the better the choir sings the more silent becomes the congregation.

Moreover, the creation and maintenance of a good choir cost an amount of patience and trouble, of which ignorant people have not the least idea, and for which choir leaders, who work with an honest faith in their system, often receive very poor thanks. Ignorant people are very apt to say, in reference to the improvement of psalmody: "Cultivate and improve our choirs; that's all we need." But, besides that they are a mistake in principle—that they have two duties to perform incompatible with each other, to be in choral harmony and to lead an uncultured mass of voice,—the difficulty of forming and keeping up a choir is great. The leader may be a very capable man; but, as a captain of volunteers, and some of them ladies, his authority is very limited. They *ought* to take the time from him, but they often, thinking they know as much as he, take their own time. Leaders of choirs have often harder work than precentors of large congregations. Again, on the Sabbath morning, when the choir take their seats, the leader is often chagrined to find that one is sick, another has a cold,

another is detained by domestic affairs, and another has taken offence and doesn't mean to come back at all. Then, after they have learned to sing, it is an endless labor; for changes by marriage, death and removal render it necessary to admit new members, who require fresh drill. They often become a school for a few learning to sing, but with great trouble and at the expense of true congregational praise. Let no choral singer suppose, from these remarks, that his labors are not appreciated. There is room in the church for every good singer, and music owes everything to the church. We are now dealing with general principles, and endeavoring to find the rationale of a very common fact, while we fully appreciate the self-denying labors of our choirs.

The other method of conducting the service of song is the employment of a precentor. This plan may be considered antiquated, but it is in many respects preferable to the other. It is peculiarly Presbyterian, and is employed almost universally in the Scotch Church. The truth is, the general prevalence of choirs in Presbyterian Churches in countries not so Presbyterian as Scotland, arises from contact with other bodies who need choirs to lead their responses. A qualified precentor, who understands his business, experiences no great difficulty in leading the people's song in very respectable time and tune. It is done not by loudness and strength of lungs, but by art. When the congregation is too slow, his art consists in *anticipating* them a little on the accented notes; and when they are too fast, *detaining* them a little on the unaccented notes. He has the advantage of a choir leader, in having his sovereignty undisputed. Being alone, he is induced to sing tunes which the people know. Where there is a paid precentor, it is part of his office to hold congregational practisings for so many months of the year. With a precentor alone, however, it is not to be expected that large congregations will sing in perfect time. In triple time this is impossible. Yet it is wonderful how well it is often done. I have heard very sublime singing, the singing of thousands, led by one man. Then it is singular how one leader produces congregational singing. I know congregations that sing very feebly under the guidance of a choir, and yet, in the same church, on the same day, will sing the same tunes unitedly and powerfully under a precentor. Our Gaelic congregations, which have a precentor in the forenoon, and a choir, in some cases, in the afternoon, afford illustrations of this. The method of leading by a precentor has antiquity in its favor. John Knox, in the First Book of Discipline, directs the appointment of a reader, who had the duty of leading the singing.

Excellent, however, as this method is in principle, practice and prescription, it labors under certain obvious defects. It requires a sound, strong man. He must also be in per-

fect health, and free from cold,—which is expecting too much, at least in this country. From the exertion, he is apt to acquire a harshness of voice. Then, even in his best state, he may *humour* the time and tune of the singing, but he can hardly *command* them. If the people take a wrong turn in the music, all he can do is wait till they are done, and then strike the proper note. It is admitted that the thing can be done, but it does not follow that with instrumental aid it could not be better done. Then, with a precentor alone, there is no guide to harmony. The singing of parts suited to the individual voice is discouraged for want of such guidance as an instrument would afford. Let him have the aid of an instrument, and the following good effects might be expected to follow:—

In the first place, an instrument would keep up the pitch of the tune. It is well known that the pitch of a tune, unless the voice is assisted by an instrument, falls with each verse. Let leaders try ever so much, there will be some fall. As this subsidence will not be equal in the case of each voice, the tendency is to produce discord. The fact is also important, as showing that a certain amount of fatigue is experienced in singing without the aid of an instrument.

A powerful instrument would control a congregation sufficiently to compel them to sing in time and tune. Correct time is no mere musical whim. One may see the effect of good time upon the mind, in the simple beating of a drum, or the ringing of a bell. It is supposed to owe its power to a sympathetic effect upon the pulsations of the heart. Time and tune in music are the same as accent and intonation in speaking. The effect of these is well known. A good sentence can be turned into ridiculous nonsense, by wrong accent and inappropriate tones. Even drawling spoils its effect, and renders it powerless. Quite similar is the effect of wrong time and tune in a musical strain. These are their natural, and not artificial requisites. In a congregation where all the people join in the praise, as they are commanded to do, accurate and well-marked time is an impossibility, without the help of an instrument. By great pains, it may be nearly attained in common-time tunes. To secure it in triple-time tunes is simply impossible. Let any musician mark how such tunes as "Martyrdom," "Balerna" or "Bedford" are sung by congregations, and even choirs.

The use of an instrument would diminish the fatigue which many persons, from sickness, weak health or want of practice, experience in singing. The larynx of the human throat is indeed the finest of all musical instruments, being formed by the wisdom of the Creator, and wonderfully adapted to give vivid and appropriate expression to the various sentiments of the human heart. This instrument, however, is composed of frail and delicate materials. One cause of fatigue in

singing is that each individual's voice has received a fixed pitch. If we suppose the musical scale, which comprises the whole compass of human voices, to be a ladder having 26 steps, then each voice will have on an average about 13 of these, and said 13 may begin at any point in the scale. The four parts set down in our tune-books are not a musical fancy. True science interprets the wants of nature, and these four parts are a natural necessity. The air and the contralto suit women and boys' voices, in various degrees, and the tenor and bass men's voices, in different degrees. Any other arrangement is a violation of nature. When, therefore, a tune is pitched to suit a choir, according to this natural arrangement, or at concert pitch, as it is called, and the great mass of the people take the air, the singing of some of the notes in almost all our tunes will fatigue the people. This is one of the causes of silence in congregations, led at concert pitch. When the singing of the people is kept in view, the pitch should be much lower than is usual, or than is comfortable, indeed, for concert singing. This is one reason, also, why the old chant and tunes of small compass, such as the old tunes of St. Paul's, York, Martyrdom, Balerna, Bangor, St. Neot's, Martyrs, Dundee, Coleshill, &c., are sung so much more easily by congregations than any of the new tunes. They were composed after the manner of chants, and intended to be sung by all the people. Their compass is small. The new tunes that observe this rule of composition, such as Siloam and Evan, are very easily sung by congregations. The voice not needing any straining, there is no fatigue experienced.

Another cause of fatigue is the variable health and strength of the people, and also of choirs. On a cold morning, after coming many miles to church, it is no easy matter to sing, sometimes. I have heard country choirs and precentors making sounds enough to drive people out of the church, just because their mouths and throats had been half frozen on the way to church. Great people, who are superior to the homeliness of singing psalms, may laugh at this; but it is a fact, notwithstanding. In these circumstances, where there is a multitude, some of whom are feeble, some old, some sick, and some untrained in voice, an instrument would be a great help and a great comfort. It is universally felt to be so. We see ladies almost invariably sit down to the piano when they sing. It is a practice of all nations thus to aid the delicate and expressive, but, at the same time, the weak and variable voice. The singing of the first hymn on record—that of Miriam—was thus aided.

The use of an instrument would enable us to sing larger portions of the psalms. The psalms are the great hymn and prayer-book of the church: "Is any merry, let him sing psalms." But owing to the modern innova-

tion of slow, dead music, and piqueing music with a great many notes, taking a long time to get through it, we do the psalms great injustice in the way in which we use them. A few verses must be taken, apart from their connection and meaning. Clergymen in olden times used to attempt to remedy this by reading the whole psalm, and then setting apart a few verses for singing. This, we suspect, gave rise to our practice of reading over the verses to be sung. I would gather from the wording of the First Book of Discipline, and from the Book of Common Order, that Knox intended a whole psalm to be sung. The psalms are evidently unique, carefully arranged and compact hymns composed for special occasions. To use the words of Knox's liturgy, they "contain the effect of the whole scriptures." They are most unfit compositions to be divided into small sections and sung by parts. Now, if our music were simple—if it were sung at a more rapid rate, and borne along with a powerful instrument without drawing and dragging, a much larger portion of the psalms could be sung. This might prepare the way for singing them as they were originally sung, and as they are adapted to be sung, in a prose chant, exhibiting the parallelism and antithesis of Hebrew poetry so fitted to impress truth upon the mind by varied and striking repetition.

It is well known that many sincere people entertain very strong objections to instrumental aid in public praises, thinking that it is Popish, Episcopalian, and what not. No argument is too absurd for those who speak under the influence of prejudice. Prejudiced people and designing people, when argument fails, mix up with a question things extraneous, in order to suffocate truth with the hatred that properly belongs to error. The largest portion of Protestants would subscribe to these views. Though portions of the church are opposed to them, that is no reason why the question should be closed against open discussion. If this magazine is to become a mere echo of popular prejudices, reiterating things which people know and receive already, and perpetuating ancient truths and ancient errors, its mission is worthless. The wise man's eyes are in his head. He keeps open the window of the house where his spirit dwells, that he may receive every beam of the light of heaven. He does not close his eyes and give his hand to a blind guide; but, by purifying his soul of prejudice, he seeks a "single eye" that his whole body may be full of light. I do not believe in panaceas, and hence do not expect great results from any one plan. No plan can supersede earnestness, piety and instruction, but I hold that this would be an improvement. I have never heard so good and general congregational singing as when it was conducted by a precursor and an instrument, and I have endeavored to give the rationale of this. It is a source of satisfaction, therefore, that there

is no law of our church prohibiting this plan, and that congregations are not likely to be interfered with in using their Christian liberty to worship God as He has commanded it to be done.

The praise of God is a matter of extreme importance in every Church, and, in our Church, of paramount importance, because it is the only part of the service in which the people audibly join. The psalms of David are also prayers, and the singing of them in a regular combined measure obviates the necessity of those audible responses which, in some branches of the Church, sound so discordant and incongruous to ears unaccustomed to the sound. That the Great God of Heaven can look down with complacency upon a congregation, the members of which, during a whole service, have never opened their lips, but left all to the minister and a few singers, is not to be supposed. Let our worshippers remember that praise is the only exercise of the Church militant which shall survive the shocks of time and the consummation of all terrestrial things. Let them look to all nature, animate and inanimate, and listen to the sounds of praise that rise on all sides from a world teeming with active life. Let them read the 148th psalm, in which the psalmist invites all the elements of nature, and all living creatures, to praise the Lord. And shall man alone, for whom God hath executed His greatest work—redemption, be silent in the tabernacle which the Lord hath pitched? If the people do not their part, how shall the ministers pray or preach with power and devotion? That sympathy will be wanting which is so necessary between speaker and hearers.

A time of spirituality and revived religion is eminently a time of religious song. This was a marked characteristic of primitive Christians. Paul and Silas sung praises in the jail at Philippi so loud that all the prisoners heard them. Pliny, in his letter to Trojan, says that the Christians met before daylight and sang a hymn to Christ. Every outbreak of religious life since then has been distinguished by the frequency and fervency of praise. Luther was an eminent composer both of hymns and music, which are still sung in the German Churches. John Knox, in the preface to his "Book of Common Order," devotes a long paragraph to this subject. It was a striking accompaniment of the revivals of the last century. Edwards says: "Our congregation excelled all I ever knew in the external part of the duty before, the men generally carrying, regularly and well, three parts of the music, and the women a part by themselves; but now they were wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed." So marked is this feature, that, though there may be outward praise without spirituality, there can never be spirituality in a Church without fervid and earnest praise.

The Scottish Church.

I LOVE that honoured Church,—the time-worn,
old,
Square tower, of simple form, but during
stone,
Which great reformers reared—all by the mould
And pattern of the Holy Book alone.
No tool of human hand uplift thereon—
No form, no rite, but what God's seal doth
seal—
No bondage, although married to the throne;
Free Gospel rang in every Sabbath peal.
To bind hearts in God's love, and life's naught
waters heal!

Built on th' Eternal Rock, amid wild seas
And in wild times, by master-workmen's
hands,
Who cherished but one thought, their Lord to
please—
Plain in her simple strength, our Zion stands,
With the old banner flying, which stern hands
Of resolute worshippers unfurled in glen,
Or guarded on the hillside with their brands—
Leaving the world a history of MEN,
For after times to read—perchance act o'er
again!

In doctrine stern, in discipline austere,
Rugged of feature, but of spirit bold,
And guarding with a holy look severe
The creed which in her right hand she doth
hold
(Her heritage of truth from days of old),
She standeth at this day as she hath stood,
Unawed by power, and unseduced by gold,
Unshakable in faithfulness, if rude—
With daring and with life, to her heart's core,
imbued!

Her ministers, God's lamps, His voice to tell
Beneath the silence of the firmament,
Of grace that saves from ruin and from hell;
In that high service—spending, being spent—
Shedding all round the sweet enlightenment
Of Truth and Hope, which Mercy hath re-
vealed!
Christ's "Stars;" the shafts from his full quiver
sent.
His witnesses—the reapers in His field—
The fishers on a sea that gives miraculous yield!
For every sinner saved, is saved by grace,
And every soul that lives, lives by God's
power!
Working with God, they labour in their place,
Beneath the fall of Pentecostal shower,
And toil rejoicing through their service hour!
Nor is there higher name 'mongst all astr
On earth, in the high places of her power,
Than this, "Christ's holy faithful minister;"
Albeit much of contempt and hate it may incur.
—*"The Ferry Hills."*

—o—

Trials of the Cape Breton High-landers.

[NO. V.]

THE CHURCH OF SCOTLAND AND HER ACCU-
SERS.

ONE of the favorite themes of those indulg-
ing in "railing accusations," and who would
injure the fair fame of the Church of Scot-
land, is that of Patronage. The wrothful

spirit exhibited when discussing the subject
of Patronage, since '43, might lead some to
think that it involved the Church of Scotland
in some hitherto unheard-of sin, which she
had just coined for herself, and that, to have
anything to do with Patronage were enough
to disfranchise her, and deprive her of all
right to her historical character, as well as of
a Church of Christ; and, that those who de-
nounced our Church could not approach the
shadow of such a novel sin. It must not,
however, be forgotten, while considering this
almost thread-bare subject, that, as far back
as the year 1690, as may be seen by referring
to our Confession of Faith, that, while Patron-
age had been under the consideration of these
faithful men of God, who had so nobly con-
tended for her true Presbyterian Constitution,
they did not denounce Patronage as so utter-
ly vile, but rather referred the matter,
"which," they say, "is hereafter to be taken
into consideration." It should also be known
that the Free Church General Assembly of
May, 1851, when adopting our good old Con-
fession with certain affixes and prefixes of
their own, as may be seen in that Confession
of theirs, that the same promise is retained as
in ours, pledging themselves, as the Church
of Scotland had done two hundred and two
years before, that the subject of Patronage
"is hereafter to be taken into consideration."
(Page 14.) It should, moreover, be regarded
as very significant, that, notwithstanding all
that had been said, previous to the secession
of '43, and subsequent to it, there is not one
syllable about Patronage in the Free Church
protest. From which it may, at least, be
inferred that Patronage was not such a crying
evil in the estimation of the majority of the
protestors, as some of them would afterwards
represent it—more especially in the year 1851
—the subject of Patronage is not disclaimed
as unworthy of their attention. And who
knows but when the subject shall engage
their calm and serious thoughts, they may
find it wise to return into the bosom of the
old Church, convinced that no milder and
less objectionable system can be framed? At
any rate, it should be considered that many of
those who thus promise in 1851, had, previ-
ous to 1843, in theory and practice, on their
own account, and to further the interest of
others, adopted Patronage. And none need
wonder that what they did not conceive to be
unscriptural before 1843, should, after 8 years'
trial, be regarded deserving of their further
consideration. Nor have we ever seen or
heard any attempt to prove that Patronage,
in itself, is unscriptural. And it would re-
quire more rational argument than had been
expended decrying it, to show that Patronage
is contrary to the Word of God, or to show,
from Scripture, that lay Patronage is more to
be dreaded than clerical or priestly Patron-
age, or, that even the Patronage of a heathen
is to be discarded, should it appear to serve
the advancement of the kingdom of truth and

righteousness. Therefore, until we find that those who made Patronage their darling theme of raillery, attempt to disprove it from Scripture, we shall leave it for their "further consideration," and simply express our conviction that we have the highest authority and example, in the infallible rule of faith and practice, in approbation of Patronage, and that any countenance or support given to the cause of Christ, from a Cæsar or a Felix, down to the humblest in life, for the furtherance or protection of His kingdom, was gladly accepted. The subject of Patronage has so long engaged the consideration of the noblest sons of the Reformation, and still requiring the exercise of the brightest intellects, that it might be considered presumptuous in us to say that Patronage, as now exercised in the Church of Scotland, is entirely in accordance with the principles of the Word of God. As the exact and only form in which Patronage is to be adhered to is not defined in the Scriptures, we should require to believe that those who framed Patronage were infallible men, before we could undertake to defend Patronage in our Church, as that alone form of which the Supreme Head of the Church can approve. It must rather become manifest in practice, that, whatever form of Patronage be adopted, should it, in the very letter and spirit, accord with Holy Writ, it is liable to abuse while fallible men have to do with it. At the same time, we confidently maintain that Patronage, as existing in the Church of Scotland, is about the mildest form, least likely to be exercised tyrannically, and next to impossible to be exercised for evil, of any that can be conceived. Accordingly, we find that, when the subject was before the British Parliament, immediately before the secession of '43, and the Bill on Patronage adopted, which more fully defined it, and, as some think, modified Patronage, it was stated by some who afterwards, from the pressure of association, left the Church, that this measure was the very thing they desired, that it was a "great boon;" and this measure was objected to in the House of Lords, on the ground that it "reduced Patronage to a mere name."

Just glance at Patronage as it is in operation in accordance with this measure. The Church, and the Church alone, has the right to decide on every young man's qualifications for the ministerial office, as regards talents, attainments, morals, piety, everything; the Church is absolute in this, so that the shadow of a supposed unfitness may reject him after eight years' special preparation for the ministry. If, then, among the many or the few who seek an appointment to a charge, one should be found really incompetent, the Church Court is at fault, and not the patron. The patron, however, may nominate one out of all the Church Courts have licensed, and still countenance. But now, again, the Presbytery and particular congregation may scrutinize his character, his personal appear-

ance, his voice, and raise any objection their imagination can conceive, and the Church has the most absolute power to settle or reject him on the most trivial objection—may reject him solely because of his unfitness, in their judgment, for that particular charge. But when a licentiate is declared in every respect suitable for the charge, and settled, he is most entirely free from the control or dictation of the people, as he had been of the patron. And thus the most the patron can do, is to relieve the Presbytery or individual minister from the responsibility of making what might be regarded invidious selections from the licentiates, and also save the people, at the outset, from disagreeing as to the particular licentiate they should nominate from among the many declared by the Church to be qualified to labor in the Lord's vineyard. And being ordained to the work, we conceive that there are no other ministers in any Church more independent to preach the gospel, to speak the truth and the whole truth, fearless of the face of high or low, patron or peasant, than the ministers of the Church of Scotland. The Patronage, as in our Church, really serves to render the Church free from any undue exercise of power from any quarter which can in any way retard her usefulness. No minister of Christ can be conceived more absolute in power for good, than ministers in the Church of Scotland; and therefore we believe that no minister on the face of the earth has a more solemn, responsible, and terrible account to render at the tribunal of the Lord Jesus Christ, than the minister of the Church of Scotland, unless he exercises his independent position for the dissemination of pure and undefiled religion.

It would be wrong to say that patrons have in every instance made the most suitable selection. But entrust the nomination to the Presbytery, the people, or whoever you may, and would this be done? As it is, the Patronage of nomination—for to this, and to nothing more, does the Patronage in our Church amount—is distributed among all who may and should take an interest in the extension of the Gospel throughout the kingdom, and it may thus lead to all taking an interest in those who are to be engaged in the great work of ameliorating all classes of the community. But patrons have too often been spoken of as if all those who have the legal right to nominate to charges in our Church, were heathens, and only heathens—as if Christian laymen had no right to take an interest in the settlement of ministers of the Gospel: whereas we have it from those most competent to give an opinion, that probably there is not one in a hundred of the patrons but really felt their responsibility, and exercised their best judgment for the welfare of the Church, in nominating to vacant parishes. And during the time in which Patronage was exercised before 1843, it was

said, and urged as one of the mightiest arguments in proof of its abuse, that the unworthy were selected, and the most evangelical and spiritually-minded neglected and refused patronage; to which we would offer, as a sufficient reply to the many tremendous declamations that had been uttered on this score,—where were all those excellent men who had been slighted by patrons, when there were so many pressing calls sent to the Church at Home from their spiritually-destitute fellow-countrymen in the Colonies? Had there been so many of the true stamp overlooked, how strange it was that men possessing the spirit of their Master could not be moved to care for their brethren according to the flesh, abroad. Our matured conviction is, that had there been more interest taken in their brethren abroad, and the extension of true Presbyterianism throughout the world, during and previous to the “ten years’ conflict,” the trouble and time expended in declaiming against Patronage, by many who had been nourished and cherished within her pale, might have been saved. Our belief is, that the majority looked sufficiently to their own personal ease and interests; and therefore some of those who were disappointed in not having secured the nomination of a patron to a good living in the Established Church, were the most violent, afterwards, in their denunciation of Patronage; and too many were found willing to cross the Atlantic to secure the sympathy of the Colonial Church, who would not hitherto come to proclaim the Gospel of “peace and good will” at the time our Colonial people were so destitute of Gospel ordinances.

But, is there no objectionable Patronage in the Free Church, or other Churches in Scotland? Not long had we been in Scotland, until we met with licentiates of the Free Church, who bitterly felt that they were slighted by clerical patrons; and these are by no means few in number. But hear what one of the ministers of the Free Church writes regarding the Patronage of that Church, before she had yet reached her teens of existence: “Who is there,” he says, “that has not heard of the Free Church Committees?” “Their name is Legion.” . . . “Constituted as it (the Home Mission Committee) is, we say that it forms, in the hands of a few individuals, an instrument of power with which they can neither wisely nor safely be entrusted. What is the authority with which they are invested? Nothing less than that of exercising the entire Patronage of the Free Church of Scotland.” . . . “They are at this moment accustomed to appoint supplies to all vacant charges, and even Presbyteries are dependent on their sovereign will and pleasure.” . . . “Of such a form of Patronage, the most odious, because an ecclesiastical one, which a system so ugly, at best, can ever assume, we complain, we loudly, we bitterly complain.” We might add much

more, as to the sore pangs felt in the Free Church, because of those who would exercise entire sway over her secular, as over her spiritual interests.

The main difference in the Patronage of the two Churches is, that the licentiate in our Church, to whom he has to apply for nomination to a charge, if slighted by one patron, there are many more. In the Free Church, he may apply to their central power, and be refused; then, whither shall he go? In our Church, the licentiate need have no bowing to people or Presbytery, in order to get a nomination; in the Free Church, he may have to be very exact in manœuvring before both. In our Church, the patron can merely nominate, and his influence ceases at once; in the Free Church, no one can say when the Patronage shall cease—not likely until he ceases to require the means or favour of rich or poor. In our Church, should the party who has the first right to nominate fail in this duty, another has the right, and the congregation must not want the services of a pastor; in the Free Church, they may dispute about the right of nomination, and consequently want the services of any.

Viewing the Patronage of the Church of Scotland from a distance, and disinterestedly, it is difficult for us to conceive of any system that could be more powerless for evil, or more conducive to the unity, the harmony, and the lasting interests of the Church. The Patronage of the Church of Scotland has been greatly denounced by those who would thereby bring the Church into disrepute; but it were difficult for those who do so to point to any system of Patronage which has so long served to promote the best interests of the Church of Christ. It is too often the case in the Church, as in the world, that the Patronage which does not advance one’s interest is esteemed bad. The opposition to the Patronage of our Church may be illustrated, as near as can be, by the following fact:—Not long ago, a Rev. gentleman, then in Scotland, who attended divine services in one of the Established Churches, published a letter, in which he informs the Nova Scotians that there were candles in said Church at noon-day. Soon after, another Rev. gentleman in Nova Scotia made use of this as a proof that the Established Church was returning to Popery, because adopting Popish usages. Now, had not this latter clerical gentleman been in Scotland himself, and had he not seen candles or artificial light in Free Churches built after the modern fashion, and therefore less in need of candles;—had he not seen this with his own eyes, we might, in charity, suppose that he did not knowingly try to practice deception on his people, in order to prejudice them against the Church of Scotland. As well might he fault the sun for not giving light, as the Church of Scotland for using candles in the circumstances. In the same way he may denounce the Pa-

tronage of the Church of Scotland because she may not cast her friendly arm over him.

(To be Continued.)

A. McK.

The Worship, Rites and Ceremonies of the Church of Scotland.

SUCH is the title of a vigorously-written pamphlet published more than a year ago in Edinburgh, which we should like to see in the hands of every Scottish Churchman. It is no secret that the author is the Rev. Geo. W. Sprott of Ceylon, a Nova Scotian by birth, and a man well known to all Kirkmen in the Province as an able minister of the Gospel. The great aim of the pamphlet is to show that in the order and principal features of public worship, in the administration of the sacraments and the general ritual, the Church of Scotland agrees with the other Reformed Churches and with the Primitive Church, and disagrees with the Church of Rome and the Church of England. Hence the Church of England, which is in schism from the Church of Rome, is also in schism from all the other branches of the Reformed Church. Like a true product of John Bullism, it stands obstinately alone, crying, "I am right, and everybody else is wrong." The question occurs, how happens it that there should be such a wonderful agreement between the Church of Scotland and the Continental Reformed Churches, and the Primitive Church, if it be true, as is often asserted, that the Reformers changed all existing Church usages simply for the sake of differing as widely as possible from the Church of Rome? But that is not true. The assertion is ridiculous, as Mr. Sprott very well shows: "The grand purpose that animated our reformers, was that of restoring, in its integrity, the Apostolic and primitive Church. As for founding a sect, or one of several sects, they would have shrunk from such a notion as impiety." They desired to establish grand national Churches, with a brotherly union existing between all, and with as much uniformity, therefore, as possible, but all on the primitive basis. And the reason why the Church of England differed so widely from the others, was, because so great was the wealth and power of the hierarchy, and so resolute was the will of her absolute monarchs and prelates, that a compromise was necessary, and therefore on a compromise between Romanism and the Reformed Churches was the Church of England established.

Such being the state of the case,—and that it is so is clearly proved in this short tractate,—we may be sure that Mr. Sprott has no sympathy with those who would make "Innovations" on our form of worship that would bring us nearer to any Prelatic Church. And yet he raises no general cry against Innovations. He calmly discusses each proposal on

its own merits, and, going over the whole field, shows that only in very few particulars are improvements required, while in all the great features of ceremonial Episcopal Churches will find it necessary to imitate the Church of Scotland and the other Reformed Churches.

He thinks that our Elders should be ordained by imposition of hands, inasmuch as they are substantially what the Elders of the primitive Church were—called to a spiritual office in the Church, but, at the same time, tribunes of the people.

He is exceedingly desirous that the diaconate, which has fallen into so much disuse among us, should be restored. And in this we agree most cordially with him. Thus we would have the threefold ministry of Teaching Elders or Bishops, of Ruling Elders, and of Deacons.

As to instrumental music in Churches, he considers that as there is nothing against it in Scripture, and as all the Continental branches of the Reformed Churches, and the American Churches—even those which sprang from the Church of Scotland—made use of organs in public worship, liberty should be given to sessions to act in the matter, and to conduct music as they thought most for edification. He says: "The Church of Scotland has never condemned instrumental music in public worship. In fact, it may be very fairly argued that she allows and sanctions it; for, for many years, organs have been in use in our Indian Churches, which form an integral part of the Church at home, being represented in the General Assembly. In other Colonies, also, they are common in Scottish Churches."

Copies of Mr. Sprott's pamphlet may be had at Miss Katzmann's Provincial Bookstore, Halifax. We heartily recommend its perusal to all as a temperately written, ably argued production, shewing very extensive reading and calm thought.

Memoirs

OF THE REV. S. F. JOHNSTON, THE REV. J. W. MATHESON, AND MRS. MARY MATHESON, MISSIONARIES ON TANNA; BY THE REV. GEORGE PATTERSON.*

OVER the greatest of oceans—that ocean which expands its broad surface beneath a tropical sun, from the continents of Asia and Australia on the west, to the continent of America on the east, there is scattered, in seemingly wide profusion, an immense number of islands of all shapes and sizes, forming a distinct geographical quarter of the globe, and affording innumerable habitations for a considerable portion of the human family. These islands have received the comprehensive and appropriate name of Polynesia,

* This article was intended for last No., but did not come to hand in time for insertion.

meaning "many islands." They are found in groups along nearly the whole of that portion of the equatorial line, and for about 30 degrees on each side of it. The archipelagos of the old world sink into insignificance, compared with this little universe of insular abodes. The navigator sails for months, in a direct line, through these beautiful spots of earth—the most recent of geological formations, and newer, in every respect, than the new world of America. They are clothed in all the beauty and freshness of youth. Here, the eye of the voyager, weary of the green expanse above and below, is refreshed by the sight of fairy scenes—the lofty mountain top, the soft hill, and the luxuriant vegetation of a tropical clime; and his senses are regaled with the odours of trees and flowers that bloom and decay in a perpetual summer. Unlike other oceans, the Pacific is a peopled solitude. These insular spots have been planted by the hand of God, across the largest ocean in the world, as if to serve as a noble bridge of stepping-stones from the old world to the new, as a highway for the nations, as resting places for the adventurous missionaries of Christianity and commerce, and it may be as little Antiochs in the ocean, from which our future St. Pauls may advance, to attack Romish superstition in South America, and vast religious structures of Asiatic idolatry, that have stood for long ages, and now enthrall hundreds of millions. The future Malay convert, having received the Gospel from the descendants of Japheth in the west, may return to disenthral the lands from which he sprang.

As the Almighty often employs outwardly insignificant means to bring about great results, so the workman whom he has employed to construct the most of these islands is the small coral animalcule. Like "the potsherds of earth," he works for one object; but the Almighty overrules his work for another and a greater. On examining a piece of coral, it is found to consist of an infinite number of small cells, each of which is a separate home for a little creature. Myriads of these insects are at work in the bosom of the ocean, secreting lime from its water, and constructing houses for themselves and their progeny. They work to a depth of 18 fathom, stopping at the surface, and extending their works laterally. The interior of the Pacific is thus for thousands of miles a vast manufactory, where, under the arrangements of a wise and beneficent God, immense structures are being raised by this small creature—structures that shall afford homes for the human family, where the Gospel shall earn its most beautiful laurels, and display the perfections of the Deity, in nature and in grace.

Upon these singularly favoured islands, there is abundance of valuable wood for domestic and commercial purposes. The sandalwood attracts the cupidity of traders from all parts of the world. Arrowroot grows

wild, and oranges, and other tropical fruits; when planted there, grow to perfection. What the cow and the sheep are to us, the *cocoa-nut* tree seems to be to the inhabitant of a South Sea Island, with this difference, that it needs little cultivation, and solicits no food. It supplies him, all the year round, with an excellent *food*, and with a delicious *beverage*, with which to cool his lips, parched with heat. The shell forms his drinking *cup*, and the bark *thatches* his house. Its tough fibres are made into *cords* and *garments* to cover his person. When his floor has been *scrubbed* by its *husks*, its *beavers* form an excellent carpet, wherewith they are covered. To the Polynesian, the *bread-fruit tree* is his baker, who supplies him with little loaves about a foot in circumference, which, however, have to be cooked. The *banana* produces a bunch of fruit capable of dining 30 men. His potatoe is the *taro*, a tuberous root sometimes 15 inches long. He has also now got our own potatoe, which thrives well. Our pumpkins and squashes are regarded by us a species of vegetable monsters, but the Polynesian grows upon his vine a *yam*, sometimes so large as to require two men to carry it. At this rate, it must be easy to store a house, and support a Polynesian family. No long bills need be run up with the grocer, the butcher, or the baker; no alarms need be felt about hungry and frozen cattle; no fearful pictures of children squalling for bread, while the larder is empty, terrify the mind. Except when they fight and devour one another, the men of these islands are vegetarians, and the earth is bountiful. One writer, quoted by Mr. Patterson, even draws the ridiculous picture of a native fishing upon the Tanna shore, and pitching the captured fish over his head into a boiling spring, to be cooked! Since the Polynesian enjoys such an abundance of those substances that support life—a beautiful shore, plenty of fish, an island protected by its reef from the violence of the sea-storm, vegetables that produce two or three crops annually, a clear sky, a warm sun, refreshing intermittent showers, produced by the trade winds, immunity from the burdens of civilization, and from the inclemency of northern lands—one would suppose that, if ever that picture of the happiness of the child of nature, which French infidels used to draw, and carnal mind's fancy, were realized, it must be here, amid the perpetual bloom of these gardens of ocean. A nearer view shows, however, the dark cloud of misery. Sin and happiness are an impossible combination. A closer acquaintance proves the South Sea Islander to be the slave of a misery and degradation of which he does not know the cause. There, already, thousands bless the day that the Spirit of God delivered them from the "happiness of the child of nature," and brought them into the glorious liberty of the children of God.

The inhabitants of Polynesia consist of the Malay and Melanesian races—the former the

more numerous and intellectual, and the latter inferior in intellect, darker in color, with much of the Ethiopian or negro in their composition. The Malay races inhabit the eastern islands, and the Melanesian races the western. Their languages and dialects are innumerable. There are often different dialects on one island. Their misery is partly caused by constant war, when they kill each other, and devour the bodies of the slain amid the sickening orgies of the cannibal feast. Widows are strangled, and children are put to death. Their government is simple and inexpensive. Their provincial secretary is a being who is amply paid with an extra wife, and is distinguished by a little additional care in plaiting his hair and painting his face. Their idols are of the rudest description, and their devil is a mysterious savage being, who creates disease, and presides over war. Their houses are wretched huts, and their women are the miserable victims of cruelty and lust. A few years of cruelty and ill usage consigns them to a premature grave. Their wars seem to be harmless affairs, compared with those conducted by Christian nations, having weapons which intellect, stimulated, but not sanctified by the Gospel, has invented for the destruction of the human race. Many of them, strange to say, practice circumcision, shewing their remote connexion with Abraham, and, in many of their customs, we trace that belief in a future state, which never leaves man in his greatest degradation, and a horror of that annihilation which is the paradise of the civilized infidel. They do not seem to be naturally cruel, and their chiefs have shown a high sense of honor in protecting missionaries, for whose lives and property they had pledged their word. Were it not for vile wretches who, in Christian lands, had heard Sabbath bells, and attended Sabbath-schools, but who had gone to the South Seas to find scope for their vile propensities, very few missionaries would have perished in these islands. We owe to them the loss of such as Williams, Gordon, and his amiable wife! Only to think that Christian congregations contain such characters!

The narratives of missionary enterprize in the South Seas are among the most interesting ever communicated to the world. Great numbers of these islands have been reclaimed from heathenism, and become Christian countries. In this Province, we have been more particularly interested in the mission of the Presbyterian Church to the New Hebrides—a group about six days' sail from Sydney. This mission owes its existence to the zeal, fortitude and perseverance of Mr. and Mrs. Geddies. The New Hebrides are a group of about thirty islands, of various sizes. The Geddies landed on Aneiteum in 1848. In 1852, the Rev. John Inglis, of the Reformed Presbyterian Church, arrived. In 1857, Mr. Gordon and his wife landed on Erromanga. In 1858, Messrs. Paton and Copeland, from Scotland, and Matheson and lady, from Nova

Scotia, were settled on Tanna. In 1860, Mr. Johnston and wife settled on Tanna. Last year, Messrs. Morrison, McCullagh and Gordon landed on these islands. The various incidents of these missionary enterprises cannot here be recapitulated, but it is sufficient to say that Aneiteum is now a Christian island, the number of heathen remaining not being greater than the number of outcasts that may be found in many Christian parishes, and that, from this favourable commencement, though there have been great disasters and discouragements on other islands, the complete evangelization of the whole group may be anticipated, through faith, prayer, labour and suffering. It would be much nearer, if men were as ready to go to the South Seas for love and benevolence, as they are for mischief and gain. God hath done great things there, however, already, and Mr. and Mrs. Geddies' enterprize is one of the most important of our day—one revealing, in unmistakable signs, the finger of God.

We owe to Mr. Patterson's book much of the information concerning these islands, rehearsed above. His publication has given occasion to our directing attention to this subject. Mr. Patterson's share in this compilation has been executed with commendable zeal, and his remarks, interspersed amid the journals and letters of the now deceased missionaries, form an excellent framework for displaying to advantage the beautiful picture of their devoted experiences. Perhaps youthful diaries have been drawn upon rather more extensively than their private character and personal nature would seem to justify, even in the case of those whose early and affecting deaths render everything about them interesting. In a book, the tastes, not of personal friends, but of the general Christian public, have to be consulted. Where their piety is not doubted, we humbly think that space should be reserved, not for passages of their journals, referring to their spiritual experience, common to them and all Christians, but for such passages as bear upon their mission. At any rate, these are the passages that will be read, while much of the other will be missed. Still, on the whole, it affords pleasure to receive, from Mr. Patterson, a book which, in its spirit, tone and style, is an improvement upon his last, wherein allusions calculated to excite disagreeable feelings abounded. We can cordially recommend this book, and we reserve a few extracts for next number of this magazine.

(To be continued.)

A. P.

French Protestant Church in Paris.

In a late number of the *London Times* is an article from its Paris correspondent, giving an account of the last election that has taken place of what we would call Lay Elders

to the Presbytery. Since 1852, the French Protestant Church has been regulated in accordance with decrees then promulgated, and has been supported by the State. It is Presbyterian in Church government, but it differs from our form in a few particulars. The lay delegates to the Presbytery are appointed not for one year, as with us; half of them are subject to re-election every three years. They are elected by the universal suffrage of all the members of the Protestant faith within the bounds,—a State register of such being kept, and no one being allowed to vote whose name is not on the register. It is most gratifying to note the steady increase of Protestants in Paris by the returns of every triennial election. In 1852, there were 1016 voters. In 1862, there were 2174 registered electors, of whom 1531 voted. This year, the registered electors number 3400, of whom 2630 voted,—a large increase, certainly, within the last three years having taken place.

The Presbytery of Paris, or Presbyterial Council, as it is there called, consists of nine pastors and twelve laymen. It is under the authority of the Synod of Paris, or the Consistory, as it is called in France, for there are a number of Protestant Churches around Paris, and they constitute the Consistorial district.

A contest has of late been going on between the orthodox and free-thinking members of the Protestant Church in Paris, and, indeed, in France generally. The late contest in Paris has resulted in the signal triumph of the orthodox party. Of the six lay delegates to be appointed, five orthodox were elected; the sixth was not to have been appointed till March, as none of the other candidates received an absolute majority of the votes of the registered electors. There is no doubt that M. Guizot will be elected as the sixth. The strange part of the affair is that he was not chosen at the first vote. But the reason probably is that while the Free-thinkers dislike him for his strict orthodoxy, the Orthodox are a little jealous of his friendship with the Roman Catholic dignitaries and leaders. It is even suspected that he has inclinations towards Romanism.

—o—

French Interference with Missionaries in the South Pacific.

BETWEEN the large island of New Caledonia, and the southern islands of the New Hebrides group which Mr. Geddie and his fellow-laborers have made classic ground to Nova Scotians, there stretches a string of beautiful islands called the Loyalty group, the largest of which are Mare, Lifu, and Ula. Agents of the London Missionary Society have labored on these with singular success, and the Christian people of Great Britain were therefore shocked to learn, in December last, by a letter from the Rev. S. McFarlane

to the *Missionary Magazine*. that the French Governor of New Caledonia, claiming the Loyalty Islands as dependencies, had adopted the most arbitrary and oppressive proceedings against the Protestant missionaries and the native Christians on Lifu. "At the date of Mr. McFarlane's letter (June 20, 1864)," the Hon. Arthur Kinnaird writes to the *London Times*, "it was not known that the same coercive measures and vexatious restrictions (though, happily, without acts of personal violence) had been enforced in Mare and Ula, so that from the month of June, in the three islands forming the Loyalty group, Protestant missionaries have been forbidden to preach or teach in the native language the people who, under their influence, were advancing rapidly in civilization and social enjoyment, as well as in the knowledge and practice of Christianity."

The rest of Mr. Kinnaird's letter shows what prompt action was taken by the friends of Missions and by the Government of Great Britain to obtain explanation and redress, and with what success. We believe that the French Government, in disowning the acts of its officials, is perfectly sincere, and that there will be no cause for complaint in the future. Mr. Kinnaird continues: "It was not to be supposed that such an outrage upon the rights and liberties of our countrymen, laboring with self-denying and disinterested benevolence for the improvement of the savages of Polynesia, could occur without awakening the deepest feelings of regret and indignation among the friends of Christian missions throughout our country, and the directors of the several missionary societies immediately united in a strong but respectful memorial to Her Majesty's Government to employ its friendly but powerful influence with the Government of France to obtain a revocation of the arbitrary restrictions enforced by the Governor of New Caledonia, and to secure for the English missionaries hereafter that amount of civil and religious freedom which they had heretofore enjoyed.

"It is but just to Earl Russell to state that his Lordship had anticipated this appeal, and immediately on receiving the intelligence of the unjust and oppressive measures perpetrated in the Loyalty Islands, had addressed a strong communication and an earnest appeal on the case to the French Government through our Ambassador, Lord Cowley.

"I have now the pleasure to enclose the reply of the French Government transmitted to Earl Russell, a copy of which he has been so obliging as to forward to me as treasurer of the London Missionary Society. It is certainly most gratifying to have the explicit statement of our Ambassador in Paris that the French Minister for Foreign Affairs had assured him that 'the most stringent orders had been sent to prevent a renewal of the occurrences complained of, and that, so far from there being any desire on the part of the

Imperial Government to discourage the labors of Protestant missionaries in the Loyalty Islands, there was every disposition to foster and protect them."

CHURCH AT HOME.

DEATH OF THE REV. DR. NAPIER, MINISTER OF BLACKFRIARS' CHURCH, GLASGOW.

It is not always those who have made the greatest noise in the world that have been the wisest and best of their day and generation. A great reputation (with the multitude), where the passion runs strong that way, may be easily got up and supported for a while on a very slight basis of talent and worth. Every generation has its idols of worship in politics, in art, and even in religion, which the merciless besom of time sweeps clean away into the vast "lumber-house of creation." Out of the darkness of the past, only a very few of the stars which once blazed in the firmament of fame, glimmer again into sight, replenishing their beams and feeding their urns from perennial fountains. Modesty and humility are invaluable graces, but they are not usually the passports to popular fame, unless reflected from the surface of a great and magnificent life which projects itself on the eye of the world. We have had the fortune to meet with men of whom the world knew nothing, who were, nevertheless, men whom the world could not well afford to want—men who performed their life-task silently and quietly, yet divinely and effectively, according to the measure of the strength that had been given them.

We do not profess to claim for the late Dr. Napier of Glasgow a pre-eminence, or even a high place as a public speaker; neither are we entitled to blame him for the lack of some of those "popular gifts," the possession of which have raised far inferior men to positions of importance in the Church. How few there are in this world who have really the choosing of their own lot! Most people are by accident or necessity cast originally into the groove of life, out of which it is impossible for them to get, and only a comparatively small number have it in their power to select that walk of intellectual activity best adapted to their talents. We do not make this statement on the supposition that the worthy and excellent man whose memory we honor and esteem did not fulfil a useful and important function in the Church on earth, from which he has departed to join, as we sincerely believe, the Church above. It would not be well for the cause of sound religion and pure morality, if all the workmen in the great temple of the Christian Church were qualified to labor only in one department, and to handle only one kind of tool, and it is more necessary to check than to encourage the popular opinion that the art of public speaking is the *one thing needful* in a minister of the Gospel. It is highly desirable that in every case this qualification should be found in a pastor, but, where it cannot be obtained in unison with other and more substantial qualifications, it ought to be *contemned as the sounding of the brass and the tinkling of the cymbal*. After all, the spiritual power which a preacher puts forth finds only its slenderest channel in his tongue. It is the life and character of the man which preaches most eloquently to the world, and this, moreover, is a kind of eloquence which does not evaporate like the breath of the lips, but abides with us, like the odor of the rose, which lives long in the senses when the stem that nursed it is mouldering in the dust.

To all who knew the late Dr. Napier—and the writer knew him well—he appeared a man worthy to stand in the innermost court of the temple. He was not formed by nature to act an imposing part *outside*, and he was needed and valued in that place where he was found. He was endowed with a clear and vigorous understanding, and with a meek and child-like heart. His learning was extensive and accurate, and, even in the society of his familiar friends, it rather betrayed than showed itself, because of the exceeding modesty of the man. It was this innate modesty of mind which, to the general eye, flung a cloak over the wealth of his intellect and the virtues of his character. By long and assiduous study, kept up to the last, his mind had laid up a rich store of theological and general learning, and had acquired a degree of culture which rendered his taste extremely fastidious in the arrangement and expression of his thoughts. This intellectual fastidiousness, joined with his unimpassioned style of delivery, had an unfavorable effect on his pulpit ministrations, directed, as those necessarily were, from the position of his parish, to the very humblest ranks of the people of a great city. Had he been translated, at an early period, to one of the city charges of Edinburgh, he would have found, in that polished and intellectual city, a suitable sphere for the exercise of those calm and elevated talents which his brethren in the ministry well knew he possessed. It is well known that Dr. Candlish succeeded in emptying a Church in Glasgow (St. Andrew's) in which he ministered, before being called to Edinburgh, where he speedily began to soar above all his fellows in fame and power. Dr. Napier never sought any change. He was a humble and unambitious man, who was content to labor, according to the gifts bestowed on him, where the hand of Providence had set him down. His discourses to which we have listened, were heavy masses of solid ore, dug from the depths of a capacious mind, artistically shaped and finished, and uniformly pervaded by the gentle and gracious spirit of the Gospel; and he who came with a mind sufficiently prepared to receive such thoughts, would never have wished to sit under any other preacher.

The moral qualities of the late Dr. Napier may be understood from what has already been said. Honesty, meekness, simplicity and truth were apparent in all he did and all he said. His temperament was not of the fiery and impetuous kind, but, under a calm and seemingly cold exterior, there was a deep well-spring of kindly feelings and beautiful tendernesses. It was, in fact, only to strangers—to those who knew him not—that he seemed to be a man of a stern and impassive nature. You had but to enter his hospitable roof to see that you were in the presence of one of the kindest and best of men, and most consistent of Christians. His devoted wife—whom he laid in the grave not many months ago—was, in the fullest sense, the help-mate and partner of her husband; and every virtue which showed itself in him, seemed reflected in her. The death of Mrs. Napier was a heavy blow to his spirit, and the cloud which fell upon him was not to be withdrawn until they lay again side by side—in that narrow bed from which they shall never awake until the heavens be no more. They lived and died in the faith of Christ. In their lives they were lovely, and in their death not divided.

Dr. Napier, at the period of his death, on the 2nd of March last, was 72 years of age. He was a brother of Napier, the celebrated shipbuilder.

DEATH OF THE REV. DR. ROBERTSON, OF THE HIGH CHURCH, GLASGOW.

As a distinguished native of Perth, the death of Dr. Robertson calls for more than passing notice at our hands. The reverend gentleman died at St. Andrew's, on Monday, 9th Jan., at the house of his father-in-law, the Rev. Professor Cook, and was buried with every manifestation of respect, in the Cathedral Churchyard there on Saturday.

Dr. Robertson was a striking example of what energy, application, and perseverance, combined with great natural talent, can do. His short career was a very remarkable one. He began life in rather humble circumstances in Perth, and ended it about the age of forty, after having been ten years minister of the Cathedral Church, Glasgow. When little more than thirty years of age, by his own efforts and talents alone, he had attained, from his obscure beginning, to about the very highest preferment in the whole Church of Scotland. There are few lives at once so short and so comprehensive. And yet there is little in it but just the steady, quiet, laborious progress from the one end to the other. We call the following details from sundry of our contemporaries. Dr. Robertson received the first part of his education from Mr. Crichton, then the much esteemed and popular teacher of the National School in the Newrow here, and now the parish schoolmaster of Longforgan. At school, Dr. Robertson gave evidence of the thoughtful, hard student, which he afterwards became. Whatever he got to learn was learned thoroughly, and here, as well as at the Grammar School of Perth where he studied for some years previous to going to College, he stood first in everything. He took to learning with a will and a zest which overcame every difficulty. It was by Mr. Crichton's advice that he bent his thoughts on the Church, for we believe that his mother wished him to become a shopboy; but his first teacher saw the strong thinker and able scholar foreshadowed in his promising pupil, and judiciously directed his steps to the path which led to his future eminence. From the Perth Grammar School, Dr. Robertson went to the College of St. Andrews, where he was one of the most distinguished students during the years of his attendance. He took first prizes in all his classes, including the gold medal in the mathematical class. At the end of his literary course, he took the degree of M. A., an honour to which very few of the students then aspired. During the intervals between the College Sessions, he taught privately, and this, together with some little patrimony, enabled him to complete his studies without that pinching struggle which many Scotch students have to undergo.

Dr. Robertson was licensed to preach in the summer of 1848, and his first sermons exhibited talent of such promise as to attract much attention in the congregation to which he preached during the short time he was a probationer. At Whitsunday of that year, the Rev. Dr. Cannon, who had labored long with great acceptance as minister of Mains, resigned his charge; and the Committee appointed to look out for a worthy successor to him heard so good a report of Dr. Robertson's abilities from a sermon preached in the East Church, Dundee, for the Rev. Dr. Adie, that Mr. Erskine of Linlathen, principal heritor of Mains, and one of the Committee, made enquiries about him, and was so satisfied that he recommended the Committee to hear him, which they did in the parish church of Liff. They were more than satisfied, and Dr. Robertson was recommended to the Home Secretary, who issued a presentation to him immediately; and he was ordained minister of Mains in September 1848.

He soon endeared himself to his parishioners by his homely, unaffected manners, and kindly disposition, as well as by his carefully prepared and forcible discourses.

While at Mains he received eight offers of churches. He was offered the presentation to Montrose, he was twice asked to go to Stirling, and on the death of Dr. Clark of St. Andrew's Church, Edinburgh, the congregation was anxious that he should become the colleague of Dr. Crawford. In July 1858 he was settled in Glasgow. In 1860 the degree of D. D. was conferred on him by the University of St. Andrews. In October 1862, he married Elizabeth, eldest daughter of the Rev. John Cook, Professor of Ecclesiastical History, in St. Mary's College, St. Andrews. In the spring of 1863, his health broke down, his friends became alarmed, and he was advised to rest from his duties for a season. He accordingly spent most of the summer in St. Andrews. His medical advisers at that time discovered nothing organically wrong, but stated that he was suffering from weakness in the nervous action of the heart, which, they were afraid, would eventually develop itself in heart disease. He resumed his duties in the autumn, preaching once a day for some time. His health was now too seriously impaired to allow of a continuance of ministerial duty; and in the spring of 1864 he was ordered to desist from preaching for a year. On again consulting some of the most eminent physicians, it was found that disease of the heart was fairly developed, and that there was no hope of any permanent recovery.

Of his scholarship, his talents, and his character, it is quite unnecessary to speak. They were, and must have been, of the highest order, to have borne him with such rapidity to so great an eminence. The *Morning Journal* says—"As a scholar, Dr. Robertson, we believe, was acknowledged to be one of the most accomplished men in the Establishment. As a preacher, he was instructive, vigorous, and practical, and drew around him in Glasgow an attached and admiring congregation, who filled his church to overflowing. He was of amiable manners and affectionate disposition; but a man of active habits, who, like his predecessor, the late Principal, was possessed of business tact and ability to an extent which is perhaps rarely to be found in clergymen. The parish in which he labored in the city has been put to an eminent degree of efficiency in respect of missionary supervision, and Sabbath and other schools. He was a man of charitable heart, of large views and wide sympathies, and was on the best terms with his clerical brethren of all denominations. Of the character of his mind we have evidence in his 'Pastoral Counsels,' an acceptable work only recently published. Dr. Robertson was assessor for the Chancellor in the University Court of Glasgow."—*Scotch paper.*

—o—

THE CHURCH IN NOVA SCOTIA.

Meetings of Pictou Presbytery.

THE ordinary meeting of this Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, 7th December, 1864.—Rev. Wm. Stewart, Moderator.

There was a large attendance of members. After some routine business, there was presented a unanimous call from the congregations of Barney's River and Lochaber in favor of the Rev. James McDonald.

It was moved, seconded and agreed to,

that the call be sustained. The Moderator accordingly placed it in the hands of Mr. McDonald. Mr. McDonald stated that, while cherishing a warm interest in these congregations, he did not feel himself in a position to accept of the invitation to become their pastor, and begged to decline the call. Mr. McDonald was appointed, at the request of the people, to labor as missionary within said congregations from the 4th Sabbath of January till next meeting of Presbytery.

The committee appointed to confer with New Glasgow congregation in regard to the call from Albion Mines in favor of Mr. McCunn, reported that they had met with that congregation, as appointed. The meeting, however, had not been so numerous as to warrant any steps being taken. The matter was postponed till the annual meeting of the congregation to be held in January.

Mr. McCunn reported, for the committee appointed to visit Wallace congregation, that the congregation was in arrears, but had promised to take immediate steps to pay up the amount.

Several applications for certificates and allowances were disposed of.

The Presbytery took occasion, before closing the sederunt, to express their satisfaction at the safe return of the Rev. Allan Pollok from his visit to Scotland.

The sederunt was closed with prayer.

The ordinary meeting of this Court was held in St. Andrew's Church, Pictou, on Wednesday, 1st March—Rev. Wm. Stewart, Moderator.

There were present most of the ministers, and several elders of the Presbytery.

The Rev. G. M. Grant, of St. Matthew's, Halifax, was also present, and was invited to sit and deliberate with the Court.

The minutes of previous meeting having been read and sustained, a letter of apology was read from Rev. Alex. McKay, who was unable to attend, on account of the state of his health.

Rev. Mr. McDonald reported that he had fulfilled the appointments given him at last meeting.

A communication was read from the Secretary of St. Andrew's Church, New Glasgow, intimating that that congregation have no objections that the Albion Mines portion should form a congregation by themselves. It was moved, seconded, and agreed to, that the call from Albion Mines to Rev. Robert McCunn, River John, be sustained. The Moderator accordingly placed the call in his hands. Mr. McCunn declined the call, stating as his reason for doing so, that he considered the field of his present labours one which it would not be well to leave.

Members were ordered to bring their session records for inspection, at next meeting.

Mr. McDonald was appointed to supply

Wallace and Pugwash for six weeks, and Barney's River and Lochaber for six weeks.

Mr. Law was appointed to Albion Mines, till next meeting of Presbytery.

It was proposed that an opportunity should be given to the congregations of Wallace and Pugwash, Barney's River and Lochaber, of contributing, in common with the other congregations, to Dalhousie College Fund; and with the view of bringing the matter before these congregations, it was agreed that the Rev. Mr. McDonald be instructed to hold meetings for the purpose, and that the Rev. Wm. Stewart be appointed to cooperate with him at Barney's River and Lochaber, and the Rev. R. McCunn at Wallace and Pugwash.

A report from Rev. John Goodwill, regarding his labours in Cape Breton, was laid on the table, and read.

The next meeting of Presbytery was intimated to be held on the first Wednesday of June, and the sederunt closed with prayer.

The late Rev. John Martin.

To attempt a detailed account of the ministerial services of him whose name stands at the head of these remarks, and whose demise it became our painful duty to announce in last number of the *Record*, would require more space than the pages of a monthly periodical like this can afford, and, besides, such a task seems unnecessary, for there is scarcely a corner of this Province where the name of the Rev. John Martin is not quite familiar, and where his virtues are not well known. He has travelled as much, we believe, and worked as hard, as it has ever been the lot of an ordinary clergyman to do. Unceasing toil, in city and country, in sunshine and storm, was his chosen portion. Impelled by an ardent attachment to the Kirk of Scotland, and a longing desire for the spiritual welfare of her adherents in this Province, steadily, earnestly, and successfully did he labor. No trivial circumstance ever proved a barrier to the exercise of his indomitable zeal and fidelity in his Heavenly Master's service. He was, indeed, the Father of our Church in Nova Scotia, and never for a moment did her interests escape his careful guardianship. In the early period of her history, none stood up more manfully, or spoke more firmly, or worked more cheerfully and heartily in her behalf. To him was accorded the honor of preaching the first sermon before the first Presbytery of our Church, at a meeting held at Truro on the 31st May, 1825, on which occasion he delivered an able discourse from 1st Peter iv. 6. His settlement over the congregation of St. Andrew's, Halifax, was most prolific of good results,—his Sabbath services being largely attended, and the amount of church accommodation often proving insufficient for the crowds that assembled to hear the young and popular divine. Since demitting that charge about

ten years ago, his time had been usefully employed, as our readers well know, as Superintendent of Missions, which position gave him many opportunities of keeping up the devotion and hopes of our people in destitute localities. A few months since, however, the naturally robust and vigorous frame gave way, and a full sense of his fast-failing health induced him to seek the rural quietude of Elmsdale, where, on the 22nd of February, he meekly yielded up his spirit to Him who gave it.

Without entering into detail, we give place to the following tribute to his memory, delivered from the pulpit of St. Andrew's Church, Pictou, on the first Sabbath of March :

"DIED.—At Elmsdale, on the 22nd inst., in the 75th year of his age, after a lingering illness, borne with humble and pious resignation to the will of his Heavenly Master, the Rev. John Martin, for many years Pastor of St. Andrew's Church in Halifax, and more recently Superintendent of Missions in connection with the Church of Scotland. He has now gone to receive the reward of a good and faithful servant, having labored long and earnestly in the cause of his Redeemer."

Had I seen this intimation last week, I must have taken some notice of it in last Sabbath's service, for what can be more just than that one that served this Church and Province so long should be gratefully remembered, and that he that was in labors oft, and preached in this town so frequently, should have some commendation bestowed on his memory before the recollection of his services shall have passed away, as is apt to be the case even with departed worth? But he that has just entered into his rest deserves otherwise for his talents, consistence, and long and unwearied labors in the Colonial vineyard. To begin with the last: it is upwards of 40 years since Mr. Martin entered this Province, and, till about three years ago, he has labored indefatigably for its spiritual evangelization. Whether as minister in Halifax, or as Superintendent of Missions (till enfeebled by health), he devoted his time and energies to the gathering in of his expatriated countrymen, and the building up of the waste places of Zion. He never left the bounds of the Synod but once, and that was on a mission to visit the Parent Church to procure laborers, in which object he was very successful. Whether in assisting at sacraments in settled congregations, or in proclaiming "the glad tidings" to destitute localities, his time was altogether occupied (except when engaged in his own congregation in Halifax); and he never grudged any amount of toil or work among our people in Pictou. This county can bear witness how cheerfully he obeyed its invitation when in want of services, and how, to the far-off corners on the one hand, and in the towns on the other, he labored to supply their wants. He is believed to have baptized more children than any other minister in our connexion; and if a record of his

services for these 45 years could be exhibited, it must present an array of facts at once curious and instructive. But it was not only as Minister, but as Editor he was useful. His religious paper, the *Guardian*, was devoted principally to the cause of his Church and of sound morality. For years, also, he edited our *Missionary Record*; and, as Superintendent of Missions, he drew up those admirable Reports which tended to bind the Parent Church yet closer to her Colonial daughter, if not to attach the latter still more firmly to the former. In short, for the long period mentioned, did this venerable man either write or preach, journey or plead, in behalf of his fellow-colonists. And it is not saying too much, that if it be owing to the late Dr. McGilivray that there should be a Kirk in this county, it is owing to the now departed Father that there should be a *Church of Scotland in this Province*, for he rallied its dispersed forces throughout the length and breadth of the land, and kept the flame burning till missionaries appeared. I can yet remember how pleased he appeared, 16 years ago, when one seeking the welfare of Zion came out; and how still more pleased at his return, 4 years ago, to the field of labor. In short, his devotion to the cause of his Church was great; and it was not a barren sentiment, but a devotion that cost him self-denial and energy, if not the sacrifice of means, as he is well known to have embarrassed himself by the publication of the *Guardian*. So much for his labors, which, less or more, he maintained till within a few years of his death.

II. His consistence was undoubted and true. He was staunch both to Church and State; a true Kirk minister, whatever secessions were made from her pale, or advances for union with other bodies were pressed; a firm and unalterable Protestant, whatever political partizanship darkened the horizon. And aspersed as he was for his very firmness, by those who should rather have taken his side, it was his calumniators, and not he, that deserved to be ashamed. His was a course of integrity, conscientiousness and consistency too rarely witnessed in these shifting times.

III. His talent in the ministry might be judged by his pulpit exercises, especially on sacramental occasions, when he was rich, happy and useful in his addresses. His talent as a pleader, in his success in gaining laborers for the field; and as a writer, in penning those resolutions to "the powers that be," the most admired of which were from his most loyal pen. For miscellaneous information and ministerial ability, he had not many superiors. Alas! now that he has gone, we must confess that he was not honored amongst us as he should have been. The country people honored him; the Highlanders flocked around him; they liked to see the venerable old man, with his whitened locks that bore for their Church the battle and the

breeze so long and so well: but by too many he was neglected or disrespected. However, that gracious Being that pities the infirm and aged, has mercifully removed him (ere he has long outlived his usefulness) to where he will receive the end of his faith and the enjoyment of that religion he liked to inculcate here.

"No further seek his merits to disclose,
Or drag his frailties from their dread abode,
(There they alike in trembling hope repose)
The bosom of his Father and his God."

In his demise, the Scotch Church has to deplore the death of its oldest minister in British North America, young pastors of a wise counsellor, and older ones of a trusty friend. Within three years we have lost three pillars of our Zion, yet the foundation remains, and our prayer is that these losses may be sanctified to us as a Church—that those now at the post be found faithful and zealous, and that we all may so serve in our day and sphere as to have this noble commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Presentation to the Rev. John Goodwill.

On the 4th March, a deputation from St. John's Church, Roger's Hill, waited on their pastor, the Rev. John Goodwill, and, in the name of the congregation, presented him with a most excellent and exceedingly handsome sleigh, as a small token of their kindness. This beautiful sleigh was built by Messrs. George McKenzie, Four Mile Brook, and Roderick McLeod, Mount Thom, and reflects no small degree of credit upon them, and nothing less upon those who selected so valuable an article.—*Standard*.

Prince Edward Island.

Report of Missionary Services, by Rev. Mr. McWilliam.

TO THE REVEREND THE PRESBYTERY OF P. E. ISLAND:

In accordance to your wishes, I now give an account of my labours in the districts assigned to me. Since last meeting of Presbytery, in September, I have officiated at St. Peter's Road and Georgetown, alternately, remaining for three successive Sabbaths at each station, according to the arrangement then made. While at Georgetown, I preach there in the morning; at Cardigan, 7 miles distance, in the afternoon; and occasionally at Georgetown again, in the evening. Lately, however, the morning service is held at Cardigan, to suit the convenience of those in that district, many of whom come a considerable distance. The attendance at both these places, I am happy to say, is good and regular. There are also several stations in the country, at which, in the course of my visitations, I preach as often as time and circumstances permit, and, at all these meetings, the

attendance is encouraging. At Georgetown, there is a weekly prayer-meeting, a sabbath-school and Bible-class. These, though often respectably, are yet not so numerous, attended as they might be. At the same time, both here and at Cardigan, there are not wanting grounds for encouragement. The latter congregation, though but recently formed, has shown an amount of energy, which, if sustained, augurs well for the future. The great obstacle to the prosperity of both these congregations is the unavoidable want of permanent services—a want which the people feel and lament, and are most desirous to have supplied. Could a minister be stationed between these two charges, much greater interest and energy would be awakened, and, I have no doubt but that they would soon, and without much difficulty, be self-sustaining. As it is, it is very pleasing to report that they have paid *in full* (£75) for the services they have received for the past year. The various collections appointed by the Synod have also been made, and different sums collected for congregational purposes. There has also been raised nearly £50 towards finishing the manse at Georgetown, the erection of which was begun through the exertions of my predecessor, and great progress made towards its completion, when he left. It is now expected that it will be habitable, at least in part, by spring.

In regard to St. Peter's Road congregation, I have little to say, beyond what I reported at last meeting of Presbytery. Though a new congregation, it gives evidence of vigorous health and growth; and the laudable desire is ever manifested to bear their own burdens. While here, I preach twice every Sabbath, and occasionally at Brackley Point, 8 miles distant, between the services. There is a weekly prayer-meeting, at which there is a fair attendance, and at which the members of session take part. The Sabbath-school is also numerously attended. The Brackley Point congregation, to which I have referred, and which is still in connexion with the town congregation, is but recently organized, and, though not strong in point of numbers, compensate for this by their zeal and unity of action. There is a strong desire manifested by both these congregations, to have a minister permanently stationed among them, and, when thus united, there will be ample field for his undivided labours. With a view to the attainment of this object, it was some time ago proposed to erect a manse, and, heavy as were the burdens already borne, both congregations readily entered into this proposal. For various reasons, however, it has not yet been carried out, but the consideration of it is now again resumed.

On the whole, the condition of all the stations committed to my charge is such as to afford ground for congratulation. Could only the services of another missionary be procured, the efficiency of all would be very

much promoted, and my own work would be more satisfactory, as it would then be such as could be overtaken.

In conclusion, I may state that, both at Georgetown and St Peter's Road, during my absence, service is regularly held on Sabbath, conducted by the members of the congregation. I have also to express my sense of obligation to the Rev. Mr. Duncan, who, in addition to his own labours, frequently supplies the pulpit at St. Peter's Road and Brackley Point, while I am at Georgetown.

ALEX. MCWILLIAM.

St. Peter's Road, 10th Jan., 1865.

Items of Intelligence.

WE observe, with regret, in the obituary of the month, the death of James Scott, Esq., Agent of the Albion Mines. Mr. Scott was a most energetic and successful manager of a great public work. With great skill and experience, he combined faithfulness to his employers, and undivided attention to the interests committed to him. He employed his interest in obtaining for our people the valuable and convenient site upon which our Church has been built at the Mines, and showed, on many occasions, his kindness to our people. As a private gentleman, Mr. Scott will be much regretted; and as a public man, and conductor of a great mining company, distributing many thousands of pounds annually among the people, his loss will not be easily repaired. We would record our sincere sympathy with his bereaved and sorrowing family.

THE REV. JOHN GORDON, son of Mr. Gilbert Gordon, of Scotch Hill, in this County, and a graduate of Queen's College, Canada, was ordained and inducted to the pastoral charge of Georgina, York Co., Canada West, in the last week of February. The population of this township is composed of Episcopalians, Roman Catholics, and adherents of the Church of Scotland, and is in every respect a promising field of labour for the young pastor.

AN interesting memoir of the late Annie McIntosh daughter of John and Marion McIntosh, of Earltown, has been published, and is on sale at the bookstores in this town. It is prefaced by an introduction from the pen of Rev. Wm. McMillan, who attended her during her brief illness. An instructive little work, clearly and beautifully illustrating the advantages of early piety, it is a worthy memorial to place in the hands of the youth, and should occupy a place in every Sabbath school library.

THE University of Glasgow has conferred the degree of Doctor of Divinity upon the Rev. William Snodgrass, Principal of Queen's College, Canada.

THE Presbytery of Montreal are about to moderate in a call to the Rev. Donald Ross, of Vaughan, to become minister of Dundee.

THE St. Gabriel Street Church, which has so long been the subject of litigation, will come into the hands of the Presbytery of Montreal, on the 1st November ensuing.

THE *Home Record* contains the death of the Rev. George Smith, of Birse. At the time of the secession of 1843, Mr. Smith studied the subject debated, long and laboriously. The result was that he remained in the Church, and his whole congregation, with scarcely an exception. He wrote a most profound and ably reasoned book on

the scripturalness of the position and constitution of the Church. After the death of Mr. Smith, a testament was found, written by himself in 1859 and 1862, wherein, after committing his soul to God in Christ, he names two friends, elders of the Church, as his executors, bequeaths two legacies of £100 each to the fund for the clergy's children, and to the poor of Birse, the life rent of the residue to his widow, and "all my property, finally, to the six schemes of the Established Church of Scotland, share and share alike, viz: one share to the funds of the Home Mission Scheme, one share to the funds of the Foreign Mission Scheme, one share to the funds of the Colonial Mission Scheme, one share to the funds of the Jewish Mission Scheme, one share to the funds of the Endowment Scheme, one share to the funds of the Education Scheme. I leave these legacies in proof of my love for the Church of Scotland, and of my belief in her scriptural character and purity."

ERRATA. In Rev. Mr. Lean's sermon, in the February No. of the *Record*: On page 24, second column, fifteenth line, omit the words "a man."

SCHEMES OF THE CHURCH.

1865	MISSIONARY SERVICES.	
March.	Cash from South River and Lochaber, per Rev. Mr. McDonald,	£19 2 0
"	Cash from River John Congregation, per John McKenzie, Esq.,	12 3 0
	Total.	£31 5 0
	W. GORDON, Treasurer.	
	Pictou, March 25th, 1865.	

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

1864		
Oct. 12.	By Cash from J. McKenzie, Spring Point, Carriboe,	£1 3 6
Oct. 25.	Miss Anna F. Ross, Middle River,	0 10 7½
Nov. 2.	Miss Gordon and Miss Crich-ton,	2 17 6
Nov. 11	Walter Cameron, Upper End Scotch Hill,	1 5 0
Dec. 6.	Rev Mr. Brodie, Cape Breton:	
	Collection Fast Day, £1 18 0	
	A. Campbell, Esq., 0 12 6	
	Collection Thanksgiv- ing Day, Middle River, C. B.,	2 1 7½
	(per W. Gordon, Esq.)	4 12 1½
1865		
Jan. 16.	Mrs. G. Denoon, per W. Gordon, Esq.,	0 7 6
Mch. 7.	J. McKenzie, Spring Point,	0 17 6
Mch. 21.	Miss Ross, Middle River, per W. Gordon, Esq.,	0 3 1½
		£11 16 10½

DR.

March 25.—To Cheque in favor of J. Fraser, on Agency Bank of Nova Scotia,
 £11 16 10½ |

E. and O. E.

JOHN CRERAR,
Treasurer Pictou Branch Lay Association.
Pictou, 25th March, 1865.