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THE
MONTHLY RECORD

OF THE
CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

OCTOBER, 1863.

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Secretary to the Senatus.

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Kingston, C. W., September, 1863.

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. IX.

OCTOBER, 1863.

No. 10.

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

SERMON,

By the Rev. Robert Murray M'Cheyne, late
Minister of St Peter's Church, Dundee.

"For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14.

OF all the features of St. Paul's character, untiring activity was the most striking. From his early history, which tells us of his personal exertions in wasting the infant Church, when he was a "blasphemer, and a persecutor, and injurious," it is quite obvious that this was the prominent characteristic of his natural mind. But when it pleased the Lord Jesus Christ to show forth in him all long-suffering, and to make him "a pattern to them which should afterwards believe on Him," it is beautiful and most instructive to see how the natural features of this daringly bad man became not only sanctified, but invigorated and enlarged; so true it is that they that are in Christ are a new creation: "Old things pass away, and all things become new." "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed"—this was a faithful picture of the life of the converted Paul. "Knowing the terrors of the Lord," and the fearful situation of all who were yet in their sins, he made it the business of his life to "persuade men" striving if, by any means, he might commend the truth to their consciences. "For (saith he) whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." (Verse 13.) Whether the world thinks us wise or bad, the cause of God and of human

souls is the cause in which we have embarked all the energies of our being. Who, then, is not ready to inquire into the secret spring of all these supernatural labours? Who would not desire to have heard from the lips of Paul what mighty principle it was that impelled him through so many toils and dangers? What magic spell has taken possession of this mighty mind, or what unseen planetary influence, with unceasing power, draws him on through all discouragements—indifferent alike to the world's dread laugh, and the fear of man, which bringeth a snare,—careless alike of the sneer of the sceptical Athenian, of the frown of the luxurious Corinthian, and the rage of the narrow-minded Jew? What saith the apostle himself? for we have his own explanation of the mystery in the words before us: "*The love of Christ constraineth us.*"

"That Christ's love to man is here intended, and not our love to the Saviour, is quite obvious, from the explanation which follows, where his dying for all is pointed to as the instance of his love. It was the view of that strange compassion of the Saviour, moving him to die for his enemies—to bear double for all our sins—to taste death for every man—it was this view which gave him the impulse in every labour—which made all suffering light to him, and every commandment not grievous. He "ran with patience the race that was set before him." Why? Because, "looking unto Jesus," he lived a man "crucified unto the world, and the world crucified unto him." By what means? By looking to the cross of Christ. As the natural sun in the heavens exercises a mighty and

unceasing attractive energy' on the planets which circle round him, so did the Sun of Righteousness, which had indeed arisen on Paul with a brightness above that of noon-day, exercise on his mind a continual and an almighty energy, *constraining* him to live henceforth no more unto himself, but to him that died for him and rose again. And observe, that it was no temporary, fitful energy, which it exerted over his heart and life, but an abiding and a continued attraction; for he doth not say that the love of Christ *did once* constrain him; or that it *shall yet* constrain him; or that in times of excitement, in seasons of prayer, or peculiar devotion, the love of Christ *was wont* to constrain him; but he saith simply, that the love of Christ *constraineth* him. It is the ever-present, ever-moving power, which forms the main-spring of all his working; so that, take that away and his energies are gone, and Paul is become weak as other men.

Is there no one before me whose heart is longing to possess just such a master principle? Is there no one of you, brethren, who has arrived at that most interesting of all the stages of conversion in which you are panting after a power to make you new? You have entered in at the strait gate of believing. You have seen that there is no peace to the unjustified; and therefore you have put on Christ for your righteousness; and already do you feel something of the joy and peace of believing. You can look back on your past life, spent without God in the world, and without Christ in the world, and without the Spirit in the world—you can see yourself a condemned outcast, and you say: "Though I should wash my hands in snow-water, yet mine own clothes would abhor me. You can do all this, with shame and self-reproach it is true, but yet without dismay, and without despair; for your eye has been lifted believingly to him who was made sin for us, and you are persuaded that, as it pleased God to count all your iniquities to the Saviour, so he is willing, and hath always been willing, to count all the Saviour's righteousness to you. Without despair, did I say? nay, with joy and singing; for if, indeed, thou believest with all thine heart, then thou art come to the blessedness of the man unto whom God imputed righteousness without works—which David describes, saying: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin." This is the peace of the justified man.' But is this peace a state of perfect blessedness? Is there nothing left to be desired? I appeal to those of you who know what it is to be just by believing. What is it that still clouds the brow—that represses the exulting of the spirit? Why might we not always join in the song of thanksgiving: "Bless the Lord, O my soul; and why art thou disquieted in me?" Ah!

my friends, there is not a man among you, who has really believed, who has not felt the disquieting thought of which I am now speaking. There may be some of you who have felt it so painfully, that it has obscured, as with a heavy cloud, the sweet light of Gospel peace—the shining in of the reconciled countenance upon the soul. The thought is this, "I am a justified man; but, alas! I am not a sanctified man. I can look at my past life without despair; but how can I look forward to what is to come?"

There is not a more picturesque moral landscape in the universe than such a soul presents. Forgiven all trespasses that are past, the eye looks inwards with a clearness and an impartiality unknown before, and there it gazes upon its long fostered affections for sin, which like ancient rivers, have worn a deep channel into the heart—its periodic returns of passion, hitherto irresistible and overwhelming, like the tides of ocean—its perversities of temper and of habit, crooked and unyielding, like the gnarled branches of a stunted oak. Ah! what scene is here—what anticipations of the future! what forebodings of a vain struggle against the tyranny of lust?—against old trains of acting, and of speaking, and of thinking! Were it not that the hope of the glory of God is one of the chartered rights of the justified man, who would be surprised if this view of terror were to drive a man back, like the dog to his vomit, or the sow that was washed to wallow again in the mire? Now it is to the man precisely in this situation, crying out at morning and at evening, How shall I be made new?—what good shall the forgiveness of my past sins do me, if I be not delivered from the love of sin?—it is to that man that we would now, with all earnestness and affection, point out the example of Paul, and the secret power which wrought in him. "*The love of Christ* (says Paul) *constraineth us.*" We, too, are men of like passions with yourselves: that same sight which you view with dismay within you, was in like manner revealed to us in all its discouraging power. Nay, ever and anon, the same hideous view of our own hearts is opened up to us. But we have an encouragement which never fails. The love of the bleeding Saviour constraineth us. The Spirit is given to them that believe; and that almighty agent hath one argument that moves us continually—THE LOVE OF CHRIST.

My present object, brethren, is to show how this argument, in the hand of the Spirit, does move the believer to live unto God—how so simple a truth as the love of Christ to man, continually presented to the mind by the Holy Ghost, should enable any man to live a life of Gospel holiness; and if there be one man among you whose great inquiry is, How shall I be saved from sin—how shall I

walk as a child of God?—that is the man, of all others, whose ear and heart I am anxious to engage.

1. *The love of Christ to man constraineth the believer to live a holy life, because that truth takes away all his dread and hatred of God.* When Adam was unfallen, God was everything to his soul; and everything was good and desirable to him, only in so far as it had to do with God. Every vein of his body, so fearfully and wonderfully made—every leaf that rustled in the bowers of Paradise—every now sun that rose, rejoicing like a strong man to run his race—brought him in every day new subjects of godly thought and of admiring praise; and it was only for that reason that he could delight to look on them. The flowers that appeared on the earth—the singing of birds, and the voice of the turtle heard throughout the happy land—the fig tree putting forth her green figs, and the vines with the tender grapes giving a good smell—all these combined to bring in to him at every pore a rich and varied tribute of pleasantness. And why? Just because they brought into the soul rich and varied communications of the manifold grace of Jehovah. For, just as you may have seen a child on earth devoted to its earthly parent—pleased with everything when he is present, and valuing every gift just as it shows more of the tenderness of that parent's heart—so was it with that genuine child of God. In God he lived, and moved, and had his being; and not more surely would the blotting out the sun in the heavens have taken away the light of his soul, and left nature a dark and desolate wilderness. But when Adam fell the fine gold became dim—the system of his thoughts and likings was just reversed. Instead of enjoying God in everything, and everything in God, everything now seemed hateful and disagreeable to him, just in as far as it had to do with God.

When man sinned, then he feared, and hated Him whom he feared; and fled to all sin, just to flee from Him whom he hated. So that, just as you may have seen a child who has grievously transgressed against a loving parent, doing all it can to hide that parent from its view—hurrying from his presence, and plunging into other thoughts and occupations, just to rid itself of the thought of its justly offended father—in the very same way when fallen Adam heard the voice of the Lord God walking in the garden in the cool of the day—that voice which, before he sinned, was heavenly music in his ears—then did Adam and his wife hide themselves from the presence of the Lord, among the trees of the garden. And in the same way does every natural man run from the voice and presence of the Lord—not to hide under the thick embowering leaves of Paradise, but to bury himself in cares, and business, and pleasures, and revelings. Any retreat is agreeable, where God is not—any occupation is tolerable, if God be

not in his thoughts. Now I am quite sure that many of you may hear this charge against the natural man with incredulous indifference, if not with indignation. You do not feel that you hate God, or dread his presence; and, therefore, you say it cannot be true. But, brethren, when God says of your heart that it is “desperately wicked,” yea, unsearchably wicked—who can know it?—when God claims for himself the privilege of knowing and trying the heart—is it not presumptuous in such ignorant beings as we are, to say that it is not true, with respect to our hearts, which God affirms to be true, merely because we are not conscious of it? God saith that “*the carnal mind is enmity against God*”—that the very grain and substance of an unconverted mind is hatred against God—absolute, implacable hatred against Him in whom we live, and move, and have our being. It is quite true that we do not feel this hatred within us; but that is only an aggravation of our sin and of our danger. We have so choked up the avenues of self-examination—there are so many turnings and windings before we can arrive at the true motives of our actions—that our dread and hatred of God, which first moved man to sin, and which are still the grand, impelling forces whereby Satan goads on the children of disobedience—these are wholly concealed from our view, and you cannot persuade a natural man that they are really there. But the Bible testifies that out of these two deadly roots—dread of God and hatred of God—grows up the thick forest of sins with which the earth is blackened and overspread. And if there be one among you, brethren, who has been awakened by God to know what is in his heart, I take that man this day to witness, that his bitter cry, in the view of all his sins, has ever been; “*Against thee, thee only, have I sinned.*”

If, then, dread of God, and hatred of God, be the cause of all our sins, how shall we be cured of the love of sin, but by taking away the cause? How do you most effectually kill the noxious weed? is it not by striking at the root? In the love of Christ to man, then—in that strange unspeakable gift of God, when he laid down his life for his enemies—when he died the just for the unjust, that he might bring us to God—do not you see an object which, if really believed by the sinner, takes away all his dread and hatred of God? The root of sin is severed from the stock. In His bearing double for all our sins, we see the curse carried away—we see God reconciled. Why should we fear any more? Not fearing, why should we hate God any more? Not hating God, what desirableness can we see in sin any more? Putting on the righteousness of Christ, we are again placed as Adam was—*with God* us our friend. We have no object in sinning; and, therefore, we do not care to sin. In the 6th chapter of Romans, Paul seems to speak of the believer sinning, as if

the very proposition were absurd: "How shall we that are dead to sin?"—that is, who in Christ have already borne the penalty—"how shall we live any longer therein?" And again he saith very boldly: Sin *shall not* have dominion over you—it is impossible in the nature of things—"for ye are not under the law, but under grace"—ye are no longer under the curse of a broken law, dreading and hating God; ye are under grace—under a system of peace and friendship with God.

But is there any one ready to object to me, that if these things be so—if nothing more than that a man be brought into peace with God is needful to a holy life and conversation—how comes it that believers do still sin? I answer, It is indeed too true that believers do sin; but it is just as true that unbelief is the cause of their sinning. If, brethren, you and I were to live with our eye so closely on Christ bearing double for all our sins; and if this constant view of the love of Christ maintained within us—as assuredly it would, if we looked with a straightforward eye—the peace of God which passeth all understanding—the peace that rests on nothing in us, but upon the completeness that is in Christ—then, brethren, I do say, that frail and helpless as we are, we should never sin—we should not have the slightest object in sinning. But, ah! my friends, this is not the way with us. How often in the day is the love of Christ quite out of view! How often is it obscured to us!—sometimes hid from us by God himself, to teach us what we are. How often are we left without the realizing sense of the completeness of his offering—the perfectness of his righteousness, and without the will or the confidence to claim an interest in him! Who can wonder, then, that, where there is so much unbelief, dread and hatred of God should again and again creep in, and sin should often display its poisonous head? The matter is very plain, brethren, if only we had spiritual eyes to see it. If we live a life of faith on the Son of God, then we shall assuredly live a life of holiness. I do not say, *we ought to do so*; but I say we shall, as a matter of necessary consequence. But, in as far as we do not live a life of faith, in so far we shall live a life of unholiness. It is through faith that God purifies the heart; and there is no other way.

Is there any of you, then, brethren, desirous of being made new—of being delivered from the slavery of sinful habits and affections? We can point you to another remedy than the love of Christ. Behold how he loved you! See what he bore for you—put your finger, as it were, into the prints of the nails, and thrust your hand into his side; and be no more faithless, but believing. Under a sense of your sins, flee to the Saviour of sinners. As the timorous dove flies to hide itself in the crevices of the rock, so do you flee to hide yourself in the wounds of your Savi-

our; and when you have found him like the shadow of a great rock in a weary land—when you sit under his shadow with great delight—you will find that he hath slain all the enmity—that he hath accomplished all your warfare. God is now for you. Planted together with Christ in the likeness of his death, you shall be also in the likeness of his resurrection. Dead unto sin, you shall be alive unto God.

2. *The love of Christ to man constraineth the believer to live a holy life; because that truth not only takes away our fear and hatred, but stirs up our love.* When we are brought to see the reconciled face of God in peace—that is a great privilege. But how can we look upon that face, reconciling and reconciled, and not love him who hath so loved us? Love begets love. We can hardly keep from esteeming those on earth who really love us, however worthless they may be. But, ah! my friends, when we are convinced that God loves us, and convinced in such a way as by the giving up of his Son for us all, how can we but love him in whom are all excellences—everything to call forth love? I have already shown you that the Gospel is a restorative scheme; it brings us back to the same state of friendship with God which Adam enjoyed, and thus takes away the desire of sin. But now I wish to show you that the Gospel does far more than restore us to the state from which we fell. If rightly and consistently embraced by us, it brings us into a state far better than Adam's. It constrains us by a far more powerful motive. Adam had not this strong love of God to man shed abroad in his heart; and, therefore, he had not this constraining power to make him live to God. But our eyes have seen this great sight—before us Christ hath been evidently set forth crucified. If really we believe, his love hath brought us into peace, through pardon; and because we are pardoned and at peace with God, the Holy Ghost is given us. What to do? Why, just to shed abroad this truth over our hearts—to show us more and more of this love of God to us, that we may be drawn to love him who hath so loved us—to live to him who died for us and rose again.

It is truly admirable to see how the Bible way of making us holy is suited to our nature. Had God proposed to frighten us into a holy life, how vain would have been the attempt! Men have always an idea that if one came from the dead to tell us of the reality of the doleful regions where dwell, in endless misery, the spirits of the damned, that that would constrain us to live a holy life; but, alas! brethren, what ignorance does not this show of our mysterious nature? Suppose that God should this hour unveil before our eyes the secrets of those dreadful abodes where hope never comes; nay, suppose, if it were possible, that you were actually made to feel for a season the real pains of the lake of living agony, and the worm that never dies;

and then, if you were brought back again to the earth, and placed in your old situation, among your old friends and companions; do you really think that there would be any chance of your walking as a child with God? I doubt not you would be frightened out of your positive sins; the cup of godless pleasure would drop from your hand—you would shudder at an oath—you would tremble at a falsehood; because you had seen and felt something of the torment which awaits the drunkard, and the swearer, and the liar, in the world beyond the grave; but do you really think that you would live to God any more than you did—that you would serve him better than before? It is quite true that you might be driven to give larger charity; yea, to give all your goods to feed the poor, and your body to be burned; you might live strictly and soberly, most fearful of breaking one of the commandments, all the rest of your days; but this would not be living to God; you would not love him one whit more. Ah! brethren, you are sadly blinded to your curiously formed hearts, if you do not know that love cannot be forced; no man was ever frightened into love, and, therefore, no man was ever frightened into holiness.

But thrice blessed be God, he hath invented a way more powerful than hell and all its terrors—an argument mightier far than even a sight of those torments—he hath invented a way of *drawing us* to holiness. By showing us the love of his Son, he called forth our love. He knew our frame—he remembered that we were dust—he knew all the peculiarities of our treacherous hearts; and, therefore, he suited his way of sanctifying to the creature to be sanctified. And thus, the Spirit doth not make use of terror to sanctify us, but of love: "*The love of Christ constraineth us.*" He draws us by "*the cords of love—by the bands of a man.*" What parent does not know that the true way to gain the obedience of a child, is to gain the affections of the child? And think you God, who gave us this wisdom, doth not himself know it? Think you he would set about obtaining the obedience of his children, without first of all gaining their affections? To gain our affections, brethren, which by nature rove over the face of the earth, and centre anywhere but in him, God hath sent his Son into the world to bear the curse of our sins. "Though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich."

And, oh! if there is but one of you who will consent this day, under a sense of un-doneness, to flee for refuge to the Saviour, to find in him the forgiveness of all sins that are past, I know well, that from this day forth you will be like that poor woman which was a sinner, which stood at Christ's feet behind him, weeping, and began to wash his feet with tears, and wipe them with the hairs of her head; and kissed his feet, and anointed

them with the ointment. Forgiven much, you will love much—loving much, you will live to the service of Him whom you love. This is the grand, master-principle of which we spoke; this is the secret spring of all the holiness of the saints. The life of holiness is not what the world falsely represents it—a life of preciseness and painfulness, in which a man crosses every affection of his nature. There is no such thing as self-denial, in the Popish sense of that word, in the religion of the Bible. The system of restrictions and self crossings, is the very system which Satan hath set up as a counterfeit of God's way of sanctifying. It is thus that Satan frightens away thousands from Gospel peace and Gospel holiness; as if to be a sanctified man were to be a man who crossed every desire of his being—who did everything that was disagreeable and uncomfortable to him. My friends, our text distinctly shows you that it is not so. We are constrained to holiness by the love of Christ; the love of him who loved us, is the only cord by which we are bound to the service of God. The scourge of our affections is the only scourge that drives us to duty. Sweet bands, and gentle scourges! Who would not be under their power.

And, finally, brethren, if Christ's love to us be the object which the Holy Ghost makes use of, at the very first, to draw us to the service of Christ, it is by no means of the same object that he draws us onwards, to persevere even unto the end. So that if you are visited with seasons of coldness and indifference—if you begin to be weary, or lag behind in the service of God, behold! here is the remedy: Look again to the bleeding Saviour. That Sun of Righteousness is the grand, attractive centre, round which all his saints move swiftly, and in smooth harmonious concert—"not without song." As long as the believing eye is fixed upon his love, the path of the believer is easy and unimpeded; for that love always constraineth. But lift off the believing eye, and the path becomes impracticable—the life of holiness a weariness. Whosoever, then, would live a life of persevering holiness, let him keep his eye fixed on the Saviour. As long as Peter looked only to the Saviour, he walked upon the sea in safety, to go to Jesus; but when he looked around, and saw the wind boisterous, he was afraid, and, beginning to sink, cried, "Lord, save me!" Just so will it be with you. As long as you look believingly to the Saviour, who loved you and gave himself for you, so long you may tread the waters of life's troubled sea, and the soles of your feet shall not be wet; but venture to look around upon the winds and waves that threaten you on every hand, and like Peter, you begin to sink, and cry, "Lord save me!" How justly, then, may we address to you the Saviour's rebuke to Peter: "O thou of little faith, wherefore didst thou doubt?" Look again to the love of the Saviour, and behold that love which

constraineth thee to live no more to thyself,
but to him that died for thee and rose again.

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**“Seek and ye shall find.” Matthew
vii. 7.**

The great calm sun was setting low, in the
burnished West,
And a soul was passing upwards to never-ending
rest.
But the noisy throng went surging down through
the crowded street,
While a spirit rose in silence, up to the judgment
seat.

The flood of life flows onwards—what though a
drop be spent?
The mighty forest weeps not on the leaflet torn
and rent,
What though a bursting bubble breaks upon the
tossing sea?
The foaming ocean still is full, and green each
leafy tree.

Yet gently spoke that spirit as music to the soul,
And still above life's babbling din, I hear it soft-
ly roll;
It comes as the mellow sunshine bursts through
the cloudy day,
When it heralds a brighter morrow, and drives
the mists away.

“Seek Jesus in the day-time! you'll find him in
the night,
He'll come to lead your spirit home to yonder
world of light.
For now he stands beside my bed, and gently
takes my hand,
To guide me on in safety home to the better
land.”

“Yet often while I wandered down, through the
vale of life,
Was this heart laid low in sorrow—this soul in
weary strife;
I sought Him, but I found Him not, along the
cheerless way,
And I sank among the billows, and could but
feebly pray.”

“Oft with you crowd I mingled, and downwards
passed along,
But cared not for the tinsel'd toys that pleased
the giddy throng;
The light laugh of the merry heart smote strange-
ly on my ear,
My weary spirit knew no joy, because He was
not near.”

“And others viewed me strangely and saw my
deep unrest,
And sought to drive my cares away with many an
idle jest,
Even dearest friends who loved me most, could
only hope each day,
To see my darkness vanish, and my sorrows pass
away.”

“Oh! often through the darkness of many a
weary night,
My spirit wrestled till the dawn, and still I saw
no light,
And a thicker gloom lay on my soul, than Na-
ture's darkest pall,
He hid His face, I saw Him not, and darkness
covered all!”

“Yet nightly through the silence, up rose my
earnest cry
Draw near me, oh, my father! look on me, or I
die;
An infant in this sombre gloom, I grope to find
the way,
In mercy lead me onwards, Lord, to everlasting
day.”

“Thus year by year in darkness, my weary life
went by,
But sickness came and death drew near—stand
by me as I die.
Yet though the day of life be spent, and the night
of death be near,
At length I've found Him whom I've sought—why
should I further fear.”

“So seek Him in the day-time—you'll find Him
in the night,
He'll safely bring your spirit home to yonder
world of light,
For now He stands beside my bed, and gently
takes my hand,
To guide me on in safety, home to the better land.

“The sun has set in calmness, low in the bur-
nished West,
And the soul has mounted upwards to everlast-
rest,
But still the noisy throng go on, down through
the crowded street,
While the spirit mounts in silence, up to the
judgment seat.”

W. B. E. RIVER, SEPT. 1863.

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Mission Voyaging in the South Seas.

(Concluded from last No.)

Now you ought especially to notice this fact, that the cooking, washing, and fetching wood and water, for this large number of scholars, were done by the lads who had been with us in New Zealand, and by the boys whom they taught and worked with.—It would have been quite impossible to carry on the school without their assistance: and all this labour was voluntarily undertaken by them in their own island, in the sight of their own heathen countrymen idling about. Mr. Pritt had indeed to superintend the whole, and to do many things daily which in England do not usually form part of a clergyman's duty; but the native lads worked on from first to last with perfect regularity and good temper. Besides all this, they taught in the school, and went to the different parts of the island, taking their classes in the various villages. Some of them were made responsible for the boys brought from the adjacent islands, and young persons who only one or two years ago were themselves without any clothing or instruction, might be seen writing down the strange words in these new languages, and working up their vocabularies.

The change on this island of Mota is so great, that we contemplate it with a feeling hard to be described. The verse is perpetually in our minds: “Thine heart shall fear and be enlarged.” Now men may walk where

they please in Mota, and, unless there be some special quarrel between two or more villages, scarcely a bow or club are seen.—There is no reluctance shown now in sending boys to the school at Alomak, the name of our station, and no fear is entertained of their being ill-treated by the people of the place. How different from our first winter there!—And in the neighbouring islands which we visit each voyage, we find the most favorable feelings existing. Natives of them all have been with us, and the influence of our Mota scholars, and of our short sojourns at Mota, has extended itself on every side.

We have now twenty-two scholars here, from six of the Banks' Islands, some far more advanced than others, but all of them are trustworthy; their influence for good upon the school cannot be overrated: indeed, the whole character of our school is changed by it; in no former year have we even attempted to do what is being done here now; we had no one sufficiently well-trained to do it. All the necessary cooking for a party of sixty-one is done entirely by Melanesians, under the superintendence of Mr. Pritt, and two young persons from Norfolk Island; while gardening and industrial work form part of the daily employment of us all; and in this way the boys grow up to be really useful to us here, and their help will be invaluable to us on their own island.

This is all the growth of three or four years—the result, humanly speaking, of bringing away two lads from the Banks' Islands to spend a winter at Lifu, five years ago. Six of them will (D. V.) shortly be baptised; and others are, we hope, following closely in their steps. There can be little doubt, humanly speaking, that they will soon be competent to act as teachers to their people.

The ultimate object which we keep in view is the permanent location of native missionaries in their own homes. This whole question of the occupation of the islands by English and native missionaries is much misunderstood. You ought to have the map open before you, and, in the first place, to bear in mind the great difference in climate between the eastern and western islands of the Pacific.

In Polynesia, in the eastern islands of the Pacific, English missionaries have for many years been living. The climate is not unhealthy; the inhabitants all speak dialects of a common language, and natives of one cluster of islands can live without any fear of disease on the other groups.

But in Melanesia no attempt has been made to locate missionaries permanently, if only the five southerly islands are excepted.

The two most southerly of all—the Loyalty Islands—differ altogether from the northern islands; they are exclusively of coral formation, with no dense forests and swamps and rank vegetation. Fever and ague are

unknown there. Anciteum, Tana, and Fro-mango have been occupied by Scotch and Nova Scotia missionaries.

In discussing the mode by which these islands should be occupied, you must remember that it is generally assumed that a permanent occupation of an island by English missionaries is the only way by which Christianity can be introduced into it.

What I want you to see is, that the attempt has for some years been made to locate permanently *strangers*, almost exclusively from Rarotonga and Samoa on some few islands, and that the attempt has been followed by the most disastrous results.

It was quite natural that men coming from the Eastern Pacific should take it for granted that a plan which was found to answer there might be adopted in the Western Pacific also. In the Eastern Pacific natives of Rarotonga Island, and of the Samoan Islands had been placed with advantage on other groups. They found there a climate like their own, and a common language and similar habits existing among the inhabitants.

But in Melanesia the climate is not like the climate of Polynesia, and the languages and dialects are innumerable. In only five or six of the most southerly of the New Hebrides islands, upwards of seventy Rarotongan and Samoan men, women and children have died; some few have been killed; the rest have wasted away with fever, ague, and dysentery. The climate of Tana has been found no less unhealthy to the Scotch missionaries, among whom, I grieve to say, the mortality in the last four years has been very great. The Loyalty Islands need not be considered. It is known to us all that they form an exception in respect of climate to all other Melanesian islands.

Now we are principally concerned with islands lying from 50 to 400 and 500 miles nearer the Equator than the northernmost of the islands in which all this grievous mortality has taken place. We can have no grounds for supposing them to be more suited to an English constitution than the southern islands; it is reasonable to suppose that the excessive heat would make them less so.

What is then to be done? Are we to abandon the hope of placing missionaries in the New Hebrides, Banks', Santa Cruz, and Solomon Islands, where already we have established in many places friendly relations with the people; where we can in not a few instances speak their languages, and from many of which we have received scholars, during many years past? No, indeed; there is no need to abandon that hope; there is every reason to look forward to its fulfilment.

But we must work on towards this object very cautiously: and we must bear in mind the fact that the work of the English missionaries is to prepare the way in the islands for Melanesian missionaries, and to train natives of

Melanesian islands to become missionaries to their own people.

We cannot occupy these numberless islands with English clergymen. Where are they to come from in such numbers as to carry on the work in two or three islands? We cannot employ natives of other countries, for the climate is too unhealthy. We must look to natives of each island for doing the work in the island, or (it may be) in islands similar to their own in climate.

This, then, is our plan. When we have succeeded in obtaining any persons from any given island to come with us to New Zealand, and when we have learned the language fairly well, then we go and live for three or four months in the winter on the island. Even then the Mission vessel ought to call in upon us at intervals of three or four weeks; for we may at once be attacked with fever and ague, or we may find the people less friendly than we had expected.

The result of our living a short time on the island is, that we win the goodwill of some of the people, and carry on continuously, the teaching of the lads who have been with us in New Zealand.

In two or three years, by a repetition of this process—spending always the winter on the island, and returning always with our old scholars to New Zealand for the summer—we may hope to find great changes for the better taking place.

I have described at length what *has* taken place, thank God! at Mota.

Now all this time the English missionary, during the time that he is on the island, is trying to prepare the way for the native missionary, who is eventually to be placed permanently upon it. But the most important part of his work is done in New Zealand. It is here that the future missionaries must be trained for their task. It is in the quiet regularity of our college life, and not amidst the distractions of a heathen island, that we must seek by God's grace to qualify these young men for their future work.

If this plan were not rendered necessary by the reasons I have assigned, I still believe it would be by far the best plan for the real permanent work of building up these native churches. I am fully persuaded that no abiding work would be done by hastily placing imperfectly-educated men on heathen islands. The quickest way to occupy the islands of Melanesia is to secure *from these islands* a supply of really competent and earnest men, speaking their own languages, accustomed to the climate, conversant with the habits and modes of thought of the islanders. You may depend upon it, that the true nursery of missionaries for the islands is the Central School at Kohimarama.

I am quite satisfied that these young men could not have been trained on their own

islands to be what they are. For I am not speaking only of their religious feelings and good emotions, but of the steady methodical habits which they have acquired. Yesterday, e. g., I was writing part of this letter in our hall. I am pretty well accustomed to think of Melanesians; but yet I did just lift up my head from my paper at 4.30 P. M., when I saw Padhea and Mai, two lads from Florida and Ysabel, islands more than 2000 miles away, bringing in the plates and pannikins for tea, and arranging them in order, counting them once or twice to see that all were rightly placed. It is only on this last voyage that the Mission vessel ever reached their islands; and they have been with us only two months, and a half. The head cook for the week, a Mota lad who himself, three years ago, had never worn a stitch of clothing in his life, had taught them by signs, three days before, what they were to do. The sun was their only time-piece, but they understood very well that it was time now to get the tea-things ready, so they left the party on the beach eating shell-fish, and quietly went about their work. It was nothing to do, in one sense, but it was the orderly, business-like way of doing it that I liked to see. Two other lads, meanwhile, were on their way to the dairy to fetch the milk, while the loaves of bread were being cut up into portions of half a pound in weight for each Melanesian, and the tea poured out into pannikins, and our table (the clergyman's table), furnished with plates, &c. One more lad, the guardian of the knives and spoons, did his share of the work, and then the first bell was rung to summon us all to our meal.

All this kind of thing goes on three times a day, and in the course of nine weeks every person in the school has taken his turn at it. We can supply nine youths, intelligent and honest, and punctual enough to be our head cooks; and it really is rather a surprising thing that in a few months' time they should have acquired such orderly habits. In an establishment where sixty-one persons have to be fed three times a day, there is a good deal to be done, and it is done here by five lads, of whom the most intelligent has been from two to four years with us, and the rest are perhaps here for the first, or, at most the second time. During the last three weeks we have been as punctual as clock-work; breakfast at 6 A. M., dinner at 12.30, and tea at 6 P. M.

I don't mean to say that this could all be done, unless we had amongst us one or more persons able and willing to give directions, and see that they are carried out. Mr. Pritt is kindly doing all this; I hope that very soon he will have no further occasion to do so; the lads are learning all the mysteries of the kitchen—not very abstruse mysteries in our case—as quickly as they can be learnt.

Now transfer yourself in thought to a Melanesian island. Think what it is to us to land at Mota, e. g., with the certainty of be-

ing relieved from the trouble of many things that we must otherwise attend to, by our band of Mota scholars. When we landed there, the other day, after an unusually long absence of nearly nine months, the good people carried all our things up the steep ascent to our station, and the cooks for the week set to work at once to cook yams and make tea without a word being said; and this was the first hour they were spending on their own islands, after nearly nine months' absence. Of course we would not dream of wanting a boy to do such a thing; they like to do it, because they are of the right sort, and partly because they see that we are their servants just as much, and I hope more, than they are ours.

I believe that among several of these lads there is something of that feeling growing up which we value so much in our public schools at home. The general tone is good. There are boys who would put down lying, stealing and other bad habits too common among boys in Melanesia, and out of it also, without our knowing anything about it; boys who know that they have our confidence and prize it; who are honest, and open, and straightforward, and withal are genuine boys, full of mirth, and play, and fun.

Well; you will think that Melanesian boys must be wonderfully good boys: but, first, I am speaking of the best boys, selected carefully after trial to be brought to New Zealand from islands with which we are well acquainted; and secondly, the very point I want clearly to put before you is just this, viz., that it is the training here which by God's blessing brings about this result.

I have not had time to put before you many things as clearly as I could wish to do. But I hope you will gain from this letter some information about the mission generally, and particularly about our College life here at Kohimarama, where the real systematic training of the future teachers and missionaries for Melanesia is being carried on.

I remain, my dear friend, very sincerely yours,

J. C. PATTERSON,
Missionary Bishop.

St. Andrew's College, Kohimarama.

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(From the *Canada Presbyterian*.)

Age of the Sun.

BY PRINCIPAL LEITCH.

PERHAPS the most daring attempt of astronomy in modern times is that of fixing the age of the sun as an incandescent light-giving body, and that of the earth as a solid inhabitable globe. In reference to the earth, geology plainly indicates successive periods or chapters of its history, but no scale has been furnished of the length of the periods, and no approximation has hitherto been made to the

whole period from the first to the last page of the geological record. Science has at last attempted to assign an approximate date to the laying of the foundation stone of our world. A scale has been found by which the whole period can be measured within certain limits. You cannot, as in the section of a tree, tell to what year each layer belongs, but you can assign a date within limits to the first page in the record, or, in other words, to the first solidification of the earth.

Again, as to the sun, its physical history seemed to be entirely withdrawn even from speculation. He has enlightened our globe from one generation to another without any apparent diminution of strength, and we have formed the instinctive belief that no limit in the past or any in the future can be assigned to his functions. No proof of progress or decay has been detected; and it has been thought that nothing but the fiat of the Almighty can quench his rays. Principles have, however, been now recognized which enable us to assign limits, and to show that he has not shone from a past eternity, and that he has a limited existence as an incandescent body. This limit assigned to the solar system forces us to recognize the hand of a Creator. The atheist has always challenged to adduce proof of a beginning. His argument is that the present order of things may have been from eternity, and that we are bound, if we hold a different view, to exhibit proofs of a beginning. We are not by any means bound, in order to maintain the doctrine of a Creator, to demonstrate that the present order of things had a beginning. Still it is satisfactory to be able to meet the demand of the infidel, and to assign a limit to the present order of things.

In order to understand the manner in which a limit is set to the past history of the sun, it is necessary to advert to the dynamical theory of heat, which has recently been reduced to a strictly scientific form. The expression of this theory is—that heat is but a form of force, and that for so much heat there is an equivalent of force, and that for a given force there is an equivalent heat. This has been acknowledged in a loose general manner. For example, the heat of the furnace gives its power to the steam-engine; and in a similar way power or energy can be converted into heat. The power of a steam-engine or a water-wheel may be employed to produce heat. Where water-power is abundant, it is employed to produce friction between iron plates, and these plates become so hot that they serve as a stove. Again, the blacksmith can convert the power of his arm into heat when he hammers a piece of iron till it is red hot, and sufficient to light his fire. Force is converted into heat when the axles of a railway car take fire. The power of your finger is converted into heat when you pull the trigger of a flint lock. The spark is the heat product by the power of your finger. The

obvious relation between force and heat has always been acknowledged, but it is only recently that the exact quantitative relation has been determined. The relation is thus expressed: "a unit of heat is equivalent to 772 foot pounds." By a unit of heat is meant heat sufficient to raise 1 lb. water, 1° Fahrenheit. Suppose one pound water enclosed in a vessel fell from a height of 772 feet, it would be found that it had become warmer by 1°. That is, the force of the concussion has been converted into so much heat. On the other hand, if this 1° of heat could be extracted from a pound of water and applied to move an engine, it would raise, if there was no friction or loss of power, a pound of water to a height of 772 feet. The great law of force or energy is that his sum is ever the same. It cannot be annihilated. It may change from one form to the other, but the sum is ever the same. If there is a loss in mechanical power, there is a gain in some other force, such as heat, electricity, or chemical affinity. The mechanical power of the Falls of Niagara is lost as such when it reaches the bottom, but it only changes its form, for it only becomes heat; and this heat, if all applied to an engine, would raise the whole mass again to its former level. The heat of the furnace of the steamer is converted into the mechanical power of the engine. This power is converted into heat by the blow of the paddle, and the impact of the ship upon the water. What is lost in one form is gained in another. The sum is always the same. It is like a sand-glass: the sand is always the same in amount though it is constantly changing from one to the other.

Let us apply this principle to the heat of the sun. When a ball is discharged from a gun and strikes an object, it is found that both the ball and the object struck have risen in temperature. If the force is sufficiently great you cannot touch the ball, it is so hot; and just in proportion to the power of the gun will be the heat of the ball. If the power be sufficiently great, the heat may be so intense as to bring it to a white heat and melt the ball. The meteoric stones that sometimes fall to our earth may be regarded as balls, but moving with much greater velocity. They strike against our atmosphere with so much force that the force is converted into heat, so intense that they glow or become incandescent. Suppose our earth, in its revolution, struck against some opposing object like a target; what would be the consequence? The force would be converted into heat, and the velocity is so great—20 miles a second—that is would be immediately brought to the melting point. It would glow like the sun, and become a luminous body. The heat would be equal to that produced by the burning of fourteen earths made of coal. But this is not all. It would then fall into the sun; and would by its loss of momentum produce a heat 400 times greater than before,

and it would be seen on the sun's disc as a bright luminous spot. The force of the earth falling upon the sun would communicate a heat to the sun equivalent to the heat emitted by the sun for a century. It would serve as fuel for that length of time. Now, the heat of the sun is most probably due to this source, the conversion of power into heat. It is probable that it is not a combustion. If the sun were composed of coal, it would last only at the present rate 5,000 years. The sun, in all probability, is not a burning but an incandescent body. Its light is rather that of a glowing molten metal than that of a burning furnace. But it is impossible that the sun should constantly be giving out heat, without either losing heat or being supplied with new fuel. We know the heat of the sun. Each point is about thirty times hotter than the furnace of a locomotive, that is, a square foot of the sun's surface gives thirty times more heat than a square foot of grating in a locomotive. Yet the mass of the sun is so great that it would require 3,500 solar systems, if made of coal, to account for the heat of the sun. Assuming that the heat of the sun has been kept up by meteoric bodies falling into it, and proof has been given of such fall, it is possible from the mass of the solar system to determine approximately the period during which the sun has shone as a luminary. On boarding a steamer you can by examining the hold for coals, and ascertaining its capacity, tell approximately how long she has been on her voyage. Limits can be set to the fuel of the solar system, and therefore limits can also be assigned to the existence of the sun as our luminary. The limits lie between 100 millions and 400 millions of years. These are enormous periods, but still they are definite. The mass is so great, and the cooling is so slow, that, even on the supposition that no fuel was added, it might be five or six thousand years before the sun cooled down a single degree.

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From Correspondence of Colonial Standard.

I am an old man, in the sere and yellow leaf of years. The world has run away from me.—The iron pen of time has recorded strange events since I first saw the light. When I came here, the Kirk of Scotland had only two ministers, in Nova Scotia, but now they have twenty, and a feeling in favour of the Church of our fathers is stronger. The Seceders, the earliest bulwarks, were a feeble band, and, like a plant growing on the face of a rock at the mercy of every storm; but now they are a wide spreading tree which affords shade and shelter and fruit to many congregations. The stream of Christianity is becoming broader and deeper; and this is owing to the fostering care of Heaven, and the labours of different denominations. Our el-

der Brethren of the Church of England have ministers who would be an ornament to any community. Some of the Baptists and Methodists are the sons of minor prophets, yet there is much earnest Christianity among them, and a Presbyterian pulpit would have more power with a portion of their feelings, affection and fire. I have travelled a whole day without seeing a green field or a house! But our forests are rapidly yielding to the hatchet and the ploughshare, and handsome dwellings and villages have sprung up in districts lately occupied by the wandering Red-skins. Men are digging deeper in the mines of knowledge, and over literary institutions may in time become pillars in the temple of science.

I remember the thunders of the French Revolution when Great Britain was a barracks and the Continent of Europe a battle ground. Regiment after regiment was sent away to the harvest of death. Many of my school-fellows followed the life and the drum. They got a gory bed and a soldiers reputation. I was among the volunteers. We were taught street firing and to resist horse-men. We had little of the warlike spirit, but were greatly pleased when the ladies came out to see our grand reviews and sham fights. All ranks of men were gathered into the army, militia, or volunteers, and like Paddy I was compelled to volunteer with Virgil in one hand, and the gun and the bayonet in the other. At that time the mechanics of Paisley and Manchester were abandoning the Bible for the writings of Thom Paine, and infidelity devastated the fairest provinces of Europe. In Britain, Pitt ruled the nation, and Dr. Hill was the head of the Church of Scotland. True religion lay under a dark cloud, and our Churches were like Gilboa's mountains, without dew or fields of offerings. Whisky was a favourite with both saint and sinner. Good men saw the evil and sighed and prayed for better times. In due time the clouds began to break away. We saw a clear sky, and an influence more refreshing than the breath of spring fell on the churches, and missionary societies, and Sabbath-schools, and prayer meetings, sprung up in all directions. The General Assembly, in the palmy days of moderatism, voted down the cause of missions to the heathen, yet in 1796 a large missionary society was formed in Edinburgh, of which Dr. Erskine was president, and similar institutions in other parts. The Antiburghers deposed the Rev. Charles Cowey of Huntly, because he favored the cause of missions. But, in 1799 the London Missionary Society was formed. The Baptist mission to India was formed in 1792, but they were prevented from landing by the East India Company. Hume predicted that in the nineteenth century superstition would fade away, and philosophy would flourish. By superstition he meant Christianity, and by philosophy he meant infidelity. Hume died in 1776.

A quarter of a century brings us down to 1804 when the Bible commenced its march to universal empire. And what do we now behold? Prejudices giving way everywhere to a thirst for the word of God. Kingdoms rise and fall; infidels live and die, but the word of God shall endure for ever.

The Church of Scotland, like other Churches, has had her bright days and dark days. About thirty years ago she was threatened with a tide of voluntarism, which attempted to destroy all established Churches. It was really an unholy sight to see in a country-town, the white flag of the Seceders, the presumptuous pendant of the Socinians' red flag of Popery, and the dark flag of Infidelity, all fluttering side by side, and united for the destruction of the Church of our fathers, who nursed us and cradled us all. At the disruption of the Free Church, she lost much of her strength, and some of her weakness. I was home soon after it took place. A man scarcely could live in Glasgow unless he was a Free-churchman. The Church of Scotland reminded me of a noble ship which had lost her spars in a storm, but under the good Pilot had regained the harbour. I hope that she shall continue for many ages to spread truth and holiness over the hills and valleys of Scotland. It has been said by that great statesman Canning, that nothing could have prevented the universal spread of the Gospel but the unhappy divisions of the friends. The tendency of the present times is union among Christians. Union is strength and beauty. It is like Mary's box of ointment; it filled the house where they are sitting with a sweet odour; and long before the end of the world we shall have only two Churches—the Church of Christ, and the Church of Antichrist. Small sects are drifting from their moorings into larger bodies. The Scottish Covenanters have stood fast by their flagstaff since the Revolution; but lately their camp is sadly shattered, and the ministers, like Samson's Foxes, are turning tail to tail. It is the fate of sects after two or three generations to give up the principles on which they started. They find the platform too narrow. The Scottish seceders were Burghers, Antiburghers, United Presbyterians, they have dropped those undignified names, and come back near the ground whencethey started.

CHRISTOPHER NORTH.

Annual Report of the Superintendent of Missions, Nova Scotia

HALIFAX, April 28, 1863.

REV. AND DEAR SIR,—You will be pleased to learn that the advantages derived by the Church and society from the formation and operations of Missionary Associations, are now held in the highest estimation throughout the world. The friends of religion in the

remotest quarters of the globe are encouraged by the assurance that they have in their native land, and connected with their respective churches, not only many private friends, but also active and energetic Committees, regularly appointed to receive their communications, and afford them good advice and assistance, if it is required. When I first left my native land, more than forty years ago, to take charge of a congregation in Nova Scotia, there were no Indian, Educational, Jewish, and Colonial Committees in existence in connection with our Church. There was then, as now, a Bishop in this province, with a respectable number of Episcopal ministers, liberally endowed from England; there was a number of Methodist preachers, under a regular and efficient system of organization with their brethren in the mother country; and there was a numerous Synod of the Presbyterian Church of Nova Scotia, in correspondence with the Secession Church in Scotland. But at this time the ministers of the Church of Scotland had to appear in the midst of these religious bodies as so many solitary independents. Left entirely to themselves, to act as they thought fit, they had to induct themselves to their own charges—to manage the affairs of their own sessions and congregations to the best of their ability, without any presbyterial or synodical superintendence, or advice from any quarter. I am often surprised in looking back to that period of our history, to find that we succeeded so well as we did,—that we kept our people together, and in not a few instances formed large and prosperous congregations. For it ought not to be forgotten, that the foundations of some of our oldest, worthiest, and most attached congregations were laid in these trying times, under the disadvantages now mentioned by our early missionaries, most of whom have gone to their rest and reward, after encountering for many years hardships, and enduring privations, altogether unknown to their brethren in Scotland.

As time advanced our prospects began to brighten. The formation of the Indian Mission, under the late Dr. Inglis, reminded us that our Church was beginning at length to look at the interests of education and religion beyond our native land. The establishment of the Educational and Jewish schemes, which soon afterwards followed, manifested a growing missionary spirit among the office-bearers and members of the Church, though these associations had at first to struggle with great difficulties, both from deficiency of funds and the want of suitable teachers and missionaries. Still there was no Colonial Committee to take an interest in our proceedings, and aid us in our missions. Efforts, it is true, were made by private individuals and voluntary associations to raise funds and support missionaries for the supply of the spiritual wants of our Colonial population. The Glasgow Colonial Society commenced its operations in

British America as early as the year 1826, under the patronage of the late Earl of Dalhousie, and the very able secretaryship of the Rev. Dr. Robert Burns, then of Paisley, now of Toronto, aided by an excellent committee. During the ten or twelve years of its existence, till it merged with other agencies into the Colonial Committee, it rendered us very important aids, both in missionaries and funds. The Act of the General Assembly of 1833 authorising the establishment of Church Courts in the Colonies, was a most valuable enactment, and had a great tendency to promote the union and prosperity of all our infant Churches. However, it was not till the year 1836, that year in which I last visited my native land as the representative of the Synod of Nova Scotia, and ten years after the formation of the Glasgow Colonial Society, that our cause was taken up in a public-spirited and zealous manner by the General Assembly, and with the sanction and authority of the whole Church. On the 30th of May that year, after the usual report on Colonial churches had been read by Principal M'Farlan of Glasgow, the enlightened and steadfast friend of all our ecclesiastical institutions, a motion was made, and unanimously agreed to, not only approving of the report, but also appointing a committee to carry the measures suggested in it into effect, to be called the General Assembly's Committee for promoting the religious interests of Scottish Presbyterians in the British Colonies, with power to choose a clerk and treasurer, and to appoint sub-committees to meet in Edinburgh, Glasgow, and Aberdeen, for the purpose of collecting funds and furthering the objects of their appointment. The Assembly also recommended to the presbyteries of the Church to make public collections within their respective bounds, so as to enable the Committee to send ministers and other teachers to the stations in the colonies, where their services were required, and to assist those already employed—those whose circumstances called in peculiar manner for sympathy and assistance. The Committee were empowered to apply the funds put under their management, to the purposes above mentioned, and instructed to continue a correspondence with the several synods, presbyteries, and, where these had not been formed, individual clergymen in said colonies.

The intercourse between the parent Church and her infant branches throughout the British possessions, thus so auspiciously begun, promised to be lasting and happy. Various important measures were recommended and adopted for the advancement of religion, and our Church was becoming one of the most flourishing institutions in the land—when, in an evil hour, and in a most unexpected manner, our Church, at least in Nova Scotia, was nearly annihilated by the division which took place here in 1844. Perhaps I am becoming tedious in narrating these past events; which

agitated and distracted the minds of thousands, and which are now becoming old and forgotten in our returning strength and prosperity.

There can be no doubt the number of our adherents has rapidly increased in many parts of the colonies during the past few years, though the number of our ministers during that period has increased very slowly, and been lately, by removal and death, somewhat diminished. A large amount of missionary work is annually required, and performed with more or less diligence and success, and the interests of the Church advanced and recommended in places where the face of no one of our ministers had been seen for many years. Your excellent missionary, Mr. Sinclair, has, after laboring among the Highlanders of Pictou for several years with unwearied diligence and great success, accepted a call from Roger's Hill and Cape John congregation, and been regularly inducted by the presbytery of Pictou as their fixed pastor, leaving a large portion of the field which he lately visited almost entirely unoccupied. Mr. Tulloch's removal to Scotland has left Pughwash vacant. The Rev. G. M. Grant has received a most harmonious call from the congregation of St. Matthew's Church in this city, and will probably soon become the minister of that congregation. We shall then have only one missionary within the bounds of the synod, the Rev. Mr. Stewart, to discharge his appointed duties at Truro and Musquodoboit, with his usual ability and success.

You will obtain much fuller and more interesting information from personal intercourse with our Pictou agent, Mr. McKay, respecting the vacancies in the eastern parts of this province, and in Cape Breton, than I could communicate to you in writing; and I believe Mr. Grant furnishes you with most important information regarding the ecclesiastical affairs of Prince Edward Island. I think, if you knew our position and necessities, you could not fail to approve of the proceedings of the presbytery of Pictou in appointing a representative to Scotland; and I am happy to learn from letters lately received, that you are ready to give him every assistance and encouragement in his arduous mission, and that he is meeting with friends everywhere. When you learn that no additional missionaries have arrived in the colony from the parent Church during the last two years, whilst eight or ten young preachers have been inducted in each of these years by the other presbyterian denomination, you will be forcibly reminded that it is high time for our Church courts and your friendly Committee to bestir themselves on our behalf, unless we are prepared to lose all the vacancies within our bounds.

I believe that we could not have sent a better agent to Scotland than Mr. McKay. He enjoys the entire confidence of his brethren,

and is very intimately acquainted with all the vacancies which ought to be supplied. A native highlander of Pictou, who has studied both in Canada and Scotland, and received license and ordination in the Church, Mr. McKay occupied for several years three or four important missionary stations in that country, which are now filled up with permanent pastors. He afterwards resided for several years in Prince Edward Island, as pastor of Belfast congregation, and has now the charge of one of the largest congregations in the presbytery, with two churches—one accommodating eight hundred, the other twelve hundred persons. He has also the advantage of knowing the exact religious state of our adherents in Cape Breton, having spent, along with his brethren Messrs Pollok and McGregor, a month among them last autumn. High hopes are entertained, more especially among the highlanders, of the success of his mission, which I trust will not be disappointed. Increasing funds will be required and additional missionaries must be sent out to us, if we expect to occupy and enlarge that extensive field of usefulness, which, as an important branch of the Established Church of Scotland, we ought to cultivate in British America.

Although our Church has not enjoyed the same advantages for conducting academical and theological education as other religious denominations, which have regular institutions and professors of their own, superintending different branches of science, yet we have not been altogether inattentive to these most important objects. We have not only co-operated with other ministers throughout the province in encouraging common school education, and in establishing and supporting Sabbath Schools—we have for a number of years, also, as a synod, collected and appropriated a considerable amount of funds for the Young Men's Scheme, devoted to bursary purposes in Canada and Scotland. Some of the ablest and most devoted young ministers now labouring in our vineyard have derived no small advantage from this scheme during their studies. It is one of our most popular missions, receiving every year liberal contributions from a number of our people, and is admirably calculated in the meantime to furnish assistance in increasing the native ministry of our Church in Nova Scotia. We have now ten or twelve young men studying for the ministry in the University of Glasgow and King's College, Canada; and four in Nova Scotia and Prince Edward Island are preparing to enter the university next year; but as none of these young men can complete their studies for several years to come, the wants of the Church have rendered it indispensably necessary to obtain, if possible, an immediate supply of missionaries. This is the chief design of Rev. Mr. McKay's present mission to Scotland.

I am happy, however, to think that there

is now a prospect of obtaining; within a short time, a classical and philosophical education for our students, much nearer home. The legislators have lately had before them an act, in compliance with the wishes of different religious denominations, opening and establishing Dalhousie College, a large and substantial building erected in this city more than forty years ago, as a provincial university, on the most liberal footing, nearly, as Lord Dalhousie originally intended it, on the plan of the University of Edinburgh, without any test or disqualification whatever, applying a large portion of their funds, now amounting to upwards of £900 per annum, for the support of two or three professorships, and allowing each religious denomination to appoint and maintain one or more professors of their own, under the direction of the governors, and to appoint, an additional governor in the College. The proposed new organization of Dalhousie College, which appears to be the best that could be accomplished, and has met with very good approbation, is still in its infancy. A large amount of funds will be required to support the intended system of education; and it remains to be seen whether the different religious denominations have sufficient ability and inclination to carry such a large and expensive undertaking into full operation.

Alter the very full and satisfactory information lately communicated by the Rev Mr. M'Kay respecting the state and prospects of the Church in Nova Scotia in the pages of your Home and Foreign Missionary Record, any additional statements from me on this subject might appear almost superfluous. As we have the provincial census for 1861, and annual statistics from most of the congregations within the bounds of the Synod, it would be easy to draw up lengthened tables of the numbers and resources of our population; the elders, communicants, Sabbath-schools, prayer-meetings connected with each congregation; church accommodation, amount of stipend and missionary funds in each place; and yet these details, although drawn out at full length, would perhaps be considered tedious and uninteresting, rather than instructive and encouraging, for this, among other obvious reasons, that the field of our exertions is only half occupied by our present staff of office-bearers, and no account has been taken of the hundreds and thousands scattered over the Province who are willing to join our ranks, if favored with the services of our ministers. Our general calculations beyond our congregational statistics, then, must be necessarily vague and to a certain extent conjectural. When Mr. M'Kay states that we have an influential congregation in Newfoundland, three flourishing congregations, and several new churches in course of erection in Prince Edward Island, with three or four thousand still separate from us, but waiting to join the Church of Scotland—that in Nova

Scotia proper we have about twenty thousand devoted friends of the parent church, and from three to four thousand in the Island of Cape Breton—he makes perhaps as fair a calculation of the number of our people as circumstances and the extent of his information will permit. In some cases I should say that he rather under than over-estimates the population: as he afterwards observes in the same letter, that if our people had in all times the necessary supply of ministers, they would now embrace an independent church ten times her existing numbers.

For the spiritual superintendence and instruction of our present population in these three provinces of Nova Scotia Prince Edward Island, and Newfoundland, probably amounting at a very moderate estimate to from thirty to thirty-five thousand souls, we have a Synod, with three Presbyteries, and seventeen ministers: many of them preaching regularly in two, and often in three places of worship. We have in the Presbytery of Halifax including Newfoundland, five ministers, and seven churches. In the Presbytery of Pictou, including Cape Breton, there are nine ministers and from twenty to thirty churches, the churches at McLennan's Mountain, Barney's River, Lochaber and St. Mary's River John and Pugwash being vacant. We have in the Presbytery of Prince Edward Island three ministers and eight to ten churches, with an extensive Gaelic missionary field as in Cape Breton. I think I may safely affirm that if we are encouraged as we ought to be, we shall be enabled in each succeeding year to give you fuller and more accurate statistics of our general population and several congregations than we have hitherto done.

We have no small cause for gratitude and praise to the exalted King and Head of the Church, not only for our increasing numbers, but also for the character, attainments, and correct deportment of our population. Mr. M'Kay states with becoming delight and satisfaction that "these Presbyterian districts in Pictou" with which he is more intimately acquainted, and in which he has so long labored, "are equal to what the best parts of Scotland are represented to have been in primitive times. There is stillness everywhere on Sabbath. Property and life are everywhere safe. Criminal cases occur only in a period of years. Jails are usually empty." This is certainly high praise from a competent authority, which praise I can testify is in many parts of the country justly merited.

"The ecclesiastical state of Cape Breton," says the Rev. A. Pollok in his excellent Report to the Presbytery of Pictou of his missionary tour to that island, "is very peculiar. I much question if a similar state of matters can be found in any other part of the world. Before the secession of 1843, the people, the ministers, the missionaries, the catechists, belonged to the Church of Scotland. They had

rejoiced in this connection in Scotland, and had received all the spiritual benefits which they did enjoy through that church. Up to that time ministers, elders, and people were of one mind. Peace was within their walls. Then, in 1844, the clergy thought proper to come up to Pictou, and secede from the same. The people had then to be subjected to a long, weary, and barren process, continued for years, by which it was hoped that they might cease to revere the Church of Scotland, and transfer their allegiance to the Free Church. At the census of 1852, about 500 remained refractory patients, and still recorded their adherence to the Church of their fathers."

"In the case of those," he adds, "who have adhered to our Church, too much cannot be said in commendation of their loyalty and firmness. I trust that every exertion will be made to attend satisfactorily to their spiritual welfare. I have experienced uniform kindness from the people of all shades of opinion, of which I shall ever have a pleasing remembrance. I met with no hardship, but enjoyed every comfort wherever I went. I can say conscientiously, that I sought the welfare of the people in my mission, and carefully abstained from saying anything that might distract their minds, or add to their embarrassment. I avoided saying anything of Church matters on the Lord's day, and when I was compelled, from the general misapprehension and prejudices of particular districts, to say something of a defensive nature of our Church, I carefully abstained from reflections upon other Churches of Christ, simply claiming that Christian recognition which I extended to others. I thank kind friends in the Island of Cape Breton for their warm reception of myself and my friends, and sincerely hope that our brief intercourse may be profitable to both."

"In each of the stations at which I preached during my stay in Cape Breton," says the Rev. Mr. McGregor in his favorable Report to the Presbytery of the same mission, "are those who adhere to the Church of Scotland, in some large numbers, in others comparatively but a few. And sure I am that they shall not be forgotten, but that the Church to which they are united will do all that in her lies to strengthen their hands and encourage their hearts. And in case my brief Report should fall under the eye of any of my friends in that very beautiful island, let me take this opportunity of thanking them, and all, at the various places I had the pleasure of visiting, for their kind reception and hospitable entertainment. I need not specify places and persons in particular, for in all the places where I officiated I found friends in whom I shall always feel a very deep interest, and whom I would wish again to visit. The missionary in Cape Breton travels through some of the finest scenery in America. If he be a Scotchman, those magnificent mountains,

rising from the shores of the Bras d'Or, or encircling some of those numerous inland lakes, embosomed among the hills, cannot fail to remind him of "the land of the mountain and the flood." Here, indeed, an artist might find more interesting subjects for his pencil and brush than in any other portion of America which we have seen. But what is far more interesting to the missionary, here he will find a people eager to hear the glad tidings of salvation from his lips, and, we believe, not a few among them anxious to lay up the truth in their hearts, that they may practise it in their lives."

I do not feel inclined, nor consider it necessary at present, to add any further remarks, either in illustration or confirmation, of the very urgent appeals and flattering commendations of my brethren in Pictou, though I could speak from personal knowledge, having visited years ago a number of the Presbyterian settlements in Cape Breton. I think that they have made out a very strong case for your co-operation and assistance in a number of places throughout the province. The field is far too extensive, even in Nova Scotia, for such a handful of labourers as are now settled in the country. Our ministers declare with one voice that they are overwrought in their present charges, without being able to attend to one half of the missionary duties they ought to perform. Multitudes, therefore, of our warm and attached friends, both in Nova Scotia and Cape Breton, must be lamentably neglected if we receive not immediate assistance from your Committee, and our Church will be greatly enfeebled and prostrated. Assisted and supported, we may expect to prosper; overlooked and abandoned, our cause must languish and decay.

All which is respectfully submitted by, yours truly.

JOHN MARTIN,

Superintendent of Missions.

To the Rev. Dr. Stevenson,

*Convener of the Colonial Committee,
Edinburgh*

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THE CHURCH IN NOVA SCOTIA.

THE Mission of the Rev. Mr. McKay, of Gairloch and Saltsprings, so successful in its result, has secured the services of six ordained missionaries who have now been for some time on the field, labouring with acceptance and success. The number engaged to come out, as most of our readers are aware, is eight, if not nine. So far, only six have as yet arrived. Of these, the Rev. Mr. Philip has been appointed to Truro and North River, and from all we hear, these infant, but important and rising stations are thriving well.

under his ministrations. The Rev. Mr. McCunn has also been inducted into the charge of River John, with every prospect of doing much good, and increasing the strength of the Church in that locality. The Rev. Mr. Stewart, who, fortunately, is able to speak in Gaelic, has received and accepted a call, and was lately inducted into the charge of McLennan's Mountain, but for the last two months, has been labouring, as a missionary, among our people in the Island of Cape Breton. The Rev. Mr. Law, a young clergyman, we have heard, of ability and eloquence, has not yet been settled in any fixed charge, but has been labouring, as a missionary, in some of the vacant stations, especially Pugwash. The Rev. Mr. Cullen has been appointed to the stations vacated by the Rev. Mr. Grant, in consequence of his settlement in the city of Halifax. The Rev. Mr. McWilliam arrived out only a few weeks ago, and we have been informed that his field of labor, in the meantime, is to be a portion of Prince Edward Island.

It will thus be seen that our Church, during the present year, has made material and most satisfactory progress, both in the securing and settling of new ministers. Six have been added to the number, and none have left. This, so far, is extremely encouraging, but it must continue to be a subject of much regret that, in consequence of the inability of the Synod to procure the services, as yet, of more than one clergyman-acquainted with the Gaelic language, they have been quite unable to supply the pressing spiritual wants of their suffering brethren in the island of Cape Breton. Indeed, one of the principal objects, if not the principal object the Church had in view, in sending Mr. McKay home as a delegate, was to secure, if possible, the services of one or two clergymen for this long-neglected neuk of the Colonial vineyard. That the wished for success has not followed the effort is no fault of the Rev. delegate, nor of the Church. Everything that could be done, was done, and it was fully expected that before this time, one at least, if not two Gaelic missionaries, would have been already upon that important field—the Rev. Mr. Brodie and the Rev. Mr. McHardy. It is to be hoped that one or other of these gentlemen may yet arrive among us, before the winter fairly sets in, in which case, we assure our friends in

Cape Breton, that they will receive immediate attention.

Let us hope that from this time forward, the history of our Church will cease to be what it has hitherto, for the most part been, a history of struggles and disappointments. The present aspect of things shows a good deal fitted to encourage, and we are beginning, perhaps a little dimly, to see that, with united and well-organized action, a large amount of good may be effected, both for the present and the future.

Let us keep a single eye upon the object for which we labor, the good of souls, within the sphere of our Church. The field is ample, larger indeed than we can overtake with our present means, but an earnest zeal, conjoined with an humble piety, animated by a living faith, and an active life, will effect far more, than the most sanguine among us dream of.

May the generous interest of the Mother Church cheer us to make more strenuous efforts than ever, and if we are indeed in earnest, failure is impossible.

WE would recommend to the attention of our readers, the letter of the venerable Superintendent of Missions to the Convener of the Colonial Committee, which appears in our present number. It gives a singularly clear and faithful view of the past and present condition of our Church in this Province, and shows us that in spite of age and infirmities, the intellectual strength of the Father of the Church in these Provinces is not abated. We trust that he may be spared to write many, and even more cheering reports, than the very lucid and satisfactory one now before us.

WE observe, from the *Standard*, that the new Church, in connection with the Church of Scotland, at Albion Mines, has realized the handsome sum of £70, by a soiree lately held at that place.

SETTLEMENT AT RIVER JOHN.

THE congregation of St. George's, River John, having called the Rev. Mr. McCunn to be their pastor, and produced a bond to the satisfaction of the Presbytery, Wednesday, the 9th September, was appointed the day of induction.

The cloudiness of the weather, doubtless, prevented many attending, yet was there a representative of perhaps every family in Church. The attendance of males was very satisfactory. The service commenced by

Rev. J. Sinclair preaching an able and appropriate discourse from Ephes. iv. 11, 12, after which he narrated the steps of procedure, asked the questions of the new pastor, and welcomed him as a member of Presbytery. He was followed by the Rev. Messrs. McKay and Herdman suitably and solemnly addressing minister and people upon their respective duties and responsibilities. An additional interest was given to the meeting by the reading of a letter from the Rev. G. M. Grant, their former missionary, upon their obligations, and breathing a spirit of affection and solicitude for the welfare of the people. At the close, the Rev. Mr. McCunn received a hearty welcome from his flock.

It may be mentioned that River John is not a large congregation, yet are they full of spirit and zeal,—as a proof of which they applied for Mr. McCunn's services three months ago, and offered to pay so much per quarter. The Presbytery agreed to their request on the understanding, however, that they would have ready a call by the first Wednesday of September, which, accordingly, they did; and now they have produced a bond guaranteeing £80 a year for two-thirds of his services, and offering to heighten the sum year by year according as their ability increases. This shows the admirable spirit of the rising congregation of River John, and we have thought, while contemplating this little flock that in so short a time have put up a neat Church and hitherto paid for religious services and assisted schemes, that some larger and wealthier congregations might profitably learn from them.

May this happy settlement be attended with the best results to pastor and people, and the religious interests of River John, through time and for eternity!

The Rev. Mr. Herdman begs to acknowledge the sum of Five Dollars, sent from Cape Breton by an attached member of our Church, formerly of River Dennis, the shillings of which he hands over to the committee of *Missionary Record*, and the remaining twenty to the Home Mission Fund, according to the wish of the bountiful donor.

Manse, 11th Sept., 1863.

Report of Sabbath School, St. John, N. B.

THE Office-bearers of Saint Andrew's Church Sabbath School and Missionary Association, beg leave to present their annual report, and in doing so, desire to express their sincere gratitude to God, for his watchful care over them, and for the many blessings bestowed upon the school, during the past year.

In that time, every member of the school has enjoyed a great measure of health; and in the kind providence of God, not one has been removed from our midst by death,

We regret to say that many who were wont to be with us in the year that is past, are not with us now; some have removed to distant countries; others by social and domestic ties, have had to resign the places so long creditably filled by them; and we feel that every member of the school will join with us in saying that their memory will long be warmly cherished, and in wishing that wherever in life their lot may be cast, the blessing of God may rest upon them, that he may be a refuge to them in time of trouble; and, by His grace, enable them to fight the good fight of faith, and finish their course with joy. Since our last annual meeting, we have received the sorrowful intelligence of the death of Alfree, the young orphan supported by our association, at the Calcutta Orphanage in India! She was called away before the Bible and letter sent to her had reached Calcutta. She was a child of much promise, and we hoped that she would have been spared to prove a blessing to her country, but God willed it otherwise, and we trust that she is now safe with Him who gathereth the lambs in His arms, and carries them in His bosom.

In the room of Alfree, a fine little girl named Lottie, has been allocated to our school. She is to be named Catherine Donald, according to the request of our association, and the letter and Bible, which were sent to be presented to Alfree, were given to her. Miss Hebron, the admirable matron of the orphanage, has written to us, saying that Lottie (or Catherine Donald) is much obliged for the kind present; and in her half-yearly report, which she enclosed, she states that the little orphan's conduct in and out of study, is good.

The Orphanage in Calcutta has been removed from the old building, to a new and more commodious and healthy one, with a large garden, in the Upper Circular Road, which will greatly add to the comfort of the children.

It was with deep regret that we learned, last Saturday, of the death of Mr. Donald Cameron, who was for several years connected with our school, both as scholar and teacher, but who, for some time past, on account of ill health, had ceased to attend. He was a sincere and humble Christian, beloved by all who knew him, and we trust he is now with his Saviour, in that happy land where pain and sorrow are unknown.

During the past year, from the Treasurer's report, you will observe that the sum of \$149.04 has been collected, which with the balance on hand, 22nd September, 1862, of \$7.45, makes a total of \$156.49, out of which the following amounts have been paid, viz.: for library of books, 44.59; Catechisms, Hymn Books, Schemes of Lessons, and *Child's Paper*, \$14.55; Clothing for children attending the School, \$33.88; Expense of Picnic, \$46.25; in all, \$139.27, leaving a balance of \$17.22. From the Treasurer's re-

port of the missionary fund, you will observe that the collections in the school, for the year, amount to \$28.88, which, with the balance on hand, 22nd September, 1862, of 5.08, makes a total of 33.96, out of which a draft for the sum of \$29.20 has been sent to J. Paton, Esq., Kingston, Canada West, for the support of the orphan, for this year, (1863), at the Orphanage, leaving a balance in hand, of \$4.76.

In view of the coming winter, when many of the children of our school will require to be clothed, we hope every one attending our school, will endeavor to contribute as liberally as possible, bearing in mind that early in the coming year, the yearly amount for the orphan has to be remitted, and it is hoped that the collections in the school will be sufficient for that purpose, and that the annual collection in November, in aid of our funds, will give us ample means to replenish our library, and provide for the other wants of the school.

The President of the Missionary Association, and the Treasurer and Secretary, in retiring from office, hope that their successors may have a still more favourable report for your next annual meeting, and that, in addition to the support of the orphan, you may be able to contribute something towards one or more of the numerous associations for the spread of the Gospel.

In conclusion, your office-bearers hope that in the missionary year upon which we are entering, we may be all more zealous in the cause, striving, both by our means and our conduct in life, to advance the cause of Our Saviour; let us all remember "not to be weary in well-doing, for in due time we shall reap, if we faint not." May God bless us, and every member of the Church with which we are connected; may His spirit quicken us to newness of life, and enable us all to prize and improve far more than we have heretofore done, the many great and precious privileges which we enjoy; so that we may at last hear the welcome words, "Well done, good and faithful servant!"

Respectfully submitted.

(Signed), ANNIE SABISTON,
Pres. Miss. Association.
WILLIAM WELSH,
Superintendent & Treas.
ALEX. ROBERTSON, JR.,
Librarian.

St. JOHN, N. B., 16th Sept., 1863.

MANSE, BELEAST,
26th August, 1863.

MY DEAR COSTLEY,—

In the last *Record*, I see a report of the meeting of our Presbytery, held at Belfast on the 29th April. There are two statements in that report, that I would wish to correct, as

they are fitted to mislead regarding the state of this congregation.

It is stated "there are 140 pews, most of which are let." This asserts only that the majority of pews are occupied, and would lead to the conclusion that a large number, perhaps nearly the half, were to let.

The fact is not so. The pews are let with very few exceptions, not exceeding, if it amounts to half-a-dozen, caused by the removal of some families. There may be, besides, a few sittings unoccupied.

Again, "There are many adherents who have not sittings, and who do not contribute to the support of the Church." It will shew to what extent this is so, that 270 families hold pews or shares of pews. In the "outskirts," there are numbers who are nominally connected with us, but do nothing in the way of support.

I do not attach the least blame to our Clerk for the way in which the above statements are made. It probably arose from the loose way in which the questions were replied to by the Trustees.

By inserting this in your first, you will oblige

Yours;

A. MACLEAN.

(From the Church of Scotland H. & F. Record)
Individual Christian Activity Necessary to the Life of the Church.

If we are to have a living Church, we must have life in every member of the Church. If there is to be life in every member of the Church, there must be an interest in and a sympathy with every relation in which a Christian stands to the Church. There must be ties of affectionate regard for its Christian enterprises, solicitous interests in their efficiency and success, and pre-eminently there must be cords strong and deep of sympathetic anxiety and gladness, for its spiritual life.

But how does it often stand in regard to such things? Is it not the case that many, otherwise most estimable, most reputable members of the congregation to which they are attached, if they are asked, What are the indications that they belong to their particular branch and section of the Church of Christ? would answer that on Sabbaths, they worship within its pale, at communions they sit down at the table it spreads, and when in the census schedules a return is asked of the denomination to which they belong, they register their names under the column appointed for the members of their Church. If there be anything else, it may be summed up in the fact that, in all denominational discussions and conflicts, they always sympathise and take their stand with their own Church. It is in regard to such a state of matters as this that we desire to present a few

thoughts for profitable reflection and guidance.

We think it may be easily proved that, if a Church is to be a living Church, as God and Christ design all churches should be, if its members are to be living members, there must be much more than the mere external facts and circumstances now mentioned. The Church which fulfils its appointed function is sometimes represented in Scripture as a tree in the garden of God, and sometimes an army in the service of its divine Master. These comparisons may so far illustrate our subject. A strong, living, fruit-bearing tree will be instinct with life in all its branches. An army that is really to carry forward the standard and the cause of Christ must be one where every heart is valiant, and the sentiment of loyalty in every breast is deep and true. Leaves and boughs, and even fruit, can be simulated upon canvass in the scenery of a stage, but it does not need the skill of the gardener or husbandman to know that from such semblances of reality nothing in the harvest is borne to fill the garner or the store. A skilful array of the colours and the attendants upon an army have been known to frighten a timid foe, but our adversary is not so easily appalled—our fight is not so easily fought. We need, for the Church's conflict and against the Church's enemy, to have every arm strong, and every eye clear, and every heart true. In a word, if our Church is to be a living Church, all its members must realize, in the warmth and strength of their own spiritual sympathies, and the cordiality of their individual devotion to Christ, that for Him they desire to bear fruit, and carry where they can the sword of His truth.

It cannot admit of reasonable doubt that all members of the Christian Church have some duty assigned to them by God. God sends no one into the world without allotting to them some trust, of which He gives them the charge. In His arrangements, He makes no provision for moral supernumeraries or spiritual sinecures. Each individual, however obscure in position, however meanly gifted with intellect, or influence, or wealth, has a moral and spiritual talent given for use. Each has a commission of one kind or another, of greater importance or of less, to execute. Our Lord's parable of the talents very clearly brings out this. In it He represents all mankind as embraced under three classes. One of them had "ten talents," another had "five," and another had "one." No man was without talents, and no man was excused if he did not faithfully make use of the talent which he had. The man with five talents was not censured because he had not originally ten talents, but he was rewarded because he used his five talents well. The man with one talent was not blamed because his original endowment was so small, but he was made amenable to the penalty he incurred by not using the talent he had got. For

Christ desired all men to know that every man has a talent, and that the right use of their talent is a trust assigned to them by God.

The same truth is more fully unfolded by Paul in the 12th chapter of the 1st Epistle to the Corinthians. The apostle gives an enunciation of the different gifts that were possessed by the early Church; and when he has done so, he goes on to apply what he had to say by deducing and enforcing general arguments and truths. The illustration he employs is a very simple but a very apt one. There are he says, many "members" or parts needed to make up a human body: there are "the hand" "the foot" "the eye." An eye of itself would not make a body, no more would an ear, no more would a hand; but eye, ear, hand, &c., when combined, make a body; and so, by parity of reasoning, is it with the Christian Church. It also is a complete body, but only complete in the union and co-existence of its various members or parts. This official or that is not the Church. This constituent part or that is not the Church. The minister is not the Church, the office-bearers are not the Church, the members or adherents alone are not the Church, but the union of ministers, members office-bearers, adherents and in their several capacities and relations, constitutes the Church. Each constituent has its place, and each is necessary in its place; and more, each requires the presence of the other in its place to make the Church complete. With the services and existence of none of the parts can a lively rightly organized Church dispense. In the conjoined active efficient performance by each of the functions assigned to it does the true life of the whole consist. "The eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you," for a healthy, lively, active, human constitution has need of them all—and so, too, is it with the Church. The union co-existence of the different parts combine to form "the body," while they yet, in their integrity and individuality, remain and discharge every that devolves upon "members in particular."

And not only this. There is another truth in the words and illustrations of the apostle distinct from, yet strongly confirming, the important truth we are endeavouring to establish. Each member of the Church has an importance all his own, and if he fail to acquit him of the obligations imposed by the position he occupies, no other can make good the deficiency that by his shortcomings is caused. A member of the Church, but occupying no official place in it, for instance, may say, "I am not, as ministers are, appointed by God to stand upon the 'watch-towers,' and proclaim His truth and will. I do not, like elders in the sanctuary, bear the vessels of the Lord; I have not, like deacons or managers of the Church, charge of the 'ministrati-

on' of 'tables:' and therefore, being simply a member, not being prominently identified or officially associated with the Church, I am clear of all obligation to be interested in its work and life." Let such as reason thus hear what Paul says upon the matter. "The body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? and if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased Him," and the result is that "there are many members, yet one body;" and therefore the inference of the apostle is, that every member of the Christian Church has to the Church a bounden duty to perform. That duty no one but themselves can perform; and of the responsibility of performing that duty, if they are to be members of a living Church, they cannot divest themselves. Ministers cannot do the work which should be done by elders. Their time, their other duties, their position, will not permit it. Elders cannot do the work which should be done, and can be done, alone by each individual member. There are duties in the household, duties in the workshop, duties in the market, and duties in the field, duties by the sickbed, and duties in the pulpit, which each upon whom they devolve—minister, elder and member—must do, and which no one but themselves can do. The minister can no more do all these duties than the least qualified of his charge could. He can no more do the work that is to be done in each and all of these varied relations than could any member of his congregation, taken at random, expound a difficult passage of Scripture, or preach. "Every man must bear his own burden" of responsibility. No other can relieve him of it, or perform its duties. If there is to be a living Christian community and a living Church, it must have its foundation and its strength in the activity of each individual.

Such are Paul's argument and reasoning in this most important passage. The sum and substance of it is this: Every member of a Christian Church has a real and a living work to do. This work is not merely to plead with Divine grace for personal salvation. It is this, but it is something more than this; it is to place the talents that we possess at the service of Christ and His Church, and the cause of well-doing. It is to accomplish for Christ, in the world and in the Church, all the good that can morally and spiritually be done.

Ecclesiastical Intelligence.

PRESENTATIONS, SETTLEMENTS, ETC.

ARBROATH.—The congregation of the Abbey Church (Chapel of Ease) Arbroath, on Monday the 29th of June, elected the Rev. Thomas Smith, Bannockburn, to be their pastor.

COCKBURNSPATH.—On Friday the 26th June, the Presbytery of Dunbar met in the church at Cockburnspath, and moderated in a call to the Rev. John McGrigor Buchanan, as assistant and successor to the Rev. Mr. Paterson.

DUNBOG.—The Presbytery of Cupar met on Friday the 10th July, and inducted the Rev. James Pitt Edgar to the pastoral charge of the church and parish of Dunbog, Fifeshire.

ELGIN.—On Thursday the 25th June, the Presbytery of Elgin ordained the Rev. C. A. Davidson as assistant and successor to the Rev. John Walker, St Andrew's Church.

GLASGOW.—The Rev. A. H. Charteris, late of Newabbey, was, on Thursday the 25th June, inducted to the pastoral charge of Park Church, Glasgow.

GLENBUCKET.—The Queen has been pleased to present the Rev. John Bremner to the church and parish of Glenbucket, in the presbytery of Alford, and county of Aberdeen, vacant by the appointment of the Rev. William Gordon as assistant and successor to the Rev. James Drummond, minister of the church and parish of Glenbervie.

NEWABBEY.—The Home Secretary has presented the Rev. J. S. Wilson to the church and parish of Newabbey, near Dumfries, vacant by the translation of the Rev. A. H. Charteris to Park Church, Glasgow.

MOSSGREEN.—On Thursday the 9th July, the Presbytery of Dunfermline met in Mossgreen Church to ordain Mr. Markland Kil-syth, to the pastorate of the church at Moss-green.

PENPONT.—On Thursday the 25th June, the Rev. F. Crombie, A. M., was inducted to the church and parish of Penpont, to which he has been presented by His Grace the Duke of Buccleuch, in room of the late Rev. James Graham.

PERTH EAST CHURCH.—The Presbytery of Perth met, on the 9th July, in the East Church, Perth, for the purpose of ordaining and inducting to the pastoral charge of that church and parish the Rev. James Alexander Burdo, late assistant to Dr. Robertson, of the Cathedral Church, Glasgow.—*Church of Scotland Missionary Record.*

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