

for me. Think, O Christians, of the amazing sacrifice! Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ. All the treasures of this world are not to be named in comparison with the redemption price that Christ paid. Yet he is pleased to accept the smallest service on our part, when the motive is right; and shall we decline the trifling sacrifice? Where then is your sympathy with Christ? We profess to be his friends; but what is naked profession worth, in the absence of corresponding actions?—a question to be pondered.

Many other cogent reasons might be offered, but let these suffice. But why must there be this pleading with Christians, that they may show some little consistency. I have sometimes thought these appeals, obviously needed as facts prove, convey an oblique satire upon the church. We live in the sunlight of the new dispensation—when shall we begin to equal the liberality of the church in the wilderness! Ex. xxxv. 21—29.—*American Record.*

The Presbyterian Witness

Halifax, N. S., August 18, 1855.

WORTHY OF IMITATION.—The following paragraph, which we quote from the *Edinburgh Witness*, shows that steps are being taken towards union and co-operation by our parent Churches in Scotland.

THE FREE CHURCH AND THE UNITED PRESBYTERIAN CHURCH.—We understand that on Thursday last twenty-nine ministers of the Edinburgh Presbyteries of these two Churches met together at breakfast, for the purpose of cultivating friendly intercourse. The Free Church patriarch, Dr. Henry Gray, presided. The two Presbyteries of this fraternal meeting. It was called in concurrence with Drs. Gray, Makellar, Cunningham, Candlish, &c. on the one side, and Drs. John Brown, Harper, &c. on the other. Drs. McCrie, Cunningham, Begg, and Hanna, of the Free Church; and Drs. Harper, Smart, Johnston, Peddie, and Joseph Brown, of the United Presbyterian Church, were present. Various matters of common interest to the two bodies were the subject of free and friendly conversation. The chapter read at worship, Philippians ii., was commented on in a very impressive manner, chiefly by Mr. C. J. Brown. Those present expressed themselves much gratified with this commencement of brotherly intercourse, and with the prospect of good arising from it, and agreed to meet again on the 30th October, the Tuesday after the Sacrament.

It will be seen from the above that the most eminent and influential men of both Churches met in cordial friendship at this social gathering. And another meeting is to be held on the 30th October. This is surely a movement in the right direction, and a movement from which we hope will flow results of the greatest importance. The example of their respective parent Churches will not be lost on the Free and Presbyterian Churches of Nova Scotia. They will thus be encouraged to persevere in the course which was so auspiciously begun at the last meeting of their Synods.

We are glad to learn that Mr. John Steele, the City Missionary, arrived here safely on last Monday morning. Mr. Steele was expected to arrive much sooner, but was prevented by untoward circumstances. We commend the City Mission to the prayers of our friends, and we hope they will not forget to render it such pecuniary aid as may be within their reach.

THE COMMUNICATION in another column from "One employed on the Railroad," deserves earnest attention. The writer is evidently well conversant with the scenes which he describes. Personal observation compels us to say that there is no exaggeration in his statements.—We beg to remind the Presbyterian Churches of Nova Scotia that there is a large proportion of Presbyterians among the workmen. These have a special claim upon our attention. But, supposing there was not a Presbyterian among them all, still, as men destitute of the ordinances of the Gospel, we are in duty bound to do something for them. If something be not done for them soon by some of the Protestant Churches, we mean to ask the Legislature in its next session to appoint a Chaplain for Railroad labourers.

THE REGATTA DAY was all sunshine and gladness. Our Boatmen were never favoured with a finer day. We believe all was got through very harmoniously and quietly. The most interesting feature of the holiday were the Railroad excursions. All the ordinary trains were crowded to excess, and an extra train had to be sent up to Sackville at half-past seven o'clock. The Commissioners, very considerably, made the fare up and down the road one shilling and three pence. We have been informed on good authority that the traffic on the portion of the road already finished pays the interest of the money invested in it. The excursions of Tuesday last would clear the interest of a thousand or two.

St. James' Presbyterian Church, Dartmouth—again.

The Deed of St. James' Church, Dartmouth, is before our readers. Also the statements of Rev. Messrs. Snodgrass and Spratt, in explanation of the conduct of the Synod of the "Church of Scotland in Nova Scotia" in reference to the Church property in question.

Our opinion on the subject is already before the public. We see no cause to change it. Nay; the more we study the Deed, in connection with the history and present condition of the congregation, the more firmly we are convinced that the "Church of Scotland in Nova Scotia" has no claim, legal or equitable, to St. James' Presbyterian Church, Dartmouth.

We may premise, that with Mr. Snodgrass's letter we have no quarrel. It exhibits a fair manly spirit, which, we have no doubt, will find development in legitimate action. Mr. Spratt's letter is merely an official one,—for he subscribes himself as "Clerk of Presbytery." There was not, therefore, the same room for the exhibition of a similar spirit of Christian liberality, and expression of desire to do nothing that would be calculated to destroy the harmony and prevent the ultimate union of Presbyterian Churches.

Now we would refer the reader to the statement of reasons or "grounds" for the action of the Synod as given by Mr. Spratt, in the *Presbyterian Witness* of date August 11th. They are four in number. And in the absence of any evidence or declaration to the contrary, we shall take some of them as intended to make out an equitable or moral claim, others a claim in law, which may not always be an equitable, or in plain language an honest claim. "Ground" No. 1 is intended, we suppose, to support the equitable claim. And what is the amount of it?

"That St. James' Church was built in a great measure through the endeavors of the Rev. Mr. Martin and the assistance of members of the Church of Scotland in Halifax, for the accommodation of the adherents of the Church of Scotland in Dartmouth and its vicinity."

Now, in the first place, we are prepared to deny the correctness of this statement in some vitally important points; and, secondly, we maintain that although all that is asserted in the paragraph above quoted were true, yet it would give no equitable claim to the "Church of Scotland in Nova Scotia" to St. James' Church in Dartmouth.

We deny that St. James' Church, Dartmouth, was built—as above stated—"for the accommodation of the adherents of the Church of Scotland in Dartmouth." Where is the evidence for such a statement? In the Deed? No! The name "Church of Scotland," "Kirk of Scotland," or "Established Kirk or Church of Scotland," does not occur from one end of the Deed to the other. The property was conveyed in Trust to persons named in the Deed "for the use and benefit of the Presbyterian congregation in Dartmouth." This is the most definite description that is given of the religious connection of the Society or Congregation of St. James' Church, Dartmouth, as we will more fully show when we treat of reason or "ground" No. 3. Is there any one possessed of so much hardihood as to say that the Church property is not used now "for the use and benefit of the Presbyterian congregation at Dartmouth,"—used for the very purpose for which it was erected. But we are told further that Rev. Mr. Martin and the members of the Church of Scotland in Halifax did so much towards building it, indeed, that it was built in a great measure through their endeavors. Now we have no wish to withhold credit and honor from those to whom it is due; and we therefore readily acknowledge that both Mr. Martin and some of the members of the Church of Scotland, resident in Halifax, kindly assisted the Presbyterians of Dartmouth in building St. James' Church. But let not this service and assistance be either exaggerated or used as a ground or pretext for alienating this Church property from those who are the rightful owners of it in the sight of God and man.

Mr. Martin's service was not so considerable after all when it is closely examined into; and however great it may have been, it will be found to have been too dearly bought, if made a pretext for depriving those for whom and by whom that Church was built of its use and benefit.

But what did Mr. Martin do?—Gave a handsome donation for the building of that Church? No. The whole of his service for that Church may be summed up thus.—He accompanied the late Mr. John Farquharson in making calls on a number of people in Halifax for subscriptions for the erection of that Church.

And we have it from the mouths of some of those who have given the highest subscriptions, in the Halifax list (one excepted, the late Sir James Kempt), that they "subscribed not because Mr. Martin called upon them, but because that excellent old gentleman, the late Mr. John Farquharson, induced them to do so, both by precept and example." If the Presbyterian Church in Dartmouth is indebted to any one man more than another, it is to this venerable old man. His own individual subscription towards its erection and completion was £32—which sum might be doubled, nay, tripled, if all the time and labor he devoted to it were taken into the calculation; while the subscriptions of himself and family put together would amount to no less a sum than £50. It is the children and grandchildren of this venerable man, that our friends of the "Church of Scotland in Nova Scotia" would deprive of the sanctuary which they and their fathers built with so much zeal and assiduity and self-denial. But we need not dwell on this case, for the subscription list is a very instructive document. It shows us that it is not Mr. Martin, or to the members of the Church of Scotland in Halifax alone, that the Presbyterians of Dartmouth are obliged for assistance. A goodly number of those whose names are on that subscription list are to-day Free Churchmen; and some of these the most liberal subscribers. Eight of the subscribers are Roman Catholics, and 22 of the Church of England. Andrew MacKinlay, Esq., collected upwards of £30 for completing that Church. There is not a single man in connexion with the "Church of Scotland in Nova Scotia" that has done so much for it. We wonder if Mr. Mackinlay will put in a claim for the Church on the ground of his exertions on its behalf? Will the Roman Catholics? Will the Church of England?

But supposing for a moment that all that is asserted in the paragraph quoted above were true, would it constitute a moral claim to the Church property on the part of the "Church of Scotland in Nova Scotia"? Will any one venture to affirm that it would? We trow not. The system of morality that would admit such a claim would go for to confound all principles of justice, and throw a blighting influence on the most precious and heaven-like virtues that bless and adorn our race.

But, we are told, there is "ground" No. 2. Well, what does it amount to? It was occupied from its erection till 1843 by ministers of the Church of Scotland. And what of that? Has it not also been uniformly occupied by ministers and licentiates of the Free Church from 1843 till the present date? If it was occupied for 11 or 12 years previous to 1843 by the ministers and licentiates of the "Church of Scotland," it was also occupied, at the request of the people, for the last 12 years subsequent to 1843 by ministers and licentiates of the Free Church. If any claim can arise from possession, the one may be put against the other, and that with evident advantage to the Free Church; for the members and adherents of St. James' Church, Dartmouth, have declared more than once that the Free Church is the body in which they recognize the Church of their fathers,—the true Church of Scotland. They have done so emphatically, in uniformly seeking their supply of preaching and sealing ordinances from that Church ever since the great Disruption of the Church of Scotland in 1843. Nay, they have given a further evidence of what their views and determinations on this point are, by unanimously passing a resolution at a legally called and constituted meeting, to the effect—that they do not recognize the "Church of Scotland in Nova Scotia" as having any voice in the management of their affairs.

But now comes "ground" No. 3. The pre-eminently legal ground of our friends, we suppose. Let us look at it—examine it for a moment. Does it declare that the Society or Congregation of St. James' Church, Dartmouth, is, or ever was, connected with the "Church of Scotland in Nova Scotia"—the religious body that now claims it? It does not.—With the Kirk of Scotland—the Established Church or Kirk of Scotland—or the Church established by law in Scotland? No! What then?—We quote the passage, and allow our readers to judge:—

"And that we and every of us in our said Church, Society, or congregation do recognize, adopt, and stand connected with, and do principally observe, the doctrines, rites, ceremonies, belief, and religious observances, of the Church, connexion or persuasion of Christians known and denominated the Kirk or Church established in that part of Great Britain called Scotland."

Now, we would ask any of our readers who is unprejudiced and possessed of an ordinary share of intelligence (as all our readers are), if he can find there any of

those names by which the Established Church of Scotland is either legally or ecclesiastically designated? It will not do to say that "Kirk or Church established in that part of Great Britain called Scotland," is sufficient. If our friends talk of legal claim, this will not supply them with a legal claim, for the Act to which they refer requires that the ecclesiastical connection of the Church or Society should be definitely stated, which is not done in the passage we have quoted. It would be a very different matter if the word established had been placed before Kirk or Church—beginning with a capital E. But as it is it may fairly be interpreted as signifying merely set up, maintained and organized in that part of Great Britain called Scotland. And this view of the matter gathers additional strength from the fact that several of the members of the Congregation or Society of St. James' Church, and one Elder and two of the first Trustees belonged to the United Secession Church. Verily, where our friends imagined their "great strength lay" is but a shadow. The strength of their claim is but very weakness. And, as if conscious of this fact, they leave this ground as quickly as they can, and endeavour to erect another "ground" for the support of their claim. And, what is it? That the Rev. Alexander Romans, A.M., stated in the year 1837 that the building of St. James' Church was erected in 1828, "and is secured by a proper deed for the exclusive use of ministers of the Established Church of Scotland." How can that be the case while, as we have shewn above, the "Established Church of Scotland," or even the "Church of Scotland," and much less, that body which have been resuscitated or created in this Province some two years since, under the name of "The Church of Scotland in Nova Scotia," is not mentioned from one end of the Deed to the other. The most definite religious connection stated, as we have before observed, is *Presbyterian*. Ground No. 4, therefore, must be set down at *nil*. Its only use being to indicate that our friends of the Church of Scotland in Nova Scotia felt the weakness of their cause before they would seek to support it by such a reason.

But we have exceeded our space, and must conclude for the present, with the earnest hope that, when our friends of the sister Church shall see how little claim the Deed in question gives them to the property of St. James' Church—when they consider that every individual belonging to that congregation wish to remain in the Presbyterian connection in which they are at present,—when they know that they have declared publicly by words and deeds that they do not recognize the "Church of Scotland in Nova Scotia" as having any voice in the management of their affairs,—they shall cease to trouble this congregation. We hope they may do this for the sake of the peace and prosperity of the Church of Christ—from love to perishing sinners, as well as from a desire to advance the cause of our common Presbyterianism.

[COMMUNICATED.]

The Communion Season in Cape Breton.

The Sacrament of the Lord's Supper was administered at Mira, in the open field, on the 29th day of July. The place of meeting was every way commodious, and seemed to have been formed on purpose. It was a green and pleasant spot on the South side of the River, at the head of a sandy bay, whose tranquil waters, like a mirror, reflected the surrounding objects. On either side there were eminences, rising with a gentle slope and crowned with trees of various kinds, affording both shelter and shade. Above was the clear blue sky, sweet and calm, as if promising a blessing. There was a solemnity in the place befitting the occasion, and elevating the whole soul to a pure and holy frame, for no sooner did one approach than it was felt to be as the very gate of heaven. It was here that the Lord was pleased, on former occasions, within the last four years, to make His power and glory to appear, and never was His presence more apparent than on the present occasion.

Thursday was observed as a day of humiliation and fasting.—Friday as a day of self-examination,—and Saturday as a day of preparation. Each succeeding day the congregation considerably increased, many having come from great distances. But on Sabbath and Monday there was a vast concourse of people. Those who are not accustomed to see large assemblages cannot form any correct estimate of numbers; but such as are accustomed to address congregations, in the open field, on occasions like the present, can speak with considerable accuracy as to their number. The best judges have given it as their opinion that, on the Sabbath, there could not have been fewer than from five to six thousand. Other good judges thought that estimate by far too low. Be that as it may, it was indeed a great congregation; and each day afforded abundant evidence that the great Master of assemblies was in the midst of them. Not only was the attention of the large assembly arrested, but hearts were pierced, consciences awakened, affections inflamed, and thousands seemed to be deeply impressed with the truth and melted under its power. Some, who, till then, were in bondage, obtained relief; they were comforted, strengthened, comforted, and returned to their homes rejoicing—acknowledging that it was good for them to have been there. They paid their vows, not indeed in the courts of a

house made with hands, but "in the fields of the wood," yet they wanted not that sincerity of heart which is more pleasing to the Lord than all outward show—how imposing soever. In the solitude of the forest they remembered our Lord's declaration that true worship was not peculiar to Jerusalem or Samaria, and that the beauty of holiness consisted not in consecrated buildings or material temples.—They remembered the Ark, which, for years, sojourned in the wilderness. They thought of Abraham, of Isaac, and of Jacob, with the other ancient patriarchs, who laid their victims on the unhewn rock for an altar, and burnt their incense under the shade of a green tree. They thought, too, of their Divine Master Himself preaching and performing miracles in the mountain, in the wilderness, and by the sea-side.

On Saturday evening, after tokens of admission were distributed to such as were found qualified, the communion tables were set in the centre of the plain, that all might be in readiness for the solemn work of the Sabbath. The Rev. Mr. McLeod preached the action sermon in Gaelic and served the first table.—The Rev. Mr. Stewart of West Bay preached in English. The other assistants were the Rev. Mr. Farquharson of Middle River, the Rev. Mr. Fraser of Boularderie, and the Rev. Mr. Ross of Grand River, all of whom were employed. Blessed be God! He visited and refreshed His heritage. On that day Zion put on her beautiful garments, the mountains broke forth into singing, and the desert rejoiced and blossomed as the rose. Few such days were ever seen in these desolate lands. There was a divine majesty shining on every part of the work. A rich effusion of the Spirit was shed abroad in many hearts, and their souls, filled with heavenly transports, seemed to breathe in a holy atmosphere, acknowledging that the Lord had dealt bountifully with them. The ministers present were evidently assisted from on high to speak home to the hearts and consciences of their hearers. It seemed as if God had touched their lips with a live coal from off His altar, for they spoke like ambassadors from the Court of Heaven, with life and authority. The solemn work was concluded on Monday, which, according to the rules of the Church, was observed as a day of thanksgiving, the whole congregation joining with one accord and praising God with the voice of psalms.

On beholding the vast assembly, the composure with which they sat down, the eagerness with which they listened, and the deep impression which, by the divine blessing, the word produced, one of the brethren remarked, "it is now twenty-two years since I arrived in Cape Breton. Soon after my arrival I visited these parts. But ah! how great the change! When I first saw them, a small barn contained all that could or would attend; now they are calculated by thousands. When I first saw them, there was no fixed attention, no life amongst them, their eye wandered hither and thither, and the word seemed to produce no effect. During the delivery of a short discourse, I had to stop several times to call upon them to attend. But now the eyes are fixed, the attention arrested, and the heart melted. Great indeed is the contrast. It is the Lord's doing and wonderful in our eyes." "He has done great things for us whereof we are glad."

On Sabbath the 22nd day of July the Sacrament of the Lord's Supper was dispensed at Boularderie. The Rev. Mr. Fraser was assisted on the occasion by the Rev. Mr. McLeod of Sydney, the Rev. Mr. Farquharson of Middle River, and the Rev. Mr. Forbes of Maister Cove. The weather was everything which could be desired; and, there being no field work at the time to prevent their attendance, the people were enabled to come from great distances. It was calculated that from four to five thousand were present. It was truly a precious season, a season of peculiar refreshment to the Lord's people, and of deliverance to many who previously were in darkness and bondage. We are much gratified by observing the increased interest with which our people regard the dispensation of this divine ordinance amongst them from time to time, and how signally the Great Master of assemblies is pleased to countenance it with power and refreshing influence from above. To Him be the glory. Amen.

ENGLISH NEWSPAPERS.—We acknowledge receipt from Messrs. Morton & Co's, of copies of the "Illustrated London News," and "News of the World," received by the last steamer from England. Messrs. M. & C. always receive the latest Newspapers by the Steamers.

THE REV. ALEXANDER F. KEMP, Free Church minister in Bermuda, took his departure from those Islands for Montreal on the 2nd inst. Mr. Kemp was chaplain for the Cameronian Regiment in Bermuda for upwards of 6 months. On his departure the Cameronians testified the esteem in which they held him by presenting him with a piece of plate. A lecture which Mr. Kemp delivered at the Mechanics' Institute shortly before leaving, is very highly spoken of.

A GRACEFUL TRIBUTE OF RESPECT.—There is a beautiful piece of plate, a silver Coffee Urn, London manufacture, to be seen at Mr. John R. Cleverdon's watchmaker, presented to the Rev. Geo. W. Hill by the Parishioners of St. George's in this city. It is valued at £80,—and in the estimation of the Rev. Gentleman to whom it has been presented, we dare say it will be above all price.—A Testimonial upon the Urn is as follows:—A Testimonial of respect and esteem to the Rev. GEORGE W. HILL, M. A., from the Parishioners of Saint George's, Halifax, N. S. 1855.—*Church Times.*

NEW BOOKS.

THE ESCAPED NUN: or, Disclosures of Convent Life; and the Confessions of a Sister of Charity. New York: DeWitt and Davenport, publishers. Halifax: E. G. Fuller.

This work gives a more minute detail of the *Inner Life of Convents*, and a bolder revelation of the mysteries and secrets of Nunneries than any we have ever seen. Such a work is greatly needed; and we hope it will be widely read in Halifax. For even at this time of day, though it is scarcely credible, there are Protestant parents in this city who send their children to a Popish institution of the most dangerous and unwholesome tendency. It gives us great pain to see intelligent, well-meaning men and tender parents, allowing themselves to be made instrumental or accessory in so marked a degree to the ruin of their children. They have little idea of the pain and trouble and woe they may be laying in store for them when they send their daughters to an institution where their youthful minds are almost sure to be tampered with untidily, and subjected to most injurious influences. The "golden cup" which Popery presents is a very fascinating and intoxicating one to the inexperienced, the sinful, the carnal-minded. All its teachings, its penances, ceremonies, and tawdry paraphernalia are cunningly suited to our debased moral constitution. Were it not for the death-grasp that sin has upon our souls Popery would long ere now be dead and buried in everlasting shame and contempt. Its nunneries and monasteries and convents would not now exist to decoy the unwary, to prove the living sepulchre of thousands of unwilling victims, to be the scenes where, under the garb of sanctity and chastity, lust and loathsome wickedness are indulged without any ordinary check or limit. SAMUEL PHILLIPS DAVY, one of the "Order of Presentation," speaks as follows of his monastic life: "I have sustained conflicts which I cannot describe, mental anguish which I shudder to contemplate, perturbation of soul which baffled every remedy which I thought calculated to pacify it." This is evidence which might be multiplied manifold of the intense misery endured in such institutions by those who retain their virtue. The fact is well known and readily admitted; but far too readily forgotten.

"THE ESCAPED NUN" is a deeply interesting and truthful work. It does not yield in interest to "BEATRICE" of Catharine Sinclair. "I am sick at heart and wish to be out of this place," is the secret exclamation of many a poor nun. And no wonder, when scenes the most terrible, heart-rending, wicked and vile pass daily and nightly before their view in the place where they looked for heavenly peace, charity and purity. *The Escaped Nun* has many an incident to tell that might do some good to our sentimental young ladies and gentlemen who judge of things by their external appearance or by their holiday attire. Let the fair reader judge of the happiness of convent life from the following scene. The nun says:—

"I found in my bosom a miniature picture of my old Superior; they seized it; I entreated permission to kiss it once more, but the favour was refused. They threw me an under garment, they took off my stockings, covered me with a sack, and led me, with my head and feet uncovered, along the passages. I wept, I called for help; but they had sounded the bell, to give warning that nobody should appear.—I invoked Heaven; I sunk to the earth, and they dragged me along. When I had reached the bottom of the stairs my feet were bloody, my limbs were bruised, my situation would have softened hearts of flint. With large keys, the Superior opened the doors of a gloomy subterranean cell, where they threw me upon a mat half rotted by the damp. I found there a slice of black bread and a basin of gruel, with some coarse necessary utensils.—The mat, when rolled up, formed a pillow.—Upon a stone lay a skull and a black wooden crucifix. My first impulse was to put a period to my existence. I applied my hands to my throat, I tore my clothes with my teeth, and uttered hideous cries. I dashed my head against the walls, and endeavoured to take away my life till my strength failed, which very soon happened. In this place I remained three days; I imagined myself condemned to it for life. Every morning one of my executioners visited me and said, "Obey your Superior, and you shall be liberated from this place."

"I have done nothing, I replied. I know not what I am required to perform. Ah! Sister Saint Mary, there is a Deity in Heaven." The third day, about nine o'clock at night, the door was opened by the same nun who had conducted me to the dungeon. After a paegeyrie upon the goodness of the Superior, they announced to me her forgiveness, and that they were going to set me at liberty. "It is too late," said I, "leave me here; I wish to die." Nevertheless they raised me up, and dragged me away; they led me back to a cell, where I found the Superior.

The above disclosure casts no doubtful gleam of light on what we seemed sometimes very strange, we mean the woe-begone countenances we sometimes meet on our own streets. Little do the public know what aching, breaking hearts may be under the "veil!"—They deserve our deepest sympathy—let us reserve our detestation for the system and the men of whom they are the dupes. We give one extract:—

"Is it not terrible that such a place, consecrated to holiness, should be made to pander to the base passions of those placed by heaven as our spiritual guides and directors? Last night, the weather being warm, and the air of my room oppressive and confined, I could not sleep, but lay for some time tossing uneasily on my pillow. At last I arose, and lightly stepping out of my bed, sat down by the window, and watched the beautiful stars which glittered in the heavens, and a lovely moon which shed its soft light into my room. As I sat and meditated on the past scenes of my short but unhappy life, in spite of myself, dark thoughts and gloomy forebodings of the future filled my mind, over which I was silently brooding