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THE
MONTHLY RECORD

OF THE
CHURCH OF SCOTLAND

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

OCTOBER, 1868.



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Queen's College, July 4, 1868.

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VOL. XIV.

OCTOBER, 1868.

NO. 10

If I forget thee, O Jerusalem! let my right hand forget its cunning."---Psalm 57, v 12.

THE HEAVEN OF HEAVEN.

A Sermon

Delivered on Lord's-day Morning, August 9th 1868, by

C. H. SPURGEON,

At the Metropolitan Tabernacle, Newington.

'And they shall see his face.'—Revelation xxii. 4.

The Italians so much admire the city of Naples, that their proverb is, "See Naples and die;" as if there remained nothing more to be seen after that fair bay and city had been gazed upon. To behold the far fairer sight mentioned in the text might well be content to die a thousand times. If it shall please God that we shall depart this life before the Master's appearing, we may laugh at death and count it to be gain, seeing that it introduces us to the place where we shall see his face. "Thou canst not see my face and live," said the Lord of old; but that was true of mortals only, and refers not to immortals who have put on incorruption: in yonder glory-land they see the face of God and yet live; yea, the sight is the essence and excellence of their life. Here that vision might be too overpowering for the soul and body, and might painfully separate them with excess of delight, and so cause us death; but up yonder the disembodied spirit is able to endure the blaze of splendour, and so will the body when it shall have been refined and strengthened in its powers by resurrection from the dead. Then these eyes, which now would be smitten with blindness should they

look upon the superlative glory, shall be strengthened to behold eternally the Lord of angels, who is the brightness of his Father's glory and the express image of his person.

Brethren and sisters, regard the object of our expectations! See the happiness which is promised us! Behold the heaven which awaits us! Forget for awhile your present cares; let all your difficulties and your sorrows vanish for a season; and live for awhile in the future which is so certified by faithful promises that you may rejoice in it even now! The veil which parts us from our great reward is very thin: hope gazes through its gauzy fabric. Faith, with eagle eye, penetrates the mist which hides eternal delights from longing eyes. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but he hath revealed them unto us by his Spirit, for the Spirit searcheth all things, even the deep things of God;" and we, in the power of that Spirit, have known, believed, and anticipated the bliss which every winged hour is bringing nearer to us.

While our Lord was here below it would have been a great delight to spiritual minds to have seen his face. I can scarcely imagine, but perhaps some of you mothers can, what must have been the joy that flooded the heart of Mary, when for the first time she gazed upon the lovely face of the holy child Jesus. I suppose the infant Jesus to have possessed an extraordinary beauty. A soul absolutely perfect as his was, must surely have been enshrined in a body perfect in its symmetry, and attractive in its features. The over-

shadowing Spirit, by whose miraculous agency he was conceived of the Virgin, would scarcely have created an uncomely body at all, and much less would he have fashioned an unlovely body for so delightful a person as the only Begotten of the Father. Methinks, as his virgin mother looked upon him, and as the wise men and the shepherds gazed into that dear face, they might all have said with the spouse of old, "Thou art fairer than the children of men." That manger held an unrivalled form of beauty: well may painters strain their art to paint the mother and her wondrous child, for the spectacle brought shepherds from their flocks, sages from the far-off land, and angels from their thrones—heaven and earth were alike intent to see his face.

It would have been no small joy, methinks, to have seen the face of Jesus of Nazareth in the years of his maturity, when his countenance beamed with joy. "At that hour Jesus rejoiced in spirit, and said, Father, I thank thee." One would like to have basked in the radiance of a sinless smile; it was a vision fit only for the pure in heart to have traced the fair marks of joy upon the face of Jesus; and such a joy, so spiritual, so refined, so heavenly, so divine! "Father, I thank thee;" blessing God for that eternal decree of election by which he has hidden the things of the kingdom from the wise and prudent, and has revealed them unto babes, and saying, "Even so, Father, for so it seemed good in thy sight." Equally rare must have been the vision which Peter and James, and John, beheld, when they looked into that Saviour's face, and saw it transfigured, beams of light flashing from its every feature, and his whole person made to glow with a superhuman splendor. The favoured spectator might well be content to die upon that mount; it was enough to have lived to have beheld his glory so divinely revealed.

Beloved, have you not sometimes felt as I have, that you could have wished to have seen the Well-beloved's face even in its grief and agony? It was not long before the beauty of Jesus began to be marred by his inward griefs and his daily hardships. He appears to have looked like a man of fifty when he was scarcely thirty. The Jews said, "Thou art not yet fifty years old, and hast thou seen Abraham?" His visage was more marred, we are told, than that of any man, and his form more than the sons of men; for he took upon himself our sickness and bare our sorrows, and all this substitutionary grief ploughed deep furrows upon that blessed brow, and made the cheeks to sink, and the eyes to become red with much weeping. Yet fain would I have gazed into the face of the Man of Sorrows; fain would I have seen those eyes which were "as the eyes of doves by the rivers of waters, washed with milk and fitly set;" those fountains of pity, wells of love, and springs of grief; fain would I have

adoringly admired those cheeks which were as beds of spices, as sweet flowers, and those lips like lilies, drooping sweet-smelling myrrh; for all the suffering that he suffered could not take away from that mirrored visage its majesty of grace and holiness, nor withdraw from it one line of that mental, and moral, and spiritual beauty which were peculiar to the perfect man. O how terribly lovely that beloved face must have looked when it was covered with the crimson of the bloody sweat, when the radiant hues of his rosy sufferings suffused the lily of his perfection! What a vision must that have been of the Man of Sorrows, when he said, "My soul is exceeding sorrowful, even unto death"! What must it have been to have looked into his face, when his brow was girt about with the crown of thorns, when the ruby drops followed each other adown those bruised cheeks which had been spit upon by the shameful mouths of the scorners? that must have been a spectacle of woe indeed! But, perhaps, yet more ghastly still was the face of the Redeemer when he said, "I thirst!" when, in bitterest anguish, he shrieked, "My God, my God, why hast thou forsaken me!" Then, indeed, the sun of the universe suffered a horrible eclipse; then the light of heaven for awhile passed under a black tempestuous cloud. That face in such a condition we have not seen, nor shall see; yet, beloved, we shall see his face.

I could have wished to have been with Mary, and the holy women, and Joseph, and Nicodemus, when they took his blessed body from the cross and laid it in the tomb. O for one gaze into that poor pale dead face—to have seen how death looked when mirrored in that matchless clay; and how Jesus appeared when conquered and yet conquering, vanquished and yet victor, yielding up his body to the spoiler, to be laid for awhile in the treasure-house of the tomb, and yet bursting all the bars of the spoiler's den!

But, brethren there was a glorious change, no doubt, in the face of our Lord when it was seen by divers brethren after the resurrection. It was the same face, and they knew him to be the same Christ. Did they not put their fingers into the nail-prints and thrust their hand into his side? Did they not know him to be veritable flesh and bone as they saw him eat the piece of fish and of an honeycomb? But the face was restored to its former majesty and radiance, for I suppose it to have beamed with the dawn-flushes of that light which now flames forth from it, of which John says, "His face was as the sun shining in its strength." There were, we believe, some soft unveilings of that unexampled glory which glorified saints, day without night, are perpetually beholding in heaven. That face was for the last time seen when he ascended and the clouds concealed him. Then, gazing downward, and scattering benedictions with both his hands, he appointed his disciples to

be his witnesses, and bade them go and preach his gospel, for he would be with them alway, even unto the end of the world. Such was the face of Christ on earth, and the remembrance may serve to inspire in us a holy parting after the beatific vision which the Lord hath promised us, and of which we are now about to speak as the Holy Ghost may graciously give us utterance.

First, this morning, I propose, brethren, to bring before your minds *the beatific vision itself*—"They shall see his face;" then *secondly*, we shall dwell for a moment upon the *surpassing clearness of the vision*—"They shall see his face"—in a sense more than usually emphatic; then *thirdly*, upon the *privileges, choice and precious, which are involved in the vision*; and lastly, we shall have a word or two upon those *favoured ones who shall enjoy the sight*—"They," and none other—"They shall see his face."

I. First, then, THE BEATIFIC VISION.

"They shall see his face." It is the chief blessing of heaven, the cream of heaven, the heaven of heaven, that the saints shall there see Jesus. There will be other things to see. Who dare despise those foundations of chrysolite and chrysolite and jacinth? Who shall speak lightly of streets of glassy gold and gates of pearl? We would not forget that we shall see angels, and seraphim, and cherubim; nor would we fail to remember that we shall see apostles, martyrs, and confessors, together with those whom we have walked with and communed with in our Lord while here below. We shall assuredly behold those of our departed kindred who sleep in Jesus, dear to us here and dear to us still—"not lost, but gone before." But still; for all this, the main thought which we now have of heaven, and certainly the main fullness of it when we shall come there, is just this: we shall see Jesus. We shall care little for any of those imaginary occupations which have such charms for a certain class of minds that they could even find a heaven in them, I have read fanciful periods in which the writer has found celestial joys to consist in an eternal progress in the knowledge of the laws of God's universe. Such is not my heaven. Knowledge is not happiness, but on the contrary, is often an increase of sorrow.

Knowing, of itself, does not make men happy nor holy. For mere knowing's sake, I would as soon not know as know, if I had my choice: better to love an ounce than to know a pound; better a little service than much knowledge. I desire to know what God pleases to teach me; but beyond that, even ignorance shall be my bliss. Some have talked of flitting from star to star, seeing the wonders of God throughout the universe, how he rules in this province of his wide domain, how he governs in that other region of his vast domain. It may be so, but it would be no heaven to me. So far as I can at present judge, I would rather stop at home, and

sit at the feet of Christ for ever than roave over the wide creation.

"The spacious earth and spreading flood
Proclaim the wise and powerful God,
And thy rich glories from afar
Sparkle in every rolling star.

Yet in Christ's looks a glory stands,
The noblest wonder of God's hands;
He, in the person of his Son,
Has all his mightiest works outdone."

If Jesus were not infinite we should not speak so; but since he is in his person divine, and as to his manhood, so nearly allied to us that the closest possible sympathy exists between us, there will always be fresh subjects for thought, and fresh sources for enjoyment, for those who are taken up with him. Certainly, brethren and sisters, to no believer would heaven be desirable if Jesus were not there, or, if being there, they could not enjoy the nearest and dearest fellowship with him. A sight of him first turned our sorrow into joy; renewed communion with him lifts us above our present cares, and strengthens us to bear our heavy burdens: what most heavenly communion be? When we have Christ with us we are content on a crust, and satisfied with a cup of water: but if his face be hidden the whole world cannot afford a solace, we are widowed of our Beloved, our sun has set, our moon is eclipsed, our candle is blown out. Christ is all and all to us here, and therefore we pant and long for a heaven in which he shall be all in all to us for ever; and such will the heaven of God be. The Paradise of God is not the Elysium of imagination, the Utopia of intellect, or the Eden of poetry; but it is the heaven of intense spiritual fellowship with the Lord Jesus—a place where it is promised to faithful souls that "they shall see his face."

In the beatific vision it is Christ whom they see; and further, it is his *face* which they behold. They shall not see the skirts of his robe as Moses saw the back parts of Jehovah; they shall not be satisfied to touch the hem of his garment, or to sit far down at his feet where they can only see his sandals, but they "shall see his face;" by which I understand two things: first, that they shall literally and physically, with their risen bodies, actually look into the face of Jesus; and secondly, that spiritually their mental faculties shall be enlarged, so that they shall be enabled to look into the very heart, and soul, and character of Christ, so as to understand him, his work, his love, his all in all, as they never understood him before. They shall literally, I say, see his face, for Christ is no phantom; and in heaven though divine, and therefore spiritual, he is still a man, and therefore material like ourselves. The very flesh and blood that suffered upon Calvary is in heaven; the hand that was pierced with the nail now at this moment grasps the sceptre of all worlds; that very head which was bowed down with anguish is now crowned with a royal diadem;

and the face that was so marred is the very face which beams resplendent amidst the thrones of heaven. Into that selfsame countenance we shall be permitted to gaze. O what a sight! Roll by, ye years; hasten on, ye laggard months and days, to let us but for once behold him, our Beloved, our hearts' care, who "redeemed us unto God by his blood," whose we are, and whom we love with such a passionate desire, that to be in his embrace we would be satisfied to suffer ten thousand deaths! They shall actually see Jesus.

Yet the spiritual sight will be sweeter still. I think the text implies that in the next world our powers of mind will be very different from what they are now. We are, the best of us, in our infancy yet, and know but in part; but we shall be men then, we shall "put away childish things." We shall see and know even as we are known; and amongst the great things that we shall know will be this greatest of all, that we shall know Christ: we shall know the heights, and depths, and lengths, and breadths of the love of Christ that passeth knowledge. O how delightful it will be then to understand his everlasting love; how without beginning, or ever the earth was, his thoughts darted forward towards his dear ones, whom he had chosen in the sovereignty of his choice, that they should be his for ever! What a subject for delightful meditation will the covenant be, and Christ's suretyship engagements in that covenant when he undertook to take the debts of all his people upon himself, and to pay them all, and to stand and suffer in their room! And what thoughts shall we have then of our union with Christ—our federal, vital, conjugal oneness! We only talk about these things now, we do not really understand them. We merely plough the surface and gather a topsoil harvest, but a richer subsoil lies beneath. Brethren, in heaven we shall dive into the lowest depths of fellowship with Jesus. "We shall see his face," that is, we shall see clearly and plainly all that has to do with our Lord; and this shall be the topmost bliss of heaven.

In the blessed vision the saints see Jesus, and they see him clearly. We may also remark that *they see him always*; for when the text says "They shall see his face," it implies that they never at any time are without the sight. Never for a moment do they unlock their arm of their Beloved. They are not as we are—sometimes near the throne, and anon afar off by backslidings; sometimes hot with love, and then cold with indifference; sometimes bright as seraphs, and then dull as clods—but for ever and ever they are in closest association with the Master, for "they shall see his face."

Best of all, they see his face as it is now in all its glory. John tells us what that will be like: In his first chapter he says, "His head and his hairs were white like wool, as white as snow," to mark his antiquity, for he is the

Ancient of days. "And his eyes were as a flame of fire; and his countenance was as the sun shineth in his strength." Such is the vision which the redeemed enjoy before the throne; their Lord is all brightness, and in him there is nothing to weep over, nothing to mar his glory. 'Traces there doubtless are upon that wondrous face, of all the griefs he once endured, but these only make him more glorious. He looks like a lamb that has been slain and wears his priesthood still; but all that has to do with the shame, and the spitting, and slaughter, has been so transformed that the sight is all blissful, all comforting, all glorious. and in his face there is nothing to excite a tear or to beget a sigh. I wish my lips were unloosed and my thoughts were free, that I could tell you something more of this sight, but indeed it is not given unto mortal tongues to talk of these things; and I suppose that if we were caught up to see his face and should come back again, yet should we have to say like Paul, that we had heard and seen that which it was not lawful for us to utter. God will not as yet reveal these things fully to us, but he reserves his best wine for the last. We can but give you a few glimpses, but O beloved, wait a little, it shall not be long ere you also shall see his face!

II. Secondly, we turn to another thought—THE SURPASSING CLEARNESS OF THAT VISION.

"They shall see his face." That word "see" sounds in my ears with a clear, full, melodious note. Methinks we see but little here. This, indeed, is not the world of sight; "we walk by faith, not by sight." Around us all is mist and cloud. What we do see, we see only as if men were trees walking. If ever we get a glimpse of the spirit-world, it is like yonder momentary lightning-flash in the darkness of the tempest, which opens for an instant the gates of heaven, and in the twinkling of any eye they are closed again, and the darkness is denser than before, as if it were enough for us poor mortals to know that there is a brightness denied to us as yet.

The saints see the face of Jesus in heaven, because they are purified from sin. The pure in heart are blessed: they shall see God, and none others. It is because of our impurity which still remains that we cannot as yet see his face, but their eyes are touched with eye-salve, and therefore they see. Ah, brethren, how often does our Lord Jesus hide himself behind the clouds of dust which we ourselves make by our unholy walking. If we become proud, or selfish, or slothful, or fall into any other of our besetting sins, then our eye loses its capacity to behold the brightness of our Lord; but up yonder they not only do not sin, but they cannot sin; they are not tempted, and there is no space for the tempter to work upon, even could he be admitted to try them; they are without fault before the throne of God; and, surely, that

alone is a heaven—to be rid of inbred sin, and the plague of the heart, and to have ended for ever the struggle of spiritual life against the crushing power of the fleshly power of death. They may well see his face when the scales of sin have been taken from their eyes, and they have become pure as God himself is pure.

They surely see his face the more clearly because all the clouds of care are gone from them. Some of you while sitting here to-day have been trying to lift up your minds to heavenly contemplation, but you cannot; the business has gone so wrong this week; the children have vexed you so much; sickness has been in the house so sorely; you yourself feel in your body quite out of order for devotion—these enemies break your peace. Now they are vexed by none of these things in heaven, and therefore they can see their Master's face. They are not cumbered with Martha's cares; they still occupy Mary's seat at his feet. When shall you and I have laid aside the farm, and the merchandize, and the marrying, and the burying, which come so fast upon each other's heels, and when shall we be for ever with the Lord—

“Far from a world of grief and sin,
With God eternally shut in”?

Moreover, as they have done with sins and cares, so have they done with sorrows. “There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.” We are none of us quite strangers to grief, and with some of us pain is an inseparable companion; we dwell in the smoky tents of Kedar still. Perhaps it is well that we should so be tried while we are here, for sanctified sorrow refines the soul; but in glory there is no affliction, for the pure gold needeth not the furnace. Well may they then behold Christ when there are no tears to dim their eyes, no smoke of this world to rise up between them and their Beloved, but they are alike free from sin, and care, and sorrow. They see his face right gloriously in that cloudless atmosphere, and in the light which he himself supplies.

Moreover the glorified see his face the more clearly because there are no idols to stand between him and them. Our idolatrous love of worldly things is a chief cause of our knowing so little of spiritual things. Because we love this and that so much, we see so little of Christ. Thou canst not fill thy life-cup from the pools of earth, and yet have room in it for the crystal streams of heaven. But they have no idols there—nothing to occupy the heart; no rival for the Lord Jesus. He reigns supreme within their spirits, and therefore they see his face.

They have no veils of ignorance or prejudice to darken their sight in heaven. Those of us who most candidly endeavour to learn the truth are nevertheless in some degree blinded and warped by education. Let us

struggle as we may, yet still our surroundings will not permit us to see things as they are. There is a deflection in our vision, a refraction in the air, a something everywhere which casts the beam of light out of its straight line so that we see rather the appearance than the reality of truth. We see not with open sight; our vision is marred; but yonder, among the golden harps, they “know, even as they are known.” They have no prejudices, but a full desire to know the truth: the bias is gone, and therefore they are able to see his face. “O blessed thought! One could almost wish to sit down and say no more, but just roll that sweet morsel under one's tongue, and extract the essence and sweetness of it. “They see his face.” There is no long distance for the eye to travel over, for they are near him; they are in his bosom; they are sitting on his throne at his right hand. No withdrawals there to mourn over: their sun shall no more go down. Here he stands behind our wall; he showeth himself through the lattice; but he hides not himself in heaven. O when shall the long summer days of glory be ours, and Jesus our undying joy for ever and ever? In heaven they never pray—

“Oh may no earthborn cloud arise

To hide thee from thy servant's eyes;”

but for ever and for aye they bask in the sunlight, or rather, like Milton's angel, they live in the sun itself. They come not to the sea's brink to wade into it up to the ankles, but they swim in bliss for ever. In waves of everlasting rest, in richest, closest fellowship with Jesus, they disport themselves with ineffable delight.

III. The third part of the subject which commands our attention this morning in THE MATCHLESS PRIVILEGE WHICH THIS VISION INVOLVES.

We may understand the words “they shall see his face” to contain five things. They mean, first, *certain salvation*. The face of Jesus Christ acts in two ways upon the sons of men; with some it is a face of terror—“Before his face heaven and earth fled away.” It is written concerning him, “Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.” A sight of Christ's face will be to the ungodly eternal destruction from the presence of the Lord. But if there are some men who shall see his face, who shall sit down and delight themselves in gazing upon the face of the great Judge upon the throne, then those persons are assuredly saved; they are abiding the day of his coming; they are dwelling with the eternal flame without being consumed; they are resting on the bosom of our God who is a consuming fire; and yet, like the burning bush of old, though glowing with the glory they are not consumed by the heat. O happy men, who can live where others must expire; who can find their heaven where a carnal

world most eternally find it hell! This is the first thing in the text. "They shall see his face;" then they are everlastingly safe.

The second privilege is, they shall have a *clear knowledge* of him. I have dwelt upon that thought before, and merely mention it to complete the summary. To look into the face of Christ signifies to be well acquainted with his person, his office, his character, his work. So the saints in heaven shall have more knowledge of Christ than the most advanced below. As one has said, the babe in Christ admitted to heaven discovers more of Christ in a single hour than is known by all the divines of the assemblies of the church on earth. O yes, our catechisms and our creeds, and even our Bibles—all these reveal but very little of what we shall discover when we shall see his face. Our text implies also *conscious favour*. Was not that the old benediction, "The Lord lift up his countenance upon you"? He has lifted it up upon the glorified, and they see it world without end. Here it is our joy of joys to have the Lord smiling upon us, and that he delights in us, it mattereth not to us though earth and hell should hate us, and men cast out our names as evil. In heaven then, they have this to be their choice privilege. They are courtiers who stand always in the monarch's palace, secure of the monarch's smile. They are children who live unbrokenly in their father's love, and know it, and rejoice to know it evermore.

The fourth privilege involved in the text is that of *close fellowship*. They are always near to Jesus. They are never hoping that they are with him, and yet fearing that they are not; they have none of those inward struggles which make life so unhappy to some of us; they never say—

"'Tis a point I long to know;"

But they see his face and are in hourly communion with their Lord. Perfect spirits are always walking with the Lord, for they are always agreed with him. In glory they are all Enochs, walking with God. There for ever and ever they lie in the bosom of Jesus, in the nearest possible place of communion with him who redeemed them with his blood.

And this involves a fifth privilege, namely, *complete transformation*, "They shall be like him, for they shall see him as he is." If they see his face they shall be "changed from glory to glory" by this face-to-face vision of the Lord. Beholding Christ, his likeness is photographed upon them; they become in all respects like him as they gaze upon him world without end.

Thus have I very briefly mentioned the privileges involved in see Christ face to face.

IV. We must conclude by noting WHO THEY ARE TO WHOM THIS CHOICE BOON IS AFFORDED BY THE DIVINE MERCY.

"They shall see his face." Who are they? They are all his elect, all his redeemed, all

his effectually called ones, all the justified, all the sanctified. They are the tens of thousands and myriads who have died in Jesus, of whom the Spirit saith, "Blessed are the dead which die in the Lord." Thank God we are not strangers to those who now behold his face. As we look back to the associations of our youth, and to the friendships of our manhood, we remember many whose privileges it has been to precede us, and to know long before us the things which we desire and expect so soon to learn. Some are taken away to see his face while yet young. We bless God that our babes shall have the same heaven as our holy sires; they shall not be placed in the back settlements of Canaan, but they shall with equal clearness see the face of Jesus. Those dear boys and girls who learnt to love Christ and made a profession of his name in their youth were never spared to reach the ripeness of manhood and womanhood, but they shall equally see his face with the gravest and most reverend fathers of the church. I read of no secondary joys. Whoever may have invented the doctrine of degrees in heaven I do not know, but I believe there is as much foundation for it in Scripture as there is for the doctrine of purgatory, and no more. All the saints shall see their Master's face. The thief dying on the cross was with Christ in paradise, and Paul could be no more. I like sometimes to think of heaven in the same way as old Ryland did when he wrote his rhyming letter from Northampton—

"They all shall be there,
The great and the small;
For I shall shake hands
With the blessed St. Paul.

Doubtless so we shall. Whether dying young or old, whether departing after long service of Christ, or dying immediately after conversion as with the thief, of all the saints shall it be said in the words of the text, "They shall see his face." What more can apostles and martyrs enjoy?

Do you regret that your friends have departed? Do you lament that wife, and husband, and child, and father, and grandparent, have all entered into their rest? Be not so unkind, so selfish to yourself, so cruel to them. Nay, rather, soldier of the cross, be thankful that another has won the crown before you, and do you press forward to win it too. Life is but a moment: how short it will appear in eternity. Even here hope perceives it to be brief; and though impatience counts it long, yet faith corrects her, and reminds her that one hour with God will make the longest life to seem but a point of time, a mere nothing, a watch in the night, a thing that was and was not, that has come and gone.

So we will close our sermon by observing that they who see his face already make only a part of the great "they" who shall see his face, for many of us here below are on the way to the same reward. So many as have

felt the burden of sin, and have come to the cross-foot and looked to those five crimson founts, the wounds of Jesus; so many as can say, "He is all my salvation and all my desire;" so many as can serve him feeling that for them to live is Christ; so many as shall fight day by day against sin, and shall overcome through the blood of the Lamb; so many as by the eternal Spirit's power shall be kept by faith unto salvation—so many shall see his face. It is mine to hope to see it, and it is yours too. Beloved, the hope shall not be disappointed, it maketh not ashamed; we shall see his face, and that vision shall yield us perfect bliss.

I fear my text is not true of all here assembled. Just this word with the unconverted: I am afraid you may almost say with Balaam, "I shall see him but not now, I shall behold him but not nigh." For every eye shall see him, and they also which crucified him; and what will they say when they see him? These ungodly ones what will they do? They shall cry to the rocks, "Hide us;" and to the mountains, "Cover us from the face of him that sitteth on the throne." Ah, my dear hearer, what a dreadful thing it will be if that face which is the heaven of your mother, and the heaven of your husband, or the heaven of your wife and of your child, should be the hell to you from which you shall desire to be hidden. Now it must be the case unless first of all you seek his face on earth. Certain Greeks said to the disciples, "Sir, we would see Jesus." I wish you had the same desire this morning in a spiritual sense, for he himself has said, "Look unto me, and be ye saved, all the ends of the earth." If you see him now by simple faith as your Saviour, you shall see him at the last as your King, your Friend, your Beloved; but you must first see him to trust him here, or you shall not see him to rejoice in him hereafter.

"Ye sinners, seek his grace,
Whose wrath you cannot bear;
Fly to the shelter of his cross,
And find salvation there."

May God, even our own God, bless you or Jesus' sake. Amen.

—o—
Address.

With much pleasure we publish below the copy of an address presented to the Rev. Wm Wilson, M. A., by the Congregation of Saint Andrew's Church, Campbellton, Restigouche, on leaving them for another field of labor. Mr. Wilson was only two or three years with this people, but his efforts to do good and create harmony have had a most beneficial result, and his labors highly appreciated. The Rev. gentleman, we understand, will be inducted as Pastor of St. Andrew's Church, Chatham, to-day, and we sincerely tender him our best wishes, and trust that he will be highly successful and useful in minis-

tering to the spiritual wants of so large and influential a Congregation.—*Union Advertiser* Newcastle, Miramichi, N. B.

SAINT ANDREW'S CHURCH,
CAMPBELLTON, Aug. 10, 1868. }

REVEREND AND DEAR SIR,

It is with extreme regret that we the Trustees and Elders of St. Andrew's Church, Campbellton, have learned your determination to dissolve your connexion with this Congregation, in order to undertake another Pastoral charge in our neighbourhood.

We cannot however allow you to depart without expressing to you our admiration of the zeal and ability you have displayed in the cause of our Divine Lord and Master, in building up the Church in the different and widely spread settlements under your charge in circumstances of unusual difficulty.

The large and regular attendance on your ministrations at your different stations, are the best evidences of your success, and must be a source of gratification to yourself; but while we congratulate you, we cannot forget that in your endeavors to discharge your duties to your flock, in carrying out the different Ordinances of our Church, obstacles have been thrown in your way for which we express our sincere regret, and deep sympathy with yourself, trusting however in the dispensations of an all-wise and over-ruling Providence, that the seed sown during your short residence among us may be appreciated in a true Christian spirit, and be productive of much good fruit.

Your zeal, industry, and uniform courtesy have won the admiration of all, and your Pulpit Ministrations, and regular visitations among the members of the congregation have been highly appreciated. It is therefore some consolation to them that your settlement in our vicinity will afford us the gratification of occasionally meeting you and hearing you.

To Mrs. Wilson and yourself we express our best wishes, and our sincere and earnest prayer is, that you may be long spared by a judicious Providence, and that your labours may be appreciated and abundantly blessed in the congregation with whom you are hereafter to be connected.

We remain, with respect and esteem,

Reverend and Dear Sir,

Yours, sincerely,

TRUSTEES—Thomas Kerr, Chairman; Wm. Mott, Secretary; David Duncan, Treasurer; James Gerard, Adam Ferguson, A. McKendrick, David Fraser, William E. Downs, Archibald McKerzie. ELDERS—John Duncan, Robert Busted, David I. Fraser, John McBeth.

Reply.

GENTLEMEN,

I thank you sincerely for the very kind and complimentary Address you are now pleased to present to me, previous to my leaving for another sphere of labour.

My career among you has been brief and not unmingled with cloud and sunshine, joy and sorrow, but I am happy to say that the bright and cheering most frequently prevailed. Vicissitudes such as these enter more or less into the experience of every Minister of the Gospel. His work is peculiar and solemn—dealing with immortal souls—consequently there are seasons of refreshing when the bosom is all a-glow with gratitude and praise, and anon there are seasons of depression—times when the chilling winds of indifference blight and wither the promising fruit. It is very pleasing indeed for me then to learn that during my short ministry my efforts to build up the scattered congregations have been so highly appreciated, and that large and attentive audiences have waited upon my ministry from Sabbath to Sabbath, giving evidence that undoubtedly there was some spiritual life among us—some faith—living, earnest faith, the fruit of which will yet spring up to life eternal.

I receive with unfeigned thankfulness your expressions of sympathy for me in the peculiar difficulties I had to contend with in building up the several congregations and in dispensing the Ordinances according to Christ's appointment. I am sure it will be matter of satisfaction for you to know, as it is pleasing for me to tell, that these difficulties are now all but removed, and that the good work of the Lord will go on without let or hindrance with renewed vigour and ever-increasing earnestness.

It is true my future field of labour is in your vicinity, and opportunities will be afforded us of seeing each other; but irrespective of that, I will ever cherish a warm and sincere regard for the congregation of Saint Andrew's Church Campbellton. It was my first charge—where I first distributed the bread of life—the bread that satisfies the immortal cravings of the soul; and if success has attended my labours—if my pulpit ministrations have been appreciated—if any soul has been cheered and comforted—if any doubting, trembling one has been led to find peace and rest in God—if any one almost shipwrecked on the shoals and quicksands of Satan, has been rescued and saved—if the "whole" has been edified and built up in their most holy faith—if the dying have been cheered while entering the dark valley of the shadow of death, then "not unto me, not unto me, but unto Thee O Lord, be all the glory."

Permit me in the name of Mrs. Wilson, to thank you most heartily for your very kind wishes for her welfare. Believe me, she will long cherish with fond recollection the time she sojourned among you. The friendships formed, the kindnesses experienced, will not soon be forgotten. Accept then her warmest thanks, her undissembled gratitude, for the kindness and courtesy shown her by all classes in the community.

In conclusion, dear friends, it is my earnest

and sincere prayer that soon another Minister may be placed over you in holy things, to continue with all fidelity to carry on that work which I now relinquish, and that peace and harmony may prevail in your midst at all times. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Spirit."

I am, yours faithfully,

WILLIAM WILSON, M. A.

To the Trustees and Elders of St. Andrew's Church, Campbellton.

The Monthly Record.

SEPTEMBER, 1868.

NOTES OF THE MONTH.

The news from Great Britain is of such a nature as to interest politicians in the mother country more than distant spectators in the wide world of the empire. There has been a good deal of excitement but not so much as was expected or predicted. As the time draws near, however it may increase. This election will occupy a prominent place among the great events that make up the history of the mother country. It will exercise more influence upon its future than ten or a dozen wars. Wars may change the map or increase the public debt, but this will modify the character of the people and the institutions of the land. Its effect will be *intensive*. It is the dawn of a new life, and, if the good people in the country will be true, if the salt will not lose its savour, this life will develop the great powers of a noble people, and send forth a light that must greatly improve European society. The present election is remarkable for three things, (1.) It is conducted upon the basis of household suffrage. Every man on this occasion votes. The whole mind of the country is on this election brought to bear upon the public affairs. After this every public act of importance will be the act of the mass. This means keener politics, more and worse newspapers, and democratic tyranny of majorities. (2.) The question upon which the contest turns is the continuance of one of the Established Churches—the Irish Church. This is very significant. High authorities consider it the commencement of a movement which will overthrow all established churches in Britain. We are inclined to think that this will be the end of it. If the other churches were strong this end would not come so soon but the English Church is torn with disunion, has no government, no discipline, no creed, and has outraged the piety of Britain by giving more influence and prestige to the Pope than he has received from any quarter since the reformation, and on the other hand the Scottish Church, though vastly more alive and active,

and powerful than during any former period of her history, has barely a half of the people. There is every appearance of Gladstone's success, and consequently the downfall of the Established Church of Ireland. Popery will gain nothing by this but lose. (3.) The prominence of the religious element in the elections. The question is a religious one and the Church must speak out. We are not sorry for this. We do not say that the Church ought to be political, but we say that politics should be religious. Religious men in giving their votes ought to have regard to the character and principle of those for whom they vote.

Her Majesty has returned from Switzerland and resumed her former seclusion. There is a report that she meditates a new edition of her diary, prepared with the assistance of a new editor, Dr. Norman Macleod. We hardly believe this, but the report indicates the high esteem in which this eminent divine is held by Her Majesty. This is not only gratifying to the Doctor's numerous admirers, but is refreshing to many in a religious point of view, as showing that royalty has no sympathy with high church tendencies or Romanising follies.

In this Colony some things have transpired which are of no slight importance. There is first the law of precedence on public occasions among ecclesiastics. The order is first an archbishop, then a bishop, then ordinary clergymen. This places the R. C. Archbishop in this Protestant colony, where the Catholics are one in five of the people over all other clergy by law. As to the Church of England we look not at the matter from their point of view, for they probably want the precedence which we would give to none. The thing is disrespectful to religious bodies and moreover is a grievance. Some may say: where is the grievance, or what about it? To this we reply; that, if the party to whom this precedence has been given, attached no importance to it, the thing would be indifferent to us, but such is not the case. In their eyes it is very important. A pious mind should not be grieved by seeing a power, whom he regards as the enemy of private and public happiness, exalted by law above the Church of Christ. The only course remaining, until this obnoxious thing is altered, is, for the Protestant Clergy to refuse to appear on any public occasion, where this unjust privilege can be asserted, and so allow the R. C. dignitary in question to precede himself.

Another most important event in this very connection, is the late vote in our Local House upon separate schools. The Archbishop has got a proposition introduced in favor of separate schools. Our poor people have been in all our school districts greatly burdened in raising new school houses and paying teachers, and in short setting up the new system. The law has been most

stringently carried out. And now by this, when the burden was almost greater than the people could bear, and the outcry against it was so terrible, and we are just glad to have passed through the ordeal, it is proposed to lay an immense additional burden and expense upon the country, and moreover to tax Protestants to support purely R. Catholic teaching! Surely we are progressing! And this is a country that boasts, yes! boasts, of religious equality and having no Established Church. Why, an established Church would not be half such a grievance as this. And then the proposer of the motion wants this as a modicum. And yet the Catholic body receives £600 annually for colleges, and the Church of Scotland does not and never has received one farthing.

Three inquiries are suggested by this: (1), If this be a modicum of justice, what will the whole justice be? (2), If the vote of this year be a majority of two only in favor of postponement simply, what will the vote of next year be? (3), Is it not the duty of Christians to make their religion influence politics a little more? We forget to what we owe our religious and civil liberties. We owe them to men who scarcely made any difference between politics and religion. Chicanos and Christians have a right to use their privileges as citizens religiously, and to employ their civil privileges for the protection of their religions. We must use the same means for preserving our privileges that our fathers used for acquiring them. Whether we refer to the time of Knox, or Melville, or Henderson, or the revolution, or the R-form Bill of 32, or the present election, politics have been regulated by religious influences. We do not greatly blame members of Parliament. How is it that such a vote can be gained? Because they do not offend a body that acts principally upon politics. On the other hand Protestants are powerless. They are five to one but they are unarmed, or their arms are rusty by disuse. Their own Protestant friends do nothing for public men, and they are dictated to by a majority of the people that can either make or mar them.

The first chair in Old Greyfriars has not yet been filled up. The radical town-council of Edinburgh has shown a determination to thwart the people in their choice of Mr. Wallace of Trinity. These are the very men that talk of popular election and popular rights. They are quite consistent however. When they revile patronage, and when they exercise it in preventing the people in having the eminent minister of their choice, they ask for that hostility to the established of which, it is but fair to say, that they are in no way ashamed.

Two new Nova Scotian Missionaries have just arrived among us. Our church is now in a noble position as to actual and prospective supply. We wish our young friends a long and useful career in their native country and much acceptance. We have six vacant

churches in this Presbytery, and it is to be hoped that our presbytery, and our people will see to it, that services, which cost the Colonial Committee £3 15 a Sabbath, will be paid, for in full. Our debt to the church last year was about £900.

A. P.

Past and Present.

When, in the year 1852, five young ministers, the Rev. Messrs. Maclean, McKay, Sprott, Snodgrass, and Pollok, moved by numerous appeals, resolved to labor in this Province, our church, having passed through a very trying ordeal, was still in a state of great dilapidation. Of our Zion it might have been said: "all her people sigh, they seek bread." Upon the majority of our congregations had fallen times such as were graphically described by Amos of old; "I will send a famine in the land, not a famine of bread, nor of thirst for water, but of hearing the word of the Lord." For ten years some nine or ten congregations had been vacant. Though much had been done to cheer the hearts of the people—though deputations of able men, men of evangelical power, men breathing a spirit of charity towards all denominations, men whose very presence and character killed a host of malignant calumnies that had poisoned the air for years, and blackened the fair fame of one of the noblest reformed churches of the earth, and the mother of not a few ungrateful children, had given encouragement to the people; and though the late noble-hearted Macgillivray, whose name will never fade from the hearts and memories of those who truly love our Zion, had watched over the footsteps of the flock in many a journey, through many a storm and on many a weary hot day; when alone he broke the sacramental bread on the green carpet of earth and beside the clear streams of this beautiful land—yet many things past and existing were of a discouraging nature. The Synod that ten years before had twenty-four ministers, had now only five. The Synod of New Brunswick had six. Of course the Synods were only a name, as they did not meet for business. There was not a scheme in existence for any purpose whatever, and indeed there does not seem to have been any schemes of active benevolence in the Synod even previous to the secession in 1843. A lay association had been started among the laity, which had a skeleton existence, and which was meant more for keeping the church together than any special purpose of a religious nature. There were only two congregations in the Presbytery of Halifax—St. Matthew's, which was somewhat languid, and St. Andrew's, which was very much decayed. There was no minister in P. E. Island; and Belfast, a large congregation, had enjoyed

no regular services since the much regretted departure of the greatly beloved Mr. MacLennan. Mr. Macnair, who had been in Charlottetown had returned home in May, to make a *visa voce* statement before the General Assembly. There may be a Church without religion, and there may be religion without a church; while the proper state of man is to have both a church and a religion and the cheering feature in all this was that the people retained their religion. They not only remained loyal to their church, which they might have done from party spirit or from sectarian bitterness and not from religion, but they retained the only thing for which a church is valuable,—they retained their faith in divine things and their love of ordinances. The songs of Zion were sung in every home, and pious people sighed and cried for better times. Men of strong faith predicted them, though they were scarcely believed. The piety and patience of the people under the reproach of their situation has seldom been equalled in the history of the church of Christ and forms a lovely feature in an otherwise barren prospect. The lamp of piety burns with a purer ray amid the storms of adversity. The sandal tree when smitten with the severing knife, sends forth a sweeter fragrance; and the pious soul, when earthly props fail, clings more fervently to its God, wrestling and crying, "I will not let thee go, unless thou bless me." We have no desire then to exaggerate, and throw nothing into the picture but what blackens it. But having noticed this redeeming feature, we must then admit that the church was a desolation, in which she was daily losing—in which isolated people were lost, and other communions took charge of her scattered sheep.

Now what is our present condition? I shall not detail the history of the last fifteen years, with which we are quite familiar.—There have been great discouragements. The ministerial staff has been several times increased and again reduced. Other four came with me to the Province, of whom only one remains here. In the two synods about 20 new ministers have come and gone in that time. I shall not give a detailed narrative but results. The Synod of Nova Scotia met for the first time since the secession, in 1854, and since that time there has been on the whole a most marked progress.

A Young Men's Scheme was started at a meeting held at McLennan's Brook; to which the subscriptions used, in its early years, to be very large. For the first few years of its existence subscription lists were obtained from our leading congregations, amounting to about \$100 each. Since then it has been sustained by collections on Sabbath day.—But sustained it has been with more or less vigor up to the present time. The idea from which it sprang was the propriety of educating natives for the ministerial supply, and

giving them the advantages of a home university; an idea which has been the starting point of our success. This scheme has been the means of accomplishing a great deal, and it is hoped that in one shape or other it will never be allowed to die. We may have a university in this country, but every church and every country requires bursaries for the assistance of those who, in pursuing their studies, have much to spend and are not in a position to earn means of support. If Christian parents, who give their children to a non-lucrative work, make sacrifices, the people of the church should share them. While by this scheme about fourteen young men have been assisted in their education, upwards of £1000 have from first to last been collected. The Synod of New Brunswick imitating our example, instituted a similar plan, and have educated six or seven. Upon the whole then, the projectors of this scheme have no reason to be disappointed, but valuable results have been obtained.

Another sign of advancement has been the maintenance since Jan. 1855 of a periodical, which has rendered valuable aid to religion and church order during thirteen eventful years. The *Record* was projected by the late Mr. Martin and Geo. Spiott, now minister of the Chapel of Garioch, Scotland its first editors; and the first No. was issued with Mr. Harper's and my own assistance in the winter of 1855 in Halifax. The venture was considerable as our numbers being small, a very large subscription list was not to be looked for. Such a paper is quite indispensable for reports, accounts and statements affecting the whole Church. The Church machinery could not have been maintained without such an advertising medium. But this is the lowest view; for it is even more necessary that a friendly advocate should appear before the public and the Church and advocate our cause in the open court of public opinion.

Another evidence of improvement is the continued support of home mission schemes, such as the Synod Fund the Home Mission proper, the Lay Association and the Home Missionary Association in the Presbytery of Halifax. By these, exclusive of efforts of a similar nature in the Synod of New Brunswick, it is estimated that during the period in question, a sum of about £3,000 exclusive of the enormous grants of the Colonial Committee, has been raised and expended upon our Home Missions. The Church has thereby shown a proper spirit and given evidence of genuine piety in her members by the strong coming forward to support the *weak.

Another triumphant proof of Church energy has been the success of the Dalhousie College Scheme. Five years ago it was resolved to endow one professorship in Dalhousie College and give our people a share in the higher education of the country. Six thousand

pounds were required as the professor had to be paid, during the three or four years required for the realization of such a sum. And there was not a member of our Church who did not feel afraid of the attempt and by far the majority predicted failure. Not more than half of our people have entered with any degree of vigor into the measure. But what is the result? We have had our professor for four years, one of the most efficient in the province. We have a share in one of the most respectable universities in British North America, established on a most liberal basis, and the endowment wants only one hundred pounds of completion, to contribute which you will be invited in a few weeks in a public collection, which must be easy over the whole Church. Practically, we may consider the end gained. There seldom has been for the number contributing such a display of liberality in any denomination in this province nor a clearer proof of the vitality and zeal of our people in a good cause. It deserves honorable mention in the future history of the country. The end sought has been attained in the erection of a provincial university, and if all religious bodies have not as yet entered into the scheme, there is little doubt that in course of time some of them will. And if we have not reached the possession of a Divinity Hall so earnestly desired, there is no question that with patience this point also will be gained. The church will never be in its true position till it has within itself the means of equipment for its work.

In estimating our progress, we cannot omit mentioning what has been attempted in Foreign Mission work, to which every Church of Christ is solemnly called by the very terms of her commission: "Go teach all nations." An overture was introduced into the Synod assembled in Halifax during the summer of 1861, requesting the Church to take up this very important matter. The movement was prompted no doubt by the zeal and success of the Presbyterian Church of Nova Scotia in maintaining a mission in the New Hebrides, which has been the most important of any mission maintained by any church in this dominion. Some were opposed to the undertaking of a Foreign Mission, because we were not a self-sustaining church and many doubted our ability. However an appeal was made to the congregations to ascertain what support would be given if such a mission were established and the result dissipated every fear. It was found that we might rely upon receiving three or four hundred pounds a year—a sum which may be augmented to five hundred at least since our union with New Brunswick. Our Church was quickened a good deal in this important matter by Dr. Geddie during his visit in 1865; and with his advice the New Hebrides was selected as the future field of

* This repeated by mistake on next page

operations, and in the meantime the Dr. engaged to distribute a portion of our funds in the employment of catechists. Now we have the satisfaction of reporting that one of our ministers has offered to become our first weak.

Another triumphant proof of Church energy has been the success of the Dalhousie College Scheme. Five years ago it was resolved to endow one professorship in Dalhousie College and give our people a share in the higher education of the country. Six thousand pounds were required as the professor had to be paid, during the three or four years required for the realization of such a sum. And there was not a member of our Church who did not feel afraid of the attempt and by far the majority predicted failure. Not more foreign missionary, with commendable zeal and self denial resigning his charge and all the treasured enjoyments of his home and native land, and exchanging for these residence among savages in a very remote and not very healthy country. Mr. Goodwill presents many features of character fitting him for the work and if we had ourselves been called to make the selection, we would probably have fixed upon him, who by his own act without conferring with flesh and blood has come forward so manfully and modestly to the help of the Lord. The past delay has been advantageous rather than otherwise, as it has furnished us from annual collections with an accumulated fund of about five hundred pounds, sufficient to meet the outlay necessary in the beginning of such a mission and has given time to get through some heavy undertakings such as Dalhousie College and the erection of a large number of new Churches, ere entering on a matter requiring constant funds. Mr. Goodwill may probably resign his charge next month and go to the States to study medicine for a time—then visit the Churches next summer and leave in the autumn of 1869. What the result may be it is not for us to forecast. Whether it may succeed soon or not, it is good and right, and is a fulfilment of duty. The spiritual gift that saves souls through the word is one of the works of God which we do not know but we have our part to do. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, this or that." It is in the gospel vineyard as in the labours of science and human discovery, one often sows and another reaps, but the laborers are encouraged by the promise that the final success is certain and their reward is sure. Looking at the whole scheme past and present, both in its inception, its delays and its present issue, it is fraught with much encouragement and ought to secure our sympathy, our support, our prayers.

The last encouraging feature, which I shall mention is the number of new Churches erected in the last fifteen years. Almost

every congregation in our connexion in Nova Scotia worshipped fifteen years ago in old Churches, many of them unfit for use, most of them insufficient in size, and all of them far in the rear of the prevailing taste and advancement of the country. No sooner did our people feel their hopes revive of having once more a well organized church in the land, than they were moved with the zeal of David in thankfully reviewing his prosperity, when he said: "See now I dwell in a house of cedar but, the ark of the Lord dwelleth in curtains." Accordingly during this comparatively short period neat and comfortable Churches, in harmony with the improved taste have been erected all over our bounds—fifteen within the bounds of the Presbytery of Pictou, namely at Pugwash, Wallace, River John, Pictou, Salt Springs, Gairloch, West Branch, East Branch, New Glasgow, Albion Mines, MacLennans Mountain, Sutherlands River, Barney's River, and Broad Cove, three within the bounds of the Presbytery of Prince Edward Island, namely at St. Peters Road, Brackley Point and Dog River—three within the bounds of the Presbytery of Halifax—namely, St. Matthews, Musquodoboit and Truro. In that part of the bounds of the Presbytery of Pictou, which includes Cape Breton three new Churches are in course of erection; namely, at Canso, River Inhabitant and Baddeck, so that adding these to the list, we have in all twenty four Churches erected during the last fifteen years in a Christian denomination, which has just about that number of congregations. All these with the exceptions mentioned are furnished and some of them have been expensive. After a careful calculation I have set down the expenditure upon this item alone as £31,000. It must be added that, with the exception of two, all these Churches are out of debt; a result, which in so short a time, could in many cases only have been obtained by incredible effort. Observe also that these calculations are exclusive of repairs and additions.

In this review another item of expenditure cannot be wholly overlooked. During that period no less than thirteen manse have been built, and in many cases glebes purchased, the whole amounting to about £7,000, which added to the former sum makes a total of £38,000, laid out upon church property. I may add that the excellent churches belonging to the followers of the late Mr. Macdonald have many of them been raised in that time. They amount in all, it is believed, to fourteen. During the same period I am aware of three churches having been erected in the Synod of New Brunswick at a cost of £6,000. I do not know of any more, nor of any manse or glebes having been provided during that time in that Synod. Not being so well versed in the affairs of the Synod of New Brunswick I cannot be so particu-

The remark formerly made about the churches is equally applicable to the manse. I do not think that there is debt on any of them. These statistics are very remarkable and without a parallel in the religious history of this Province. No religious body has done as much in the same time; because no religious body has been so circumstanced as to have it all to do in so short a space of time, owing to previous disorganization. But my remark is none the less true. Our people had it to do, and they have done it. I need only allude to the establishment of a Synod fund for synodical expenses.

At the beginning of the last fifteen years, we had in Nova Scotia old churches or none, no manse but two, no synod, no presbytery, no ministers but four, no schemes, no college, little or no money collected, and everywhere large congregations without ordinances, and a whole generation growing up without church habits. At this, the other end of this period, we have a large Synod with subordinate courts, twenty ministers, or, with the New Brunswick synod, thirty ministers. A Synod Fund, a Home Mission Scheme, a Lay Association in Pictou with a similar society in Halifax, a Young Men's Scheme, a college and the commencement of a Foreign Mission, with twenty-seven new churches in Nova Scotia and three in New Brunswick, and thirteen new manse in Nova Scotia, all involving an outlay of about £58,000 or £60,000 for all purposes during that period; and all effected in a lapse of fifteen years, and that while we had many troubles and discouragements, and were several times brought very low with constantly recurring vacancies, throwing much additional trouble upon the presbyteries and settled clergy.

From this review let our people learn, (1) thankfulness to God for his wonderful goodness, (2) patience under trials, such patience as may teach us not to fret under affliction but labor and wait, (3) faith by which we may be able to trust in God, that if we do our part he will, in his own time and way, do his; (5) an idea of our true policy for the future. The Foreign Mission will engage our attention after this in addition to the home field. The two Synods receive about £1000 a year from the Colonial Committee, which could easily be made the half by means of Lay Associations worked as they ought to be, and as they have never been hitherto. Lastly, education for our future ministers in the country, must be kept in view,—three points, namely, Home Missions, Foreign Mission and Education. These are important considerations for the future advisers and labourers in the vineyard of our church.

ALLAN POLLOCK.

Foreign Mission Scheme.

Seven years ago it was proposed at a meeting of our Synod, held in Halifax, that steps should be taken to ascertain whether our Church was in a position to undertake the support of a Missionary in the Foreign Mission field. The Synod adopted the proposal, under the conviction that, as a court of the Church of Christ, her command was imperative and required this effort to be made. Many difficulties appeared and many objections could be urged against such a serious enterprise. Our congregations were few in number, and many of them poor and weak and not self-sustaining. To some among us the undertaking seemed rash, and, to say the least, premature; but, notwithstanding these difficulties and objections, the Synod came to the conclusion, that it was right to bring the matter under the consideration of our people, and ministers were enjoined to ascertain from their respective congregations to what extent their contributions would be given in support of this scheme. The result was immediately seen. Although in the case of several congregations, the objections of the Synod were barely made known, and, at best were urged in a faint and doubting spirit,—the response to this very imperfect appeal, fully answered the question which the Synod wished to be solved. At the next meeting the question of the former year could not be asked. One great difficulty was swept from our path. It was sufficiently shewn that our people were both able and willing to support at least one missionary. We made the happy discovery that we had, as a church, means at our command of which we had hitherto remained in ignorance. We could no longer hesitate as to what duty promptly demanded. As a church court we had to regret that this very important part of the work had been so long neglected. "Go ye and preach the Gospel to every creature," is the command of our Divine Master, and undoubtedly it is addressed to every Christian community, and to every court and branch and individual of the Christian Church. To ignore this command is disobedience in a very aggravated form.—A church, without a missionary, in order to claim the character of a true and faithful church of Christ, must be able to take refuge under the sure plea that unsurmountable difficulties are opposed to her obedience here. This objection we could no longer plead. Our path being thus cleared of the difficulty we imagined in our way, our Synod directed the committee to use all possible diligence for securing the services of a fully qualified missionary. The committee did so by advertisements in the Records of our own church, the church in Canada, and in Scotland; and also by correspondence with individual clergymen at home. Our people are all acquainted with the discouraging result:

of our application. Year after year the committee had to repeat at the meeting of Synod that no candidate for our Mission work had appeared. For six long years we were thus kept anxiously waiting. The expectations, which encouraged us to engage in this scheme, and our people to contribute so liberally, seemed as if doomed to bitter disappointment. On each successive year we felt this more and more. At the giving in of the last report, the feelings of the Committee were almost those of despondency. It appeared as if our gracious Lord frowned upon, and would not accept our offering. The work was certainly his own, and the enterprise in obedience to his command, and a willing people were led cheerfully to contribute,—and would the result be a failure? In the whole history of the church there is no instance of such a result. This fact, were it kept clearly in view, was sufficient to keep our hopes from sinking, but we had waited long and employed all the means we knew of, to obtain a labourer for our mission field, and the result was no candidate, nor any prospect of one. We all felt our position to be a painful one, and some were beginning to give way to thoughts, almost of regret, that we had taken up the scheme. After a long discussion regarding what had been done, and what had been neglected, and what further steps were possible; during which the fact was very clearly made manifest that the Synod was, at last, thoroughly in earnest; it was proposed to adjourn, as the hour was late, and resume the discussion on the following day. We adjourned, with minds perplexed and discouraged, little imagining that, in our midst there stood an individual in whose heart a process was being carried on, which would render our meeting, of next day, one which shall be remembered as among the most memorable in the history of our church.

It was, indeed, with feelings difficult to express, the Synod listened to the unexpected announcement from the Rev. John Goodwill, that he was willing to devote himself to the Foreign Mission field. As we looked at that beloved brother, trembling with emotion and in tears, and heard him say "I am willing to go, if you will accept my services," we felt that our gracious Master accepted our frail efforts, and had answered our prayers. It was, indeed, a solemn moment, and one which none of us shall ever forget, when the Moderator called on the Synod to unite in prayer and thanksgiving and in supplication for the brother, whose heart was moved by the Spirit of God, to offer himself for this arduous work. We have been, as a church, charged with the guilt of denying the headship of Christ, and we have been able to prove the charge to be false, but no reply from the ablest pen could be so satisfactory a refutation, as the proofs we had, as a Church court, of the gracious presence of our Divine Head at this memo-

orable meeting. We could truly express our feelings in the confident and exulting words, "The Lord hath been mindful of us, and He will bless us still."

Our dear brother, from a worldly point of view, has made a great and a painful sacrifice. He is about to leave his home and friends, and his large and attached congregation, to spend his years and his strength among a savage and a degraded people. But he has counted the cost, and he will go assured of the prayers and the support of every praying individual; and he will go too, with that promise in his hand, which never did and never can fail, "Lo! I am with you alway, even unto the end of the world." This is sufficient, and he will find it so, amid every privation, and trial, and danger. With a firm hold of this he may confidently employ the language of David, "I will not fear though ten thousand rise up against me." Very unequal appeared the combat, when the weak stripling went, with only his sling in his hand, to meet the Philistine Goliath, but with the name of the Lord of Hosts around him, as his panoply, the victory was sure and the effort was easy. Girt with the same well-tested armour, and equally well assured of the same result, our missionary will go to meet and to subdue the enemies of our Lord. That he may be thus equipped for his work, let every true friend to the cause of Christ, pray earnestly in his behalf; and let every minister of our Church remember the injunction of the Synod, that a special prayer meeting be held once every month, to plead for the success of the Foreign Mission.

From the willingness to contribute during past years, while there was no immediate prospect of rendering our means available, the Synod has no doubt regarding the liberality which will be shown by our people now that we have engaged a qualified missionary. From all our pulpits due intimation will be given of the collection for this object, and every minister will explain and urge the necessity of giving, as God will enable all the friends and well-wishers of missionary work, and it is hoped this contribution will be regarded, not so much a duty, as a great and precious privilege. In proof of this the committee would express the wish that the miserable cent, and the shabbier half-cent, may be left at home on the day of this collection. It is a great privilege to be allowed to do something to spread abroad the blessings of Eternal love. It makes us fellow-workers with God himself. It secures a blessing to ourselves and to our families. In proportion to the efforts made to extend the blessings of the Gospel to our destitute brethren, will be the influence of these blessings in our own souls. Like the flowing stream the gospel of Christ must go forth. The stream must flow toward the ocean by a law which cannot be resisted: so the Gospel seeks to reach every dwelling of man. Attempt

to arrest the stream, and could you succeed, what would you have? A stagnant pool, a putrid mass, a dead sea, and, all around, desolation and barrenness. Similar will be the results to the community and the church which will decline the effort to extend the kingdom of Christ. A cold and lifeless formality will soon stamp its features there, and men will behold, not what will force the exclamation, "Behold how they love one another;" but, on the contrary, ambition and strife and discord, and the Christian name sinking down to a level with the Spirit which rules in a selfish and fallen world.

A. McLEAN, Convener.

To the Editor of the Monthly Record :

DEAR SIR,—In the statement of monies paid to ministers in Nova Scotia, in supplement of their salaries, by the Colonial Committee of the Church of Scotland, which appeared in last number of the *Record* (copied from the *Home Record*) I am set down as having received £45 sterling for the year ending 15th April last. I think it right to state that my yearly supplement amounts to £30 sterling, and that the £45, although perhaps paid within the financial year of the Colonial Committee, comprehends supplement for a year and a half.

Yours truly,

WM. M. PHILIP.

P. S. In the Report by the Convener of the Committee on the Synod Fund, published in last number, Albion Mines is mentioned as one of these congregations whose collection had not been made or given in. I may mention that the collection was handed to the Convener at the meeting of Synod, but not apparently until the Report was out of the hands of the Convener. W. M. P.

The Young Men's Scheme, \$100 Bursary!

At last meeting of Synod, in connection with the above Scheme, it was moved by the Rev. G. M. Grant, seconded by Mr. Charles Oulten, and carried, "That a bursary be offered of one hundred dollars (\$100) a year, tenable for three years study in Divinity, to the student who passes the best examination in arts at an examination to be arranged by the Committee to be held in October, 1858."

In terms of the above resolution, all intending competitors are requested to make immediate application to the Convener, and to meet for examination in the "Kirk," Truro, on Wednesday, 14th October, at 10 o'clock a. m. All others wishing to avail themselves of the Young Men's Scheme, must make application accompanied with a certificate of character, it being distinctly understood, that their receiving assistance will

depend on their passing successfully the matriculation examination.

W. McMILLAN, Convener.

The Manse, Saltsprings, W. R., }
September, 1858. }

A Surprise Party.

On Tuesday the 1st of September meeting all the congregation of Roger's Hill met at the Church and in the dusk of the evening, made their way by quick march up to the Manse, which they crowded in and round about. A select committee of young ladies, who exhibited much zeal and activity throughout the whole proceedings, presented their minister with an address, accompanied with a purse, containing a handsome sum, as a token of their attachment to his person, and appreciation of his labours of love. Then the choir, who were present to grace the whole proceedings, struck up their notes, of a most touching and inspiring nature. After enjoying these melodious strains, for a time, the young ladies already alluded to, brought not only with them of their precious metal, but also of the produce of the field and all good things desirable. Tables being spread out and well furnished and supplied for all present, and after justice being done to these delicious refreshments, the choir again resumed their lovely strains and continued for about the space of an hour; then after the reading of a portion of Scripture, and prayer; they sang the Missionary Hymn and other suitable pieces for the occasion; they were then dismissed with the benediction and returned home with joyful hearts.

ADDRESS

To the Rev. John Goodwill, Minister of Roger's Hill Church.

We, a portion of your congregation, who have for the last few years enjoyed the benefit of your services, cannot let you depart without expressing our sincere attachment to your person, delight in your ministrations, and desire for your future welfare in connection with that mission which you have chosen to serve. Although full of regret in being called upon to part with so zealous and faithful a minister, yet is this regret modified by the circumstance, that ours is the first congregation connected with the Church of Scotland in this Province that has been honoured in parting with its minister for the mission field, and though one immediate result be our own loss yet we hope that ultimately greater gain will accrue to a larger number, and that many may be animated by your example to devote their energies and zeal to that field where the laborers are so few and so far between.

On behalf of the congregation, we beg your acceptance of this small token of our esteem

and regard; and we entertain the hope, that although amid other scenes, and in a far distant land, you will not forget your first congregation of Roger's Hill, as we promise to remember you and your cause at a throne of grace.

Whether in this earth it will be our lot all to meet again or no, we cherish the hope of reuniting above, where there will be no separation, and where we trust you will have many seals of your ministry from our midst, as well as many souls from heathen lands to form your joy and crown of rejoicing in the Great Day.

Signed,

JANE MCKENZIE,
JANE SUTHERLAND,
ELIZABETH MCKENZIE,
JANET FITZPATRICK,
ISABELLA MCKAY,
MARGARET MCKENZIE.

REPLY.

To Miss Jane McKenzie, and other ladies of Committee.

Allow me to express to you my sincere and hearty thanks and through you to all the congregation, to those absent as well as those present on this occasion. Believe me, I feel much honoured and not a little flattered, by your sudden and unexpected appearance at the Manse this evening. I feel somewhat perplexed, as I am now put into a position both new and exciting, but I feel much pleased to see so large an assemblage as is here present of ladies and gentlemen, a combination so happily brought together, both of the aged, who have borne the heat and burden of the day, and the youth, who promise well for the future prosperity of our Church and country. You have taken me by surprise; yes; by storm—not with weapons of war, but with the outstretched hands of affection and love;—not with the war song, nor with the clangour of the *toccia* but with the voice of the heavenly muse in strains of the highest note and melody, of the sweetest sound; not for rapine, nor plunder, but with a portion of the good things wherewith God has blessed you; not to disturb or annoy, but to please me and to enjoy yourselves in innocent amusement for a few hours, ere the ties which bind us together as pastor and people be severed, and express your regrets for, but concurrence with the same.

It affords me great pleasure and comfort to know that you value and have profited by my ministrations among you. This I indeed prize much more than any outward display, or token of respect, you could in any way present, and I feel somewhat assured by this concourse of people and by the frequent tokens of love and respect shown by you during the 4½ years of my incumbency, that my labours have not altogether been vain; and I feel happy at the thought, that there

are but few if any among you, who will accuse me of dereliction of duty.

It is very pleasing to me to have your best wishes, and I trust your hearts also, with me in the mission upon which I am about to enter, and to which you so willingly respond. I sincerely hope and trust that instead of it being in any way to your loss, it shall have a reflex influence upon you, especially, and more or less upon every congregation connected with our Church in the Maritime Provinces, and that you shall become an hundred-fold stronger, more faithful, zealous, pious, willing, humble and God-fearing than you are, or have been. I trust also that your prayers with respect to the example, of which you speak, shall be fully answered and that the Lord of the harvest shall send forth labourers into the harvest. Yes; that God shall stir up many of the youth of our Church and day, who shall give themselves to the good work of the evangelization of the heathen, until all shall hear the joyful sound and know it, and the whole earth be filled with the knowledge of the Lord as the waters cover the sea.

I accept of "this token of esteem and regard," at your hand, with heart-felt thankfulness. A token, or purse, which, far from being small, is both large and handsome, creditable to you my beloved young ladies who have had the trouble of furnishing it, and its contents; and useful to me, who shall enjoy it. I assure you although, I shall be in the far distant isles of the South Sea, my mind shall frequently recall many of the pleasant hours I have spent among you; and my spirit shall frequently hover over the scenes of my past labours, and be with you, as I shall always have an interest in your welfare and prosperity both in spiritual and temporal things. As to forgetting you my first congregation of Roger's Hill, and especially many of you, who are dear and precious to my soul, I may with the Psalmist say, "If I forget thee, O Jerusalem, let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth." As you pledge yourselves to remember me and my cause at a throne of grace, I pledge you my prayers in your behalf that God may bless you and make you a blessing; supply all your wants through the riches of his glory in Christ Jesus; and give you a pastor after his own heart, whom ye shall love, esteem and obey in the Lord, and who shall go out and in among you and break to you the bread of life.

I trust and sincerely hope, my well-beloved friends if it shall not be my lot ever to meet with you again, after taking leave of you and bidding farewell with my friends and native land, for the benighted islands of the sea, that we shall meet, where the wicked cease from troubling and where the weary shall be at rest and thus ever be with the Lord. For this great end I pray God to abundantly bless my

past labors among you, in order that the good seed sown, may bring forth fruit, in some thirty, in some sixty and in some an hundred fold more than that sown, and in the future—to make me instrumental by his power and grace, in bringing many from darkness to light; and from the power of Satan to himself the living God; among the heathen, to the intent that we may all rejoice with joy unspeakable and full of glory.

It is in the highest sense pleasing to me to part with you, now having the good wishes, and prayers of you all, and I am quite confident, I shall also have your support, as I shall still be your minister, not indeed as before among you, but in the Foreign Mission in the New Hebrides.

I may also state that it gives me much happiness, to part with our neighbour ministers and congregations of the sister Church, having also their best wishes and respects. May God bless them also in return.

Again; I heartily thank you for this munificent gift and for all the kindness you have shown me. May God abundantly reward you for all these good deeds.

I remain yours truly,
JOHN GOODWILL.

—c—

For the Monthly Record:

DESTITUTION IN CAPE NORTH, C. B.

In this wild and remote outpost of the Mission the people have, of late, been visited with a degree of temporal distress, in addition to their religious destitution from their first settlement in 1812. Last spring, almost every man in the district lost some of his cattle, after having latterly fed them with the seed intended for the soil; and a supply of seed forwarded by the Government failed to reach them till the planting season was over. Under these circumstances, I penned a letter for one of the freeholders, in name of the rest, addressed to their Local Members of Parliament, calling their attention to the case. I refused the little subscriptions of some of our adherents to the Home Mission Scheme; and distributed my marriage and baptismal fees among others of them, to obviate or, to prevent their little remaining property being seized in lieu of their taxes; and so left them deeply impressed with the natural forebodings of a terrible ordeal awaiting them, next winter, already casting its gloomy shadows before it, over one-third of the population.

Summer is the time for missionary labour in Cape North, when the long, sunny days enable the missionary to cross the barrens, ford the rivers, and climb the rocks and mountains, with no fear of being benighted. Surely that wondrous sun, returning with its light and heat, after our long winter here, has been principally given, to the Church

for missionary work, at this charming season of the year. Let ministers mark the Divine arrangement in it, seize on each returning opportunity, and the people avail themselves of the privilege of a preached gospel.

The district of Cape North, with the exception of a spacious valley facing the east, is a tremendous mass of rocks and mountains, the main ridge very high and steep, reaching thirty miles up the Island. The principal settlement stand at the head of the Bay of Aspy in the centre; the minor settlements, on the western shore are, Grandance, Pollock's Cove and the Bay of St. Lawrence; on the eastern shore, Ingonish, Hungry Cove, and White Point, all fishing stations. And there are numerous little hamlets all round the rocky shore, shut out from all communication with the world behind, for the most part of winter. Of these latter a few families have no Bibles, and some who have them cannot read them, while they depend for their living in winter on what fish they take in summer. The bulk of the settlers along the shore divide their labours between their farms and the fishery; live well, for the time being and look like it. The back settlers make a bare living on their land in prosperous seasons; and when the crops fail, and the market falls in French St. Peter's, are reduced to the greatest straits, but never to the degree they were last spring.

They have never had a settled minister, and it would be idle to talk of much piety among people in their situation. As a general rule, wherever religious ordinances are not regularly enjoyed, there death reigns, and Satan riots on the spoil. The population ranges at about 200 families, one-fourth of which are Roman Catholics, who have two small chapels, one in the Bay of St. Lawrence, the other at Ingonish. About 25 many families are of American, English, or Irish descent, who hardly claim connection with any particular denomination, only they have a leaning to our Presbytery, so name themselves Protestants, though not Presbyterians, and of course believe in the Bible. The Scotch are divided on church matters. The minority, who still call themselves Free Church, have just put up a little, neat place of worship, with a spire on it, having been largely assisted in its erection from Scotland, and other sources in this country. The little dingy old Kirk is still standing there, with the mournful aspect of a widow sitting on the ground; interesting only as a relic of the quiet peaceable days, in which I first saw it, thirty years ago; and as calling up associations of the past and present in the honoured, noble, and pure Church of our Fathers.

Latterly, this time, the Rev. Mr. Brodie, by the injunction of Presbytery, joined me at the Cape; and had he been able to remain, a few days longer, we might have had the Communion celebrated in the congregation.

The state of feeling here is the problem of the Mission: of which there seems to be no satisfactory solution, but to allow matters to take their course. Our old people are as much attached to us as ever, and their sons and daughters not less so. Meanwhile owing to the difficulty of going there, we would be well rid of them. But the parties here, at present, are as far asunder as the poles, and I believe ever will continue to be till either the one or the other of them is borne down by the force of circumstances. On my late visit I had a pleasant and prolonged stay as usual, with our friends there, preaching, visiting the sick, marrying, and baptizing a great lot of children and some adults. But O, to be more devoted at my time of life! So if alone and well, I must see them again.

J. G.

Broad Cove, C. B., Sept. 1868.

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ABSTRACT OF MINUTES OF HOME MISSION BOARD.

Since the appointment of this Board by the Synod in July, four meetings have been held, and much important business transacted. The following members have been present: The Convener, Rev. Dr. Donald, Rev. A. McLean, J. McMillan, W. McMillan, G. J. Caie, J. S. Thompson, and Wm. Montgomery, Esqrs. The following is an abstract of the minutes of the meetings.

1, A Secretary was appointed, and as it was thought best to have for this office, one not a member of the Board, George McLean, Esq., Merchants' Bank, Halifax, was requested to act. The same gentleman was appointed Treasurer at the request of John Doull, Esq., who had been nominated by the Synod. Business communications may henceforth be addressed to the Secretary, and all collections made for the Synod's Home Mission are to be forwarded to him.

2, It was resolved not to ask from the Colonial Committee in any case a larger supplement to stipend than £75 stg., and so large a sum only in an extreme case. If the Committee itself was in possession of facts which, in its judgment, would warrant a larger grant the Board would not interfere.

3, It was decided that in future all applications for aid must come endorsed by the Presbytery of the bounds.

4, With regard to funds raised for Home Mission purposes, the Board considered it to be "absolutely necessary in order to the proper discharge of its duties, that Presbyteries should transmit to the Treasurer (Geo. McLean; Esq.) the amounts raised within their bounds by Lay Associations or otherwise, with the express understanding that the respective Presbyteries shall be credited with the sums so raised, and that such sums shall be applied only to meet claims within their own bounds."

5, It was unanimously resolved that the Convener write to the Colonial Committee, explaining that it would greatly simplify the operations of the Board, and tend much to the convenience of the supplemented Minister, if the Colonial Committee would empower the Board to draw semi-annually for such aggregate sum as may be required within the bounds of the Synod, after such sum has been approved by the Committee.

6, It was agreed that the Synod be recommended to appoint at its next meeting, a third member to the Board from the Presbytery of St. John N. B., and that one of the then three members from that Presbytery be nominated as Vice-Convener.

The next business was reading correspondence with the Colonial Committee, and the various Presbyteries, and submitting applications for supplement. The following decisions were come to for year commencing 1st Aug., 1868.

1, Presbytery of P. E. Island.

£50 stg., applied for by Rev. Jas. McCoil. Agreed to recommend that amount.

£40 stg., applied for from Georgetown and Cardigan.

Agreed to, in the hope that a smaller sum will be required the year following.

£30 stg., applied for from St. Peter's and Brackley Point Roads.

Agreed to, but from the wealth of the localities, and other circumstances, the Board will not be able to advise so large a grant in future.

2, Presbytery of Miramichi. This Presbytery had already made its arrangements with the Colonial Committee up to 1st Feb., 1869. The congregations supplemented were, Dalhousie, Tabusintac, Campbelltown, New Richmond. At present Newcastle, Campbelltown, and the mission stations of Black River and Red Bank are vacant. It is understood that both Dalhousie and Campbelltown are to endeavour to become self-supporting, and New Richmond has received aid only for one year.

3, Presbytery of St. John.

£25 stg., applied for by St. Andrew's.

Agreed to.

£50, applied for by Richmond.

Agreed to, the Board entertaining the hope that a smaller sum will be required next year.

£25, for Woodstock.

Agreed to.

Besides those amounts, the Committee it is understood, has made a special agreement to give £80 stg., to an assistant for Rev. Dr. Brooke, and the Rev. Wm. Murray now holds the appointment. Previous to this also, the Rev. G. J. Caie received supplement, but he considers that he will be able to dispense with it in future.

4, Presbytery of Halifax.

£50 stg., for Truro.

Agreed to.

5, Presbytery of Pictou.

£75 stg., for River Inhabitants, &c., C. B.

The missionary there considers that the people will raise £50 stg., and the Board considers that £25 can be made up between the Pictou Lay Association, and the Synod's Home Mission.

£30 stg., for Wallace and Pugwash.

Agreed to, the Board being pleased to learn that it will be the last application from that congregation.

£25 stg., for Albion Mines up to 1st Feb., 1869.

Agreed to.

£32 stg., for River John.

Agreed to.

£30 stg., applied for by McLennan's Mountain.

The Board, considering the number of families in the congregation, and their supposed ability to contribute, the age of the congregation, and the length of time during which it has received supplement can apply for £20 stg., only, unless further facts can be shown through the Presbytery to warrant a larger grant, in which event the Board will reconsider the case.

Besides those congregations that have applied for aid, there are vacancies in the Presbytery, and when missionaries arrive, there will be need of further grants. The best way to diminish the amounts so required is for the Presbytery to insist on congregations receiving such supply to pay for services as much as they well can, and to make up their deficiencies from the funds of the Lay Association. Only when our own funds are exhausted ought we to apply to the Colonial Committee.

GEORGE M. GRANT,

Convener Home Mission Board.

GEORGE McLEAN, Secretary.

The McGillvray Monument.

It gives us pleasure to be able to announce the completion of the McGillvray Monument. Rev. Mr. Stewart writes as follows:—

I am glad to be able to state that the monument erected to the memory of the late Alexr. McGillvray, D. D., has been completely finished this summer. It is erected before the Church door of McLennan's Mountain. It cannot fail of reminding those who used to hear Dr. McGillvray—when entering the church—of the warm and earnest appeals they used to listen to dropping from his lips. "Though dead he yet speaks to them."

There was a very neat iron railing put round the monument this summer, which cost, including the masonry connected with it, \$40. This sum or rather \$25 of it, has been paid to me, by ministers of the Synod of Nova Scotia and P. E. Island. \$1 was paid by an elder from Halifax, who was a member of Synod last year. This gentleman gave his dollar unsolicited, and therefore he deserves the more praise. There are \$4 required yet to make up the forty. I hope some one or ones of the ministers, acquainted with Dr.

McGilvray, who have not subscribed already, will kindly forward to me at their earliest convenience what they feel disposed to give for this purpose.

Yours truly,

WILLIAM STEWART.

Items.

Article from Cape Breton is printed, at the writers own request. "without any alteration whatever."

Part of the "Notes of the Month" passed through the press without being revised. The following are a few errata:—Page 188 for art. read act. Page 189 for do not offend a body that acts principally upon politics, read dare not. &c., powerfully upon politics. For chair read charge. For ask for that hostility &c. read act from that hostility to the establishment.

Our Foreign Missionary has taken farewell with his Cape John congregation, and we understand takes farewell with his Roger's Hill people on Sabbath first, (Oct. 4.) On Sabbath 20th September, Mr. Goodwill preached in Cape John Church in Gaelic and in English, the attendance at both diets being very large. English sermon was from the text: "unto you which believe he is precious, &c.—1 Peter II. 7.

PRESENTATION.—On Thursday the 9th ult., the choir of St. Andrew's Church, New Glasgow, met, when the Rev. Allan Pollok in their name, and in that of numerous friends in the congregation, presented Mr. Alexander McLeod, Commission Merchant, upon his departure for Sherbrooke, with a handsome *escritoire*, costing \$20, as a small token of their esteem for him, of their obligations to him, for the skill and attention with which he has led the singing in Church and Sabbath School, and their sincere wishes for his welfare.

PRESBYTERY APPOINTMENTS.—The following appointments have been made for the following quarter:—Mr. Campbell—Sept. 27th, to be at McLennan's Mountain; Oct. 4, to be at Saltsprings; Oct. 11, to be at Barney's River; Oct. 18, to be at West Branch River John; Oct. 25, to be at Earltown; Nov. 1, to be at Lochaber; Nov. 8, to be at Roger's Hill; Nov. 15, to be at Cape John; Nov. 22, to be at Barney's River; Nov. 29, to be at Lochaber; Dec. 6, to be at Roger's Hill.

Mr. McDonald—Oct. 18, to be at Barney's River; Oct. 25, to be at Gairlock; Nov. 1, to be at Roger's Hill; Nov. 8, to be at Cape John; Nov. 15, to be at Barney's River; Nov. 22, to be at Lochaber; Nov. 29, to be at West Branch River John; Dec. 6, to be at Earltown.

Mr. Goodwill—Oct. 11, to be at Lochaber.

PICTOU PRESBYTERY.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on the 2nd inst. There were present, Rev'ds. A. W. Herdman, A. Pollok, J. Anderson, W. Stewart, S. McGregor, W. M.

Philip, R. McCunn, J. Goodwill, and W. McMillan; and John McKay and D. A. Fraser, Esquires, Messrs. John McLean, Henry Munro, and A. Strumberg, Elders.

The minutes of former meetings were read and sustained.

Mr. Gilbert Gordon, Scotch Hill, appeared before the Presbytery, showing a deep interest in the Pictou Islanders, deploring their isolation, and strongly urging the Presbytery to regard the Island as a mission station and give supplies as circumstances will allow. The Presbytery having taken the destitute circumstances of the Island into consideration, appointed Messrs. Goodwill and Stewart to give services a day each before the navigation closes, and report the circumstances of the Island at next meeting of Presbytery.

Mr. Anderson was unanimously elected Moderator for the current year, and the retiring Moderator, Mr. Philip, received the thanks of the Presbytery for his courteous conduct while in the chair. The Rev. Mr. Goodwill, as already known to most of our readers, having volunteered to go to the Foreign Mission field and been accepted, tendered his demission of the charge of Roger's Hill and Cape John. The Presbytery received the demission with a deep sense of his service as a Presbyter, with regret at parting with so valued a brother, and with sincere expression of hope for his comfort and success, and with earnest prayers that the Good Shepherd may accompany him to the sphere of his future labours, and give him "many souls for his hire."

Mr. Brodie by his acceptance of a call from Gairloch, having left the Mission field, the Rev. Mr. Anderson was appointed to accompany Mr. McGregor to Cape Breton to assist in dispensing the Sacrament of the Lord's Supper in destitute localities there; and in their absence, the Rev. Mr. Pollok was appointed to preach on the 13th inst., at West Branch, East River, the Rev. Mr. Herdman on the 13th inst., at East Branch, East River; the Rev. Mr. McMillan at Pugwash on the 13th, and the Rev. Mr. Brodie at Wallace on the 27th inst.

The dispensation of the Sacrament of the Lord's Supper at Barney's River, having been postponed at the request of the Kirk Session, the Rev. Messrs. Stewart and Philip were appointed to dispense it there on Sabbath the 27th September, the preliminary services to begin on the preceding Friday; McLennan's Mountain to be supplied on that day by subsequent arrangement.

On Tuesday the 8th September, the Presbytery met by appointment at Gairloch for the purpose of inducting the Rev. Neil Brodie as pastor over that congregation. The Edict having been returned duly attested and no objection offered, Mr. McMillan proceeded to the pulpit and delivered a short discourse from 1 Cor. 9 12, last clause; after

which the questions appointed to be put ministers at their ordination were put to Mr. Brodie, which were satisfactorily answered. He was then solemnly declared in the name of the great King and Head of the Church and by the authority of Presbytery the pastor of Gairloch congregation. The Rev. Mr. McCunn briefly and suitably addressed the newly inducted pastor on his duties, trials, discouragements, &c., and also on the encouragements and exceeding great and precious promises which belong to the faithful diligent pastor.

Mr. Philip very ably and at some length addressed the people on,

1—Their duties to their Pastor.

2—Their duties to one another.

3—Their duties to the church at large.

The congregation retiring welcomed their newly inducted pastor.

The Presbytery having resumed, Mr. Brodie subscribed the usual formula, received the right hand of Fellowship from the Presbytery, and his name was added to the roll of members.

The attendance was pretty good, and the interest in the proceedings of the day apparently great. The event is one that will gladden the hearts of Zion's lovers, as they see her walls built up and her waste places repaired,—we congratulate the congregation on the success with which their patience, perseverance, and hope have been crowned; and we congratulate the Rev. Mr. Brodie on the happy auspices on which he enters on his important charge, and we have no doubt, but by mutual co-operation and forbearance, both congregation and pastor will have reason to feel and believe that theirs is a "field blessed of the Lord.

Pres. Clerk.

Sept.

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SCHEMES OF THE CHURCH.

1868 YOUNG MENS SCHEME.

Sept. 3, Paid James Cummings	£4 00
" 4, Rec. from Albion Mines	£1 7 6
" 5 " " Saltsprings	3 3 2

SYNOB FUND.

Sept. 23 Rec. from N. Glasgow £3 10 0

1868 HOME MISSION.

Sept. 24, Paid Geo. McLean, Treas.	
Hallifax, in per account	\$28 10 14
RODRICK MCKENZIE,	
Pictou, Sept 30th 1868.	<i>Treasurer.</i>

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PRESBYTERY CLERK'S FEE.

Pictou Kirk Session	\$4.00
New Glasgow do.	4.00
Wallace and Pugwash do.	4.00
McLennan's Mountain do.	4.00
River John do.	4.00

W. M. M.