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VOL. XXII.

NO. IV.

—THE—  
**MONTHLY RECORD,**  
—OF THE—  
**CHURCH OF SCOTLAND,**  
—IN—  
**NOVA SCOTIA, NEW BRUNSWICK**  
—AND—  
**ADJOINING PROVINCES.**

April,



1876.

·PICTOU, N. S.

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1876.

# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

APRIL, 1876.

NO 4.

"IF I FORGOT THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING." Ps. 137, 4, 5.

### THE MULTITUDE OF THE RE-DEEMED.

SERMON.

BY REV A. J. MACKICHAN, BARNEY'S RIVER.

"After this I beheld, and lo, a great multitude, etc.—Rev. 7 : 9-10.

Meditation upon the glory and blessedness of Heaven is at all times a seasonable and profitable exercise to believers. And what should be a more interesting and delightful subject of contemplation than the nature and employment of that better land to which many of our relatives and acquaintances have gone, and at which we ourselves hope one day to arrive. There are some parts of the world, of which we know almost nothing, and concerning which we feel little anxiety to know more. But surely if there was any place on the face of the earth, at a great distance from us, and little known to us, but to which many of our dearest friends had gone, and in which we ourselves expected some time to settle; and if any one came from it with information, would we not joyfully hail his arrival, and instantly hasten to meet him and eagerly enquire about the land he left and its inhabitants? Yes, our eager curiosity would be quickly excited to learn all the particulars. And if any one comes to instruct us concerning Heaven—that far distant land to which we all profess to be journeying—shall we feel no anxiety to be made acquainted with its nature, its enjoyments, its exercises and laws; and how it fares with our departed friends who have taken up their final and everlasting abode there. Though careful and troubled about many things which relate to the present life, let us not be unconcerned about the world to come. Our time here will soon be at an end; and as it is both our duty and interest to be preparing for

Heaven, we ought often to meditate upon it; so that we may be animated and encouraged in our progress towards it, and induced to bear in mind that here we have no continuing city or fixed place of abode, and that we are only strangers, and pilgrims, and sojourners on the earth, as all our fathers were before us.

In that description of the Heavenly world which we find in the words of our text, there are many particulars suggested for our consideration. We shall attend to a few of them. And may the Lord fill our minds with the holy ambition of obtaining a place in the new Jerusalem, among the pure and spotless angels, and all the wise and excellent ones that have been redeemed from the earth—that we may now run with patience the race set before us, and be followers of them who "through faith inherit the promises."

I. The first thing that requires our attention is, the *vast multitude of the Redeemed* which the Apostle, in Apocalyptic vision, saw in Heaven. This multitude of ransomed souls was exceedingly great "I beheld," says he, "and lo, a great multitude which no man could number, stood before the throne and before the Lamb." And if those of our race who shall be admitted into the beatific presence of God in Heaven exceed the power of human reckoning, how prodigiously numerous must they be. We are capable of summing up the units of a mighty assembly. Beyond a certain point, however, we are utterly incapable of forming an adequate idea of the value of figures. We may go on for a time adding millions, but we soon become bewildered in the very immensity of our calculations. And vast surely must be the number of the redeemed of mankind, if no human being can count them or form an intelligent conception of them. And this description of the multitude of the ransomed ones which is given in our text, is in no way inconsistent with those passages of Scripture which intimate that only

a comparatively small number of our race shall be saved. For when we think of the teeming population of the world considerably above a thousand millions of human beings, and take into account the very many generations which have already passed away, and the very many more which may yet glide on before the consummation of all things, though only a comparatively small proportion of each of these generations should at last enter Heaven, their accumulated numbers would form an assembly altogether beyond our power of calculation or comprehension.

But let us never forget that there is no promiscuous admission into the celestial world—that it is only to them who order their life and conversation aright, that will be shewn the salvation of God. Though a great multitude which no man can number will enter Heaven, as great, or perhaps a far greater crowd shall go down to the place of everlasting woe. For says our Saviour, "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." And if so, let us pause and consider for a moment in which of these two ways we are walking. Most, if not all of us, profess to be journeying towards Heaven, but oh, let us see that in this we are neither deceiving ourselves, nor imposing upon others by a form of Godliness while we are destitute of its power. Were the great Judge at this moment to descend and to separate his own sheep from those who, as yet, have not really entered his fold, it would, we very much fear, astonish us all to see so few on his right hand and so many on his left. And perhaps some self-abased, lowly believers now in this audience, would be agreeably surprised to find themselves where they imagined they had no right to be placed; while others of greater confidence and loftier pretensions would be sadly mortified to discover themselves excluded from the place of honor, where they thought they had every right to stand. Oh, let us beware of self-deception—with having a mere name to live, while in reality we are spiritually dead. Nothing leads to Heaven but the regenerating and sanctifying influences of the Holy Spirit, and unless we have been brought into the way of life by them, we can never arrive at the abode of perfect rest. The road to destruction consists of many devious ways, some of them so much resembling the narrow way and seemingly running so parallel to it, that men often mistake the one for the other. But it signifies little by what paths sinners depart from God, for all the ways of vice lead with equal certainty to ruin. Then "enter ye in at the strait gate."

II. And the next thing requiring our attention

is that the countless multitude which St. John in vision beheld in Heaven was collected from all the different parts and tribes of the world. "I beheld" he says, "and lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues stood before the throne and before the Lamb." The Jews imagined that salvation and the special favor of God were forever to be confined to themselves and those who became proselytes to their forms of religious worship. And even the Apostles of our Lord obstinately clung to this selfish and exclusive notion, until their ignorance and prejudice were removed by the outpouring of the Holy Ghost on the day of Pentecost. But then they saw that God is no respecter of persons. Christ broke down the middle wall of partition that separated between Jew and Gentile, and by his Gospel proclaims salvation to every creature. While God's ancient people, as a nation, have hitherto rejected the Messiah, many of the Gentile kingdoms have long ago embraced him. And our text very plainly intimates that the Gospel of the grace of God shall in due time be preached to all those dark places of the earth that have not yet received it. It shall number among the trophies of its converting power men of every country and every clime. The black African, the wandering savage, and the untutored Hindoo shall own the sway of the great Redeemer. So that according to his own declaration, "Many shall come from the east and west and from the north and south and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven."

What an illustrious exhibition this gives us of the infinite value of the Redeemer's sacrifice—what a cheering proof that a rich harvest of souls shall one day be brought home to God—and that the glorious Gospel of the Saviour shall be ultimately published to every nation under Heaven. Ages indeed may pass away, and generations yet unborn may go to their fathers ere the whole world is Christianized. But the work is in progress and shall be completed in God's good time, and the hitherto unbelieving Jews brought in with the fulness of the Gentiles. And all this too may be effected much sooner than we imagine. And shall we now stand still and look on, as mere unconcerned spectators. The Almighty could easily herald the glad tidings of salvation to the remotest corners of the earth by those winged messengers who surround his throne. But he usually accomplishes the purposes of his providence and grace by human agency and natural means. And in achieving the evangelization of the world, he specially demands our prompt and cordial co-operation. Shall we deny ourselves the privilege and the honour of aiding him in the accomplishment

of this glorious scheme, and of contributing by our exertions or substance to swell the ranks of the redeemed. No. Let the votaries of mammon do so, if they will. But let all those who love the Lord and know the value of immortal souls, endeavour to forward the extension of the Messiah's kingdom, as far as their opportunities and abilities extend.

III. And we learn from the text, *the high honor and dignity conferred upon the redeemed*:—They “stood before the throne and before the Lamb.” Where heaven is situated, we are not informed. Probably it is in the middle of the great universe, in some immense central globe, round which all the other central bodies with their respective systems revolve, as so many different parts of the one grand whole. At any rate, wherever heaven is, there is God, and there also is His throne. And wherever He is, there also is the great living centre of attraction to all holy intelligences, and the eternal source whence all power and wisdom and light and life and goodness radiate to the most distant worlds. And surely believers never can forget that wherever God is, there also, in the midst of the throne, is the great Redeemer who as our atoning sacrifice is figuratively styled “the Lamb”—“the Lamb of God which taketh away the sin of the world.” It is the great sacrifice of himself which he offered, that opened up the gates of mercy to mankind; and it is the saving and ever-streaming efficacy of his blood that wafts such countless myriads to the heavenly shores. And because he is both their God and Saviour, to all his ransomed people he is and ever must be an object of adoring wonder and of grateful homage and regard. And the nearer they are admitted to him, the greater must be their honor and felicity. And had Scripture been silent on the subject, where would you have expected these once polluted outcasts to be placed upon their arrival in the Kingdom of their Father? Even presumption itself could scarcely dare to hope for higher advancement for them than to occupy the lowest mansions which stand upon the outskirts of the eternal world. But the grace that saves, also honors. For we learn from the text that the redeemed, instead of holding an inferior place in the Celestial city, have the highest station of dignity bestowed upon them. “They stand before the throne,” and in the 11th verse, the angels are represented as “standing round about the throne,” and enclosing the ransomed company within their capacious circle. “This honor have all his saints.” The very seraphs of the angelic host give honorable precedence to them by tendering them the nearest place to the King of Heaven; and gradually extend their ever widening circle to let the redeemed people in. And if, as the Saviour tells us, “there is joy in the presence of the angels of God

over one sinner that repenteth,,” with what thrilling emotions will they raise their song and sweep their harps when God brings all his children home!

And Christians, say not with doubting hearts all this honor is too much for us. The question is not—is it too much for you to receive? but is it too much for God to bestow? The question is not—are you worthy of it? but was Christ worthy to purchase it for you? If the redeemed had got their deserts, not one of them would ever have entered the heavenly mansions. Talk not, therefore, of limiting God's grace to your deservings. If the merits of Christ can bring you to Heaven, can they not also secure for you Heavens most exalted honors? There is neither injustice nor impropriety in the Almighty's conferring higher rank on saints than on the angels who never sinned; for what are both the one and the other but what Divine goodness has been pleased to make them. It is right that God should bestow the greatest dignity upon the redeemed, for the more he honors them, the more he honors his Son who bought them; and the more he honors him, the more he honors himself and his sovereign grace which planned and executed the scheme of redemption. And how could you have believed that Christ would have shed his precious blood to purchase anything less than the highest glory to himself and the most exalted favours to his people. And who should have a better title to enjoy the most eminent honours which the King of kings bestows, and stand nearest to the throne, than the redeemed of mankind, whose Saviour God and eldest brother sits in the midst of it. Verily “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.” And believers let this be your comfort in the house of your pilgrimage. Let it support and cheer your souls amidst all the troubles and trials of the present state, and encourage you to hold on in the way of life till you join the General Assembly and Church of the first born in heaven, and obtain a crown of glory that fadeth not away.

IV. And we also learn from the text, *the glorious appearance of the redeemed before the throne*—“clothed with white robes, and palms in their hands.” The “white robes” mark that spotless innocence and purity of character to which they have attained through the atoning and cleansing efficacy of the Saviour's blood. And by the triumphal “palms which they hold in their hands” are designed that glorious victory which, under the guidance of the great Captain of their salvation, they have obtained over Satan and all their spiritual enemies. Once they were sinful, guilty and sunk in moral defilement, but the blood of

Christ has cleansed them from all sin. They have cast away their own soiled and ragged garments, and put on the "white robes" of that glorious righteousness which the Saviour has provided for them. Once they were the slaves of sin. But Christ has delivered them from the dominion of Satan and their own vile lusts, and made them conquerors,—yes and more than conquerors over all the enemies and obstacles that opposed their entrance into heaven. And now that their warfare is over and the victory won, they stand "before the throne and before the Lamb, clothed with white robes and palms in their hands," rejoicing in that great salvation from sin and hell which they have obtained through him "that loved them and gave himself for them."

V. And let us now notice the employments of the redeemed in heaven. We are told in the 10th verse that they "cried with a loud voice, saying, salvation to our God who sitteth upon the throne, and unto the Lamb." The salvation of the saints originated in the sovereign mercy of God. It was the grace of the Father who devised it, and it is the mercy of the Son who achieves it and puts his people in the full possession of it. And here we find the redeemed in the world above exulting in it, and with ecstatic joy and gratitude ascribing all the praise to him "that sitteth upon the throne and unto the Lamb." And from this and many other passages of Scripture we learn that the ascription of thanksgiving to the triune God shall form a subject of continual exercise and enjoyment to the redeemed in heaven. But as we may glorify our Creator by our actions, as well as by our lips, it is possible, and indeed it is the opinion of many good and learned men, that the saints in the celestial state may be severally engaged in studies and services congenial to their own individual capacities and tastes. And there can scarcely, we think, be a doubt that though the all-glorious God is himself the great fountain of happiness to his people; he will provide them with every source of employment and enjoyment which is adapted to their various faculties and feelings, and which shall satisfy every wish of the soul and render them completely and eternally happy. And if all shall assuredly be engaged in loving and serving him that sitteth upon the throne and in meditating upon his character and works, what should hinder them from studying more particularly the great and reverential and the mild and merciful points of his adorable nature and dispensations according as their own peculiar dispositions and feelings respectively suggest. Or what should there be to prevent God from employing them in special services for which they are qualified by the moral nature and constitution which he has bestowed upon them individually. But

though there is nothing either unscriptural or unreasonable in this, we dare not pretend to conjecture what special and individual employments he may assign them. It is only a few general ideas that God has been pleased to make known to us respecting the heavenly state. But we are assured of this, that "what we know not now we shall know hereafter." "For now we see through a glass, darkly; but then, face to face."

Let us now in conclusion consider how that vast multitude of mankind which St. John in vision beheld in heaven, came into their present exalted and happy condition. How did they arrive before the throne? How did they escape the pollution of sin and obtain those robes of white in which they are now arrayed? We have an answer to this in that ascription of salvation, which in our text they make unto God the Father and the glorious Redeemer. But we are also more plainly informed in the subsequent context that they "washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple." Yes, the blood of Christ is the great and the only fountain in which they could wash and be cleansed from all their moral defilement. It cleanseth from all sin. And indeed it was for this very purpose that he came and died in our stead. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And if you should ever wear the same white and glorious apparel, you must also wash in the same precious fountain—the blood of Christ. If you shall ever stand before the throne of God, you must trust in Christ for pardon and acceptance. Without faith it is impossible to please God; and "without holiness no man shall see the Lord." Let me therefore entreat of you to press in by him who is "the way the truth and the life." For Oh, my fellow sinners, what avails all the happiness of the heavenly company if you must be forever excluded from it, and see it only afar off. And surely you can trust the physician of souls, since such a vast multitude which no man can number, of glorified saints attest his skill and power to save. Once they were blind and spiritually dead; but he "healed all their diseases, redeemed their life from destruction, and crowned them with loving kindness and tender mercies." Now when God is setting before us heaven and hell, life and death, may we choose the good and refuse the evil, that our souls may live. "Now unto him that is able to keep you from falling, and to present your faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty dominion, and power both now and ever." Amen.

## The Monthly Record.

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APRIL, 1876.

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In an excellent letter to the *Eastern Chronicle* last week, Rev. Wm. McMillan replies in the most satisfactory manner to the somewhat severe and uncalled for strictures of the four East River gentlemen. The letter fairly disposes of the childish argument, if by such a dignified name it can be called, of our names being allowed by us to remain on the roll of the United Presbytery. Mr McMillan says: "If our names have been placed on the roll to ornament it, it is very ungrateful in your correspondents to reward our *jobbearance* with insult, seeing that our *permission* was not asked before placing them there \*

\* \* Have your correspondents any "notes" or documents under their hands indicating that we, or any of us, now constituting the Kirk Presbytery of Pictou, wished to have our names placed on the "Presbytery Roll of the United Church?" If not as they have presumed to take us to task, perhaps they can inform your readers how they came to be placed there. \* \* \* \* A humble apology may help to put your correspondents right with the 'Kirk Presbytery' and raise their intelligence and courtesy in the estimation of your readers." The weakest of many weak points in the document of the four gentlemen is when they ask: "What have we lost by entering the Union! We have lost the tail that was to our Church's name—that is all." Mr McMillan calls upon them to prove the "superior advantages of a church without a tail to its name, over one that still rejoices in that appendage"; and adds, "The progress of of your correspondents might satisfy even the author of the "Develop-

ment theory." We fear our four friends are not so well posted in Darwin's speculations as in "Cooks' Styles," so that they may not thoroughly appreciate the importance of their own discovery. According to Darwin, when the monkey gets rid of its tail it *developes* into a man. We might be allowed to suggest to our East River critics that it would be a still greater improvement to drop the *pen* as well as the *tail*, or as classical writers would put it, *percat et cauda et Calamus*.

At the meeting of Presbytery held in New Glasgow on the 15th ult., it was agreed to translate the Rev. W. McMillan of Sait Springs to St. Paul's Church, East River. Arrangements were accordingly made as follows:

Rev. W. Stewart to preach there on Sabbath 16th April and serve the Edict. Induction to take place on Wednesday, 26th at 11 a. m., Rev. P. Galbraith to preach and preside. Rev. Geo. Coull to address the minister, and Rev. R. McCunn the people, (or in his absence, another member of Presbytery).

Rev. N. Brodie paid us a passing visit, during the present month, and preached to his old congregation at Gairloch, and also at Earltown. At the latter place he intimated that he could not, at present, leave his sphere of labour in Ontario.

Rev. Mr. Galbraith preached a sermon to the young in St. Andrew's Church, New Glasgow, on Sabbath evening, 9th inst. The discourse was very interesting and sociable.

Mr. Chas. MacE'ern, student Catechist, is expected in Pictou about the middle of the present month.

Agents will please send "cash for RECORD," as soon as possible to Mr. James Hislop, Pictou.

## THE NEW HEBRIDES MISSION.

*(From the Presbyterian Record.)*

## INTERESTING EXTRACTS.

We have been favoured with some extracts from private letters of the Rev. J. W. McKenzie, one of our missionaries in the New Hebrides. It may be proper to explain that the island of Fata, or Efate, as it is called by the natives, formerly known as Sandwich Islands, being so called by Capt. Cook, is situated about 34 miles to the North of Erromanga, and is about 75 miles in circumference. Mr. McKenzie is stationed on the West side of the island, where he has under his charge two small villages, named Erakor, and Pango or Epang. The Rev. Joseph Annand, also since the union, one of our missionaries, and the Rev. D. McDonald, a son-in-law of Dr. Geddie, and sent by the Presbyterian Church of Victoria, are stationed on the same island; the former at a place called Efil, the latter at Havanah Harbor. Till recently they have labored among unbroken heathenism, but recently, Mr. McDonald has been privileged to baptize his first converts from heathenism. Mr. McKenzie's letter exhibits in painful colors the darkness and degradation of the heathen, and at the same time, the lights and shadows of the missionaries life. We need scarcely say that the details here given present an urgent call and ample encouragement to earnest believing prayer on behalf of the work.

ERAKOR, EFATE,

27th March, 1875.

In the course of a month we expect the "Dayspring." How anxiously we are looking forward to her arrival, for it seems such a long time since we heard from you! The last letters we received from you were written eleven months ago and what changes have taken place

since. I am thankful to say we are all spared, and since writing you, have enjoyed a good measure of health. Still, we have not been altogether free from sickness. Amanda (Mrs. McKenzie) has had fever at last, and so has little Joseph, but his attacks are light and owing chiefly to his teething. There has been a great deal of sickness amongst the natives, and during the year, fifteen persons have died, nearly all of consumption. It seems to be the prevailing sickness on this island.

## HEATHEN CRUELITIES.

This island is still "full of the habitations of horrid cruelty." The natives still kill and devour one another, and often the helpless, sick people are buried alive.

Last week a powerful island chief, whom I had visited a month or two ago, was killed, and now the people of one of the heathen villages nearest to us friends to that chief, are away taking vengeance on the people who killed him. In addition to the eleven who died at Pango, we lost nine young men who went away in a trading vessel, to gather *beche-de-mer*, a sort of animal found in the sea, which the Chinese eat. We heard that the vessel was taken at some heathen island, and all on board murdered.

## OUR BROTHER MISSIONARIES.

Mr. and Mrs. Annand are well at present, but have suffered a good deal from fever. They have it quite often. We spent nearly a week with them at their station lately. The Milnes and McDonalds are well. Mr. Milne was round here a few days ago to get a teacher. He remained with us one night. Mrs. McDonald was confined of a son sometime in January. Their oldest child, Daniel, is quite an interesting fellow. The Milnes have no family. It seems a long time since we left home, and yet the days glide as swiftly by as ever they did. We seldom feel lonely.

or have a longing for home, and y... a day never passes that we do not think about you all.

April 27th.

#### WORK AMONG THE HEATHEN.

During the past year we have had some encouragement in our work. But I am sorry to say that among the Heathen villages, our efforts have not been very successful so far, and lately we have been almost entirely excluded from them. The nearest heathen village to us is Eratap. The natives of this village have always been opposed to the Gospel. When Mr. Morrison was here, he sent a teacher and they murdered him. I again sent them one this year, and they threatened to kill him, if he did not leave them. This he refused to do, as there were one or two in favour of the worship. So when he had been there about a month, one Sabbath morning, several of them came to his house, and threatened to kill him and the one or two who were worshipping with him. The latter advised him to leave, and he did so immediately. Next day I went to see them, intending to remain among them for a few days. They were angry, and sent word to me, that I was no more welcome than the teacher. So, thinking I might be exposing my life, I returned home the same night. I have not visited them since, but intend doing so as soon as their east is over. Their feasts are a great hindrance to them in the way of receiving the Gospel. They know that if they embrace the worship, they must give up their feasting.

#### HEATHEN DOINGS

The next nearest village is Ebuf. Their feast is just finished, and I am hoping to get an entrance there, before long. Some time ago the people of an inland village sent word to the Ebuf people that they would come and fight

them, unless they sent something to appease their wrath. I don't know what the people of Ebuf had done to enrage them, but at all events they now killed one of their own men, and carried his body away to this inland village for the people there to eat. But he had several sores on his legs, so they did not eat him.

And now another inland village have threatened to come and fight them. I heard they intended killing another man of their village, and sending his body to them to be eaten. So I took one of our old men "Isaiah" from this village, and went to see their chief, and spoke to him about it, telling him how bad it was, and that Jevoval would certainly punish them for their wickedness. This was two or three weeks ago, and as yet they have not killed him.

A teacher from Epang has been visiting this village, on Sabbath, for the last eight or nine months. I go along with him as often as convenient. Four or five months ago, I told him to remain amongst them, but they drove him away the same day. They, however, don't offer any opposition to our visiting them if we don't remain long.

ANETIYUM, 3rd June.

#### MEETING OF MISSIONARIES.

We are now near the close of our meeting. It is a week to-day since we met. This evening an address was presented to Mr. Inglis who leaves the mission this year. His successor, Mr. McDougall, is now on his way from Scotland. Mr. I. will get the Old Testament in Anetiymese printed in London, and then the natives will have the whole of God's word in their own language. Mr. Paton is going up to the colonies this year and will be absent from his station for more than a year. Mr. Neilson is also going to take his child to Melbourne for her education. He will be absent about six months.

DILLON'S BAY, EROMANGA,  
written Oct. 31st, and

REV. A. W. HERDMAN Dec. 3rd.

Rev'd and Dear Sir :—I cannot tell you how much we both long at times to be even one Sabbath among you. Just one blessed, thrice blessed Sabbath with the true people of God. Oh, how the heart sighs for such a day!

We often talk over such Sabbaths spent in our dear native country, and fancy ourselves back with you all again, and as we do, we picture to ourselves a beautiful clear Summer Sabbath morn, the very birds of the air seeming to bring in the day with joyous song, and all nature hushed into deep and quiet repose. At length this stillness is broken by the clear and welcome peal of the church bell, calling many worn with the cares and toils of the previous week to come and be refreshed. The church fills up with many Christian men and women thirsting for Spiritual food, and as the bell closes, the minister enters the pulpit and perhaps gives out that good old hundredth psalm that never grows old. Now many voices unite to sing God's praises, and ere the psalm is sung, by many the cares and little crosses of every day life are forgotten and the things that are not seen occupy the thoughts of the soul. God's word read, and a devout prayer offered up, which carries many of the worshippers in holy contemplation to God and His infinite mercy and goodness; the word of God and its blessings are clearly set before the congregation, and as with open Bible before them, these anxious worshippers sit, and as their reason assents to the words of the preacher, not a few from the heart say Amen, and their holy lives, by the blessed Spirit's aid, is the proof of their real, christianity, and their longing for the coming of Christ's kingdom in the earth.

But my dear Mr. Herdman we can-

not have now such a Sabbath; we must work away, work away where we are, and seek to induce those poor perishing Gentiles around us to keep the blessed day of rest in Eromanga. There has been a great change among many in this Island since we settled here, but alas, very much ground remains to be cultivated before Eromanga can be in truth called a Christian island. We labor on in hope, and God will do what seemeth unto him good. You will excuse this hurried note. The "Dayspring" will likely be for our mail and orders tomorrow morning. We will (Mrs. Robertson, our little daughter, and I) be alone now until the beginning of May, 1876—five months shut in here. You will see an account of the state of the work in these Islands in the report for the year. Dr. Steel will send copies to the Records or Record in Halifax. It was my time to write said annual report of the Mission, and hence I have not been able to write my friends in dear Nova Scotia. You will get an idea of the state of the mission cause in the Island from the report which my church must accept in lieu of an annual letter specially addressed to my church, as last year. Why are not you sending out more missionaries? Have you abandoned the field? There are good hopes of greatly benefiting these islanders, and we should not give them up without a fair trial, and I don't think all the Islands have yet had a fair trial.

What times of refreshing you have been having while we are living in the valley of dry bones! Oh, that the Spirit of the Lord would cause these dry bones to live!

Pray for us and for a blessing on our work in Eromanga. Remember me kindly to any of my flock who still think of me.

I am, Rev'd and Dear Sir  
Yours Very Sincerely  
H. A. ROBERTSON.

## S. S. LESSONS.

Notes on International Sabbath School Lessons, by Rev. F. N. and M. A. Peloubet.

LESSON IV. APRIL 23, 1876.

EARLY CHRISTIAN CHURCH. ACTS 2:37-47.

(A. D. 33.)

37. Now when they heard this.—When they heard this declaration of Peter, and this proof that Jesus was the Messiah. There was no fanaticism in his discourse; it was clear, close, pungent, reasoning. He proved to them the truth of what he was saying, and thus prepared the way for this effect.

38. Repent.—Repentance unto life is a saving grace, whereby the sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with a full purpose of, and endeavor after new obedience.

39. For the promise.—That is, the promise respecting the particular thing of which he was speaking—this promise he had adduced in the beginning of his discourse (verse 17), and he now applies it to them.

40. It is here stated that Luke has given us only a sketch or summary, of Peter's discourse and appeals. He testified (bore witness as to facts) and exhorted (with appeals) saying this and such like things as these.

41. They were gladly received,—The word rendered "gladly" means "freely," "cheerfully," "joyfully"; it implies that they did it without compulsion and with joy.

42. Steadfastly in the apostles' doctrine.—This verse contains a description of the Christian life of these early believers. This may be understood as an enumeration of the different branches of divine worship, practised in the early church, at Jerusalem, in which it is here recorded by Luke that the early believers continued steadfast.

43. Their state was such as has been just described; their outward state was one of safety under divine protection.

44. One of the chief characteristics of the apostolic church, considered in itself, was the bountiful charity of its members toward one another.

45. The proof of this disinterested spirit was afforded by the fact that when there was occasion they actually sold such of their possessions as were necessary for the comfort and relief of others.

46. In the temple. This was the public place of worship; and the disciples were not disposed to leave the place where their fathers had so long worshipped God.

47. The first words "praising God," close

the description of their spiritual state and mode of life.

LESSON V. APRIL 30, 1876.

THE LAME MAN HEALED. ACTS 3:1-11.

(A. D. 33.)

1. Peter and John.—The union of believers is here exemplified in the intimate and continued association of these two apostles. We are here reminded of the circumstances that Jesus set forth his disciples two and two.

2. Lame man.—If the man's calamity had been the result of casualty or disease, it might have seemed more easily cured; but it was known to every one that this man had been lame from the womb—that he had never walked. The mere fact that he was constantly "carried" to the station at the gate shows that he could not in the least degree walk or stand. It was a case past the help of staves or crutches, for the man's limbs lay as dead underneath him. Besides, he was taken "daily" to the most conspicuous of the temple gates, and having been there day after day for years, he must have been one of the persons best known to all the inhabitants of Jerusalem; and this tended further to magnify the miracle, when he, whose person and condition were so familiarly known, appeared on the hour of public prayer in the temple, "walking and leaping and praising God."

4. Fastening his eyes.—Looking intently. This term is used by Luke twelve times, and by no other New Testament writer, except by Paul twice. He looked on the man thus in order to excite his attention and to raise his expectation.

5. Fixed his mind upon them. The man's eager expectation looked through his countenance—in the way of alms. We have no evidence that he recognized Peter and John as the disciples of Christ, and expected that they would heal his infirmity. Their address to him in the next verse precludes that supposition.

6. Silver and gold, etc. We have each of us something which we can impart to render another life happier and more complete; and this something we are bound to ascertain and to communicate. We may say as did the apostle Peter to his crippled suppliant, "Silver and gold have I none," but we must add as he "Such as I have, give I thee."

7. And he took him. He took hold of his hand. To take hold of his hand in such a case was an offer of aid, an indication that Peter was sincere, and was an inducement to him to make an effort.

8. Leaping—walked.—He followed his deliverers into the temple, "walking and leaping and praising God." He had never before set the sole of his foot upon the ground,—never

before put one foot before another; but now he walks and leaps.

9. All the people.—This miracle was to affect not only the single individual restored. It was to have great effects upon beholders.

10. And they knew. The material point here is unquestioned identity of him who had experienced the cure. Had the miracle been wrought upon a stranger, its moral effects upon others would have been far less than it was when the people universally recognized him as the crippled beggar whom they were accustomed to see lying helpless in a certain spot, and that one of the most public and frequented in the city.

#### LESSON VI. MAY 7, 1876.

THE POWER OF JESUS' NAME. ACTS 3:12-26

(A. D. 33.)

12. When Peter saw it.—Saw the people assembling in such multitudes and wondering at the miracle.

13. The God of Abraham.—As his hearers were Jews and as the new religion was to be the perfection of the old, Peter's arguments might be expected to be such as should in a national view strongly interest their attention.

14. Peter now shows how enormous was their sin, that they rejected such an one as Christ, and chose in preference such an one as Barrabas.

15. Prince of life. The person sent by God to lead you to eternal life, having purchased it by his doctrine and being appointed to dispense it to his spiritual servants.

16. Peter, in recounting for this miracle, has now come to the important point, that it was through the working of His divine power whom they had wickedly put to death.

17. The apostle now brings into view the high necessity which the prophecies have declared to be connected with the death of Christ, and thus mitigates their guilt. Their ignorance by no means entirely removes their guilt, since it was itself deserving of blame, but certainly had a mitigating effect.

18. By the mouth of all his prophet. That is, by the prophets in general without affirming that each individual prophet had a distinct recollection respecting this.

19. Repent ye, therefore.—Change your minds. The gospel motive for repentance is involved in this.

20. It is clear from the whole drift of the discourse that Peter here connects the times of refreshing and the mission of the Saviour as identical, or at least coincident events, with his repentance and converts, on which he urges upon his Jewish hearers.

21. Many of the Jews believed that when the Messiah appeared he would remain permanently among men. (See John 12:34.) Peter here corrects that misapprehension: the

Saviour must return to heaven and reign there for a season before his final manifestation.

24. The prophets from Samuel.—Samuel is reckoned as the first of the prophets after Moses, because prophecy from the death of Moses to the rising of Samuel was very rare (1 Sam. 3:1, 2), and because he was the first prophet after Moses who wrote his prophecies.

26. Bless you, etc.—This is intended to preclude the favorite and fatal Jewish error that the patriarchal promises and covenants would be fulfilled to Abraham's descendants irrespective of their personal repentance and conversion.

#### LESSON VII. MAY 14, 1876.

CHRISTIAN COURAGE. ACTS 4:8-22.

(A. D. 33.)

8. Filled with the Holy Ghost.—This phrase refers always to a special miraculous gift of the Spirit.

9. If we, etc., as though it were scarcely credible. The term here rendered 'examined' means, called to account, as a defendant or witness.

10. Be it known, etc.—Peter might have evaded the question. It was a noble opportunity for repairing the evil which he had done, by his guilty denial of his Lord.

11. This one, viz. Christ, who is the principal subject. The words, as Tholuck remarks, appear to have been used as a proverb, and hence are susceptible of various applications.

15. Having commanded them to depart out of the council.—The deliberations of the assembly were open to others, though the apostles were excluded, and hence it was easy for Luko to see what was said and done during their absence.

16. For that a notorious miracle—a deed undeniably of that character—has been done.—They would have suppressed the evidence had it been possible.

18. They command them most strictly not to speak (familiarily) at all, nor teach,—shutting off any and all discourse that should have this name of Jesus for the subject or object.

19. It is the duty of men to obey a human Government as far as its official claim exists; but it is our duty to obey God more than men.

20. The true Christian cannot do otherwise than speak for God, and the ministers of Christ, like Paul, feel, "Woe is me if I do not preach the Gospel."

21. Farther threatened them; i. e. in addition to the threats proposed in verse 17.

22. The miracle was so great and created so much sensation because it was the cure of a man more than forty years old, who had been a cripple from his birth.

*For the Record.*

MY YOUNG FRIENDS:—

I have asked the worthy Editor of our RECORD to let me say a few words to you about the great necessity of perseverance if you want to be successful in the world, or indeed, in anything you undertake. Don't be chicken-hearted; don't let *cold water*, and snubs and little difficulties make you give up anything you take on hand. If you do you will never be great, you will never be successful. All our great men, our foremost soldiers and sailors and merchants and missionaries have been noted for their perseverance. Persevere then in everything you undertake, that is, everything good and useful, and never undertake anything that is not good or useful. And in case you should ever be inclined to get disheartened, I shall give you two lines to repeat over and over to yourselves.

“If a heavy task you find it,  
Persevere and never mind it.”

Speaking of perseverance puts me in mind of a bright example of it, namely Sir Richard Whittington, thrice Lord Mayor of London. You have heard, no doubt, of Dick Whittington and his cat. Well that's the man I speak of. When he was a young lad he went from his father's home in the country, where he was very unhappy, to push his fortune in the great city of London: but not getting on at all at first, he was going away back home disheartened and in despair. He sat down by the roadside with his little bundle over his shoulder, and listened sadly to the distant chiming of the church bells of the great city which he had left behind him. As he listened, the bells seemed to him to say

“Turn back Whittington, Lord Mayor of London!” “Turn back Whittington, Lord Mayor of London.”

Well, the plucky little fellow took that chiming of the church bells as a promise of future greatness, turned back there and then to London, got employment, gradually and perseveringly climbed the hill of prosperity till he reached the very top; was as I have said, thrice Lord Mayor of London, and left such a name behind him for his goodness and his charities as no Lord Mayor either before or since has done.

Persevere then like young Dick Whittington, and who knows but you may be, if not Lord Mayor of London, at least Mayor of Halifax, or, of Picou, or, may be, Warden of the future great city of New Glasgow. Strange and unexpected things, you will find, will happen in your life time. You will no doubt often have occasion when you grow up and go out into the world, and find things happening which you very little expected—I say you will often have occasion to exclaim “Little did I think.”

We may try as we like to make things turn out a certain way, but they are almost certain to turn out very differently from what we intended. There is a proverb amongst men which expresses this:—“Man proposes, but God disposes.” And there is a verse in the Bible which expresses the same thing. You will find it in the 16th Chapter of Proverbs:—“A man's heart deviseth its way; but the Lord directeth his steps.”

The conclusion of the matter, then, and of my remarks, is:—Persevere in the right, and commit your ways to the Lord without fear; and if things turn out differently from what you had hoped or expected, be assured that all has turned out for the best.

Your sincere well-wisher.

G.

(For the Monthly Record)

### THE ADVANTAGE OF CHANGE.

While the thoughtless and inconsiderate condemn changes as profitless, and attended with much inconvenience, the thoughtful and wise can see many advantages attending them. A few illustrations will suffice to show what we mean. As Gotthold was examining with delight some *double* pinks, which at the time were in full blossom, he was told by the gardener that the same plants had in former years borne only *single* flowers, but that they had been improved and beautified by being often transplanted, and that in the same manner a change of soil increases the growth, and accelerates the bearing, of a young tree. Seed and stock are likewise improved by change. The same happens to men. Many a man who at home would scarcely have borne even *single* flowers, when transplanted by a Divine Providence abroad, bears *double* ones; another who, if rooted in his native soil, would never have been more than a puny twig, is removed to a foreign clime, and there spreads far and wide his luxuriant boughs, and bears fruit to the delight of all. Thus it is,

“ Full many a flower is born to blush  
unseen,

And waste its sweetness on the desert air.’

For example, Principal Dawson, a native of Pictou, had he remained in Pictou, would possibly have lived and died in comparative obscurity, and with a limited firmament in which to shine would be partially eclipsed all the time. But in the metropolis of the Dominion, his light as a Scientist, Theologian, and Christian, is reaching unto the ends of the civilized world. Again, Mr. Geddie, in P. E. I., although diligent, earnest and faithful, was bearing only *single* flowers, but Dr. Geddie transplanted to the New Hebrides, has borne *double* flowers, whose fragrance have reached

many lands, and will go down through many generations yet unborn. Mr. Caird, in the parish of Errol, was unappreciated, but Dr. Caird, in Glasgow, thrills admiring crowds with his masterly eloquence. So, also, Mr. Moody, in a shoe store in Chicago, retailing shoes, is bearing only *single* flowers, but Mr. Moody, in the pulpit in the leading cities of Britain and the United States, preaching the everlasting gospel, is exhaling life-giving, precious, refreshing fragrance from the richest and sweetest of *double* flowers.

We might thus go on to multiply instances of the advantages of change, not only in church, but also in state, and in every department of both. Gifts and talents that are dormant in one place or position for want of the proper objects upon which to exercise them, may in another place or position be called into full play, and yield large usury.

M.

### MEMOIR OF NORMAN McLEOD, D. D.

This long-looked biography has just been published by Daldy, Ibister & Co. The work, which forms two bulky and handsome volumes, has been prepared by the Rev. Donald Macleod, brother of the deceased. We give a few extracts.

#### HIS FIRST SPEECH IN PUBLIC.

I think I can see him now, standing forth prominently, conspicuous to the whole vast assemblage, his dark hair, glossy as a raven's wing, massed over his forehead, the “purple hue” of youth on his cheek. They said he trembled inwardly, but there was no sign of tremor or nervousness in his look. As if roused by the sight of the great multitude gazing on him, he stood forth, sympathizing himself with all who listened, and confident that they sympathized with him and with those for whom he spoke. His speech was short, plain, natural, modest, with no attempt

to say fine things. Full of good sense and good taste, every word was to the point, every sentence went home. Many another might have written as good a speech, but I doubt whether any young man then in Scotland could have spoken it so well. From his countenance, bearing, and rich, sweet voice, the words took another meaning to the ear than they had when read by the eye. Peel himself, a young man not too easily moved, was said to have been greatly moved by the young man's utterance, and to have spoken of it to his father. And well he might be. Of all Norman's subsequent speeches—on platform, in pulpit, in banquet, and in assembly—no one was more entirely successful than that first simple speech at the Peel Banquet.

#### NORMAN MACLEOD'S FIRST AVOWAL.

Hitherto Norman had given little expression to the religious convictions which had been increasing with his growth since childhood. Now, however he broke silence. In the sick room, with none but their mother present, the two brothers opened their hearts to one another; and, on the last evening they were ever to spend together, the elder asked if he might pray with the younger. This was the first time he had ever prayed aloud in the presence of others, and with a full heart he poured out his supplications for himself and his dying brother. When he left the room, James, calling his mother, put his arms round her neck, and said, "I am so thankful, mother. Norman will be a good man." This was a turning point in Norman's life; not indeed, such a crisis as is usually called conversion; not that the scene in the sick room marked his first religious decision; but the solemnity of the circumstances, the frank avowal of his faith, and the tremendous deepening which his feelings received by the death which occurred a few days afterwards, formed an epoch from which he

ever afterwards dated the commencement of earnest christian life. The anniversary of his brother's death was always kept sacred by him. Other critical times arrived, other turning points no less important were passed; but, as in many other instances, this first death in the family, with the impressions it conveyed of the reality of eternity and of the grandeur of the life in Christ, was to him "the beginning of days."

#### HIS ACCOUNT OF THE DISRUPTION.

They are off. Four hundred and fifty ministers and elders, one hundred and fifty members. They have gone since the Queen's letter was read. I am lighter than in the morning though very dowie. I think we may, by God's blessing, survive. An immense crowd in the New Assembly. Welsh and then Chalmers, Moderator. The procession was solemn, I am told. Some sad but others *laughing*. The contrast between the old and the young was very striking.

P. S.—They are out of the Church I take my stand for Constitutional Reform. How my soul rises against those men who have left us to rectify their blundering, and then laugh at our inability to do so. I wait in hope and with patience. I am ashamed at the cowardice and terror of many of our ministers. I feel the secession deeply, but I am possessed with a most chivalrous and firm determination to live and die fighting for the Bulwark of Protestantism, this ark of righteousness, this conservator of social order and religious liberty, the dear old Kirk.

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Rev. John Goodwill's congregation, P. E. I., take a large number of copies of our RECORD.

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Rev. G. M. Grant, and Rev. John Campbell, intend to leave Halifax about the middle of this month on a visit to Scotland.

## McLELLAN'S MT.

The congregation of McLellan's Mt. have lately purchased a small farm, which is intended to be used as a Manse and Glebe for the minister in future.

This is the oldest congregation in the County of Pictou, in connection with the Church of Scotland, and the only congregation that could boast of having a minister for some time after the disruption. It is well known that all the ministers who remained in connection with the Church of Scotland, in this county, at the time of the disruption, with the exception of the late Rev. A. McGillivray, D. D., returned to Scotland. Dr. McGillivray was at the time minister of McLellan's Mountain, but he, influenced through Christian zeal, to uphold the church which he loved so dearly, did not confine his services to the Mountain congregation; nor did the congregation wish him to do so—but allowed all the vacant congregations in the county to get as much service as those whose pastor he was. This state of things continued until a fresh supply came out from Scotland, and gradually filled up the vacancies. We have no hesitation in saying that were it not for the late minister of McLellan's Mountain, and the congregation thereof, being so unselfish as to allow other congregations to reap the same benefits through their minister as they reaped themselves, there would not have been a vestige of the Church of Scotland in the County of Pictou to-day.

We would wish the congregations to think seriously over this fact, so as to see the great obligations they are under to the Mountain people for favors conferred as above mentioned. And as "one good turn deserves another," the people of the Mountain look for liberal aid from all the congregations in our Presbytery to help them to pay off the debt lately incurred by them. Any donations will be thankfully received and

may be forwarded to the Rev. W. Stewart, who will give them to the treasurer, and see that receipt thereof will be duly acknowledged.

W. STEWART:

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 ADVANTAGES OF UNION QUESTIONED.
 

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Writing to the Halifax "Witness" from Australia, under date Jan. 13th 1876, the Rev. Geo. Sutherland, formerly of Charlottetown, P. E. I., says with reference to Australian unions—"No evidence has ever come before me to show that they have advanced Presbyterianism in this great land; but have in a large measure extinguished the zeal, fed and nourished by the Home Churches, which at one time bid far to make our honoured name the most powerful in the land. You may well say—it ought not so to be. You are right. But see how human nature operates. The Union Church here ceases to be the peculiar charge of any church at home; and what was everybody's business was nobody's business. But your columns are not the place to discuss this question nor have I any inclination to do so; or to sit in judgment on the brethren here or in America who acted according to their sense of duty. When men are ripe for union, when they see eye to eye, as the Free Church and the Reformed Church are now doing, the project receives my hearty approval—and when, with this unanimity of head and heart circumstances call for incorporation, it becomes a duty. These sentiments define my position. My removal to Australia, now my chosen home, with whose interests and future I am thoroughly identified, has greatly enlarged my experience, widened my range of vision and matured my intellect. My opinions are not those of a narrow-minded bigot as those disclined to such unions are sometimes represented to be; but of one whose experience of human nature has led him

to distrust an arm of flesh, and to fear the pride of man in a display of numbers on which a jealous God never fails to frown."

☞ Rev. Chas. Dunn has received three months leave of absence from his congregation to recruit his health. Mr. Dunn has laboured very arduously since his settlement at the Mines, and well deserves a brief respite.

☞ To the list of congregations who have this winter provided fire-wood for the Manse falls to be added that of River John. The Cape John and River sections, with a few from the village chiefly distinguish themselves in this practical department of Church work. They have the ministers thanks as well as the Editor's approbation.

☞ Rev. R. McCunn has been deputed by the Presbytery of Pictou to appear before the Colonial Committee, and before the General Assembly, in the interests of the Church of Scotland in Nova Scotia. He will likely leave by mail steamer from Halifax Tuesday, 18th inst. Communications for the "Record" to be addressed, until further notice, to Rev. W. McMillan.

For the benefit of members of Presbytery, and others, who may have occasion for correspondence, Mr. McCunn's address in Scotland is here given :

REV. R. MCCUNN,  
Care Jas. McCunn, Registrar,  
East Parish,  
GREENOCK,  
Scotland.

## TWO CLASSES OF SINS.

There are two classes of sins. The one may be called sins of the perceptive faculties ; sins of ignorance ; sins of prejudice ; sins from which man cannot be delivered at once, unless, as in the case of Paul, God breaks over his ordinary methods of procedure, and condenses what is the result of years of ordinary life, into the experience of a few days or hours. In many points our conversion is slow. Our reformation waits on education, and the leisurely youth of our understanding. There are sins so minute, so far off, so mingled and shaded into the very atmosphere of our life, that is in the case of the eye distinguishing distant objects at sea, the conscience only beholds them after long practice ; only, when after long exercise, its powers have been trained up to the maximum of capacity. This is one class of sins ; and from which we are delivered shortly, and only as we "grow in knowledge and grace."

But there is another class of sins,—sins of the passions, of habit, of appetite, of indulgence of the annual instincts,—from which deliverance comes, if at all, through a decisive instantaneous act of the will. The fly is wise in its instinct when it seeks with buzzing and violence to break away suddenly from the spiders web in which it finds itself unexpectedly entangled. It must break out or die. And that person who finds himself or herself caught in the meshes of some temptation that the Devil has spun and skillfully suspended in his path ; who finds himself webbed in with wicked desires, and his mind being rapidly swathed in sinful thoughts,—such a person, I say, must learn a lesson from the entrapped fly, and burst peremptorily away from the encircling danger.

## CHILDREN'S COENNE, (OLD) AND YOUNG.)

### TEST OF LOVE.

"I do love God." said a little girl to her papa one day when he had been talking to her about "loving God." "Perhaps you think so Maria." "Oh! I do, indeed I do, papa!" "Suppose my child, you would come to me and say 'dear Papa, I do love you,' and then go away and disobey me; could I believe you?" "No, papa!" "Well, dear, how can I believe you love God when I see you doing every day those things he forbids? You know the Bible says "If ye love me deep my commandments." Dear reader, how will your love stand this test?

### DRIVE YOUR HORSE AT A "GOSPEL PACE."

The late Rev. Rowland Hill was a very humane man and very considerate of his horses. Going to dine with a family at the distance of seven miles from London, on a sultry day in July, he did not arrive till after the dinner hour, and consequently, was received with "Why, Mr. Hill, we were afraid that some accident happened, you are more than half an hour late; and we fear the dinner is quite spoiled, the distance is only seven miles!" "Never mind," said he, "the weather is so hot, the hills so steep—and, you know, I never suffer my horses to be driven out of a *gospel pace*."

Gentle reader, although we very highly disapprove of unpunctuality, of keeping people waiting for you after an appointed hour, and of spoiling dinners, and *people's tempers*, we strongly recommend Mr. Hill's example of driving your horses at a "gospel pace." An *earlier start* will enable you to do both, that is, to be punctual to your appointment, and humane in your driving.

The influences of true christianity will reach, and be left by the very brutes that a Beneficent and Benevolent Father in heaven, has given us for usefulness, and comfort. In this age of furious driving, without good reason, to and from church, as well as market, would your horse have reason in your treatment of him to suspect that you were not a christian? Do you drive at a "Gospel Pace?"

HUGH MAN I. T.

### CASH RECEIVED FOR "RECORD."

Geo. Sutherland, 6 Mile Brook,	\$10 20
Jas. McKay, N. Earltown,	3 90
Jno. Grant, Irish Mt.	1 50
Wm. Grant, Tanner, Sprin4ville,	1 50
A. McDonald (piper) Bridgeville,	3 00
A. McDonald, (Roy) Bridgeville,	3 00
Hugh McLean, W. R. Station,	4 80
Robt. Maxwell, Lime Rock,	2 75
Ken. Snterland, Watervale, W.R.	3 75
Jas. McLeod, Saltsprings,	6 25
Joseph Hart, Baddeck,	1 50
H. Ross, Poplar Hill,	1 50
John Sutherland, 3 Mile House,	3 00
Rev. W. Murray, Campbelton,	1 50
J. McLean, Rogers Hill,	2 10
J. Sutherland, Mill Brook,	60
Wm. McLeod, Falls, Colchester,	4 20

### PRESBYTERY HOME MISSION FUND.

Recv. fm. Earltown per Rev. Mr McColl	\$ 2.72
" " W. B., R. John,.....	3.24
" " St. Paul's. E. B., E. B.,....	40.00

JAMES HISLOP, Treasurer.

March 10th, 1876.

### PRESBYTERY FOREIGN MISSION FUND.

Recv. fm. St. Andrew's Church, Picton,	\$48.56.
" " Barney's River,.....	4.00.

JAMES HISLOP, Treasurer.

March 10th, 1876.

