

THE MONTHLY RECORD

OF THE
CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

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**APRIL . . . . . 1866.**  
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ALEX. MCLEAN Convener.

Manse, Belfast, P. E. Island, February, 1866.

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IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. XII.

APRIL, 1866.

No. 4.

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

Special Faith, and its Special Object for Justification.

I come now to demonstrate, that it is only by this special faith that we obtain an interest in Christ and His righteousness unto salvation and justification.

You know that there is a special part of God's Word which is the gospel, even as Christ, the grand subject of it, is called eminently, The Word, John i. 1. Now, what is the gospel? Truly it is nothing else but that doctrine which holds forth the grace of God, justifying, pardoning, and saving sinners, and which holds forth Jesus Christ made righteousness for us. Now, then, this gospel is called, in a peculiar respect, "the word of faith," and for what respect but this? because it is a special object of a special faith which God saveth us by. The apostle, in Romans x. 8, speaking of the gospel in distinction from the law, and from all else in scripture, saith, "this is the word of faith which we preach." And then, in Gal. iii. 1, 2, the gospel is called "the hearing of faith," having spoken of Christ being crucified before their eyes in the words before; so, also, in 1 Tim. iii. 9, it is called "the mystery of faith." As the gospel is called, in a special manner, "the word of faith," Rom x. 8, so, in us, that faith is called special faith which relateth to this word, and the rest is rather called "wisdom to salvation," whereby we know all things else in the Scripture: but this carries the name of faith, and is called "faith in Jesus Christ," and therefore it is called "faith of the truth," 2 Thess. ii. 13, that is, of the gospel; it is not only faith of truth, take it in

general any truth revealed in the word, but faith of that truth: "God hath chosen you to salvation," saith he, "through faith of the truth." As the Gospel is called the word of faith, so, on the other side, faith is called the faith of the Gospel, Phil. i. 27. Thus it is a special faith, because it has this special object. Though the apostles were to preach all the word of God, yet they had a special ministry. "The word of faith which we preach," saith Paul in Rom. x. 8. Now the faith that is to be in Christians, is to be suited to their ministry. "So we preach and so ye believed," 1 Cor. xv. 2. Now, then, if that preaching of remission of sins in the name of Christ—if preaching the righteousness of faith through faith, the righteousness of faith which is the Son of God,—if this were the special proper ministry of the apostles, then that is the special faith of a Christian which is suited to this ministry. Now it is evident that this was the special thing which they preached. In Acts xx. 24, thus saith the apostle, "So that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." What was that? "to testify the gospel of the grace of God." Take the gospel as it holds forth the grace of God, that is, that special grace of God, His free grace in pardoning, saving, and justifying sinners, this is the special ministry, (saith he,) which I received of Jesus Christ. You have it likewise elsewhere often professed by the apostle. It appeareth, then, that it is through this special faith that we are saved, having this special object, because it is not said, only, that all that do believe shall be saved through him; which you have in

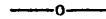
Acts xiii. 39. "By him," saith he, "all that believe shall be justified, and receive forgiveness of sins." But whereas some might say (and truly it might be objected,) suppose I believe, though it be on something else, yet I may be saved by Christ, and for Christ's sake meritoriously; therefore, to obviate this, there are two places more, which if you do but add, you will see that it is not only all that believe shall be saved *through* him, but through him all shall be saved that believe *on* him also; that is, as none but believers and such as have faith, are saved, and saved through faith, so, then, faith must be *on* him too, by which they are saved; for so it is expressly said in Acts x. 43, "Through His name, whosoever believeth in him shall receive remission of sins." The like you have in Acts xxvi. 18. "By faith which is in me." And therefore now here is the thing whereon the strength of the argument lies; the scripture doth not only say, "He that believeth shall be saved;" for so it saith too, "He that repenteth shall be saved," and faith is not only said to be unto salvation; for so repentance is said to be unto salvation; but it is plainly expressed, he that believeth is saved by believing on him. And this is yet more express, Rom. iii. 22, "This," says he, "is it that witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ to all and upon all that believe." He confesseth not himself to have said on them that believe, but more emphatically adds, *by faith*, so as this righteousness is not only said to be on them that believe, for it is on them that repent too, but it is also expressed that it is by believing, "It is the righteousness of God which is by faith on them that believe;" and this faith is the faith of Christ. Add to this that place in Gal. iii. 22, where there is the like duplication, "The scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe." It is given, and by believing on Christ. And all argues, that as salvation is by faith alone, so that it is by faith upon this special object, upon Jesus Christ. But you will ask me, What is in Christ that is the special object of the special faith?

I shall give you an answer out of the scripture, in a word or two. You shall find it to be faith in His blood, and faith in His righteousness or in His obedience. Faith in His blood you have in Rom. iii. 15, and faith in His righteousness you have in that place I have so often quoted, 2 Pet. i. 1. These are the matter of our justification, which the soul hath recourse unto, to be accepted for, and to have them imputed to it. If you ask answerably to both these, for what it is the soul comes to Christ, believeth on His blood, believeth on His righteousness, to obtain what?

I answer, it is to obtain two things, the one answering His blood, and the other answering

His righteousness, viz.: "remission of sins," and, an "inheritance among them that are sanctified," these being the two legacies which the soul comes for; and both "by faith that is in me," saith Christ, Acts xxvi. 18; so that indeed there is the whole obedience of Christ, active and passive, blood and righteousness, for remission of sins, and for an inheritance, as thus you have them simply mentioned in several scriptures; and to give you them both in one scripture, Rom. v., first at the 9th verse, saith he, "Being now justified by his blood," and what doth his blood serve to justify us from more peculiarly? "From wrath." "Being justified by his blood," saith he, "we shall be saved from wrath through him;" and elsewhere we are said to be justified from sin and from wrath: and then, in verse 18, 19, of that chapter, "As by the disobedience of one many were made sinners," (viz., that act of Adam's disobedience imputed to them), "so by the obedience of one many are made righteous," (so the word is.) They are constituted righteous by that righteousness and obedience. He had spoken of his blood before, ver. 9; he now speaks of his righteousness, for he opposeth it to the actual disobedience of the law, which Adam committed, which consisted of one act: but this is abundance of grace, and of the gift of righteousness. My brethren, we are not made righteous *by the act of believing*; no, we are constituted and made righteous by that obedience of Christ on which we believe; the text is express for it. Now observe it, as justified by his blood takes away wrath, as you have it verse 9, so our being made righteous by his obedience is for "justification of life." Read the very words of the 18th verse, where, speaking of justification of life, which is distinct from the remission of sins, and freedom from wrath, he saith, it is by having the righteousness of Christ made ours, we being made righteous by his obedience. So that I say this is the special object of faith, and this was the faith of the primitive times.

THOMAS GOODWIN, D. D.



Morning in India.

"COLOURED ON THE SPOT."

When o'er the eastern mountains the day begins to rise,
How glorious is the splendour of these burning Indian skies!
How rich the flush of crimson o'er the land and water spread,
What golden beams are darting from behind the mountain's head!
The morning breeze awakens, and waves in airs of balm,
The plantain's heavy banners, and the tresses of the palm.
The lines of purple shadows are melting in the glow,
And silver rays are trembling on the rosy wave below;

For see in radiant beauty—soft beaming from afar,
 High over Elepanta—the lovely morning star!
 O star! the purest, fairest, of all the gems of night,
 Why shines thy tearful beauty so tremulously bright?
 Why gazest thou so sadly on India's glowing strand?
 Art thou weeping o'er the darkness of this fair but heathen land?
 The temples of its idols with lies pollute its sod,
 And men are dying—perishing—in ignorance of God!
 No ray of thine may scatter the blackness of its gloom;
 But in thee I hail the emblem of a promised Light to come.
 And I cry, O Lord, have pity on India's lost estate!
 For Thee we watch more earnestly than men for morning wait.
 Come o'er the hills of darkness, all glorious from afar,
 The world is dead without Thee, Thou bright and Morning Star!
H. & P. Record.

—o—

A PAGE FOR SABBATH SCHOLARS.

In the Mist.

It was a strange morning, almost like one in fairyland. Through a thick mist the trees were dimly seen: all the brown twigs and branches had been silvered by the magical frost.

Little Margaret had not, in her childish memory, any knowledge of such a scene, and begged eagerly to be wrapped in her winter suit, and go forth in this mysterious air. Nothing could be seen across the broad village street: everything was shrouded in a white vapor. Margaret hesitated on the threshold, hardly daring to leave her father's home and penetrate this unknown world. An ocean seemed to stretch in the distance, where green fields were wont to spread themselves. It was evidently not a time for sliding on her new sled, or trying her small skates on the bits of ice in the yard.

While the child was waiting in her indecision, a voice was heard, calling through the mist. The morning had been very still; all sounds were muffled and vague; but this voice rang through the air with a clear distinct sound. It said, "Come here, my little child; I am waiting for you! Your father calls."

Margaret heard the well-known voice, yet could not see his form. She looked in every direction, and then stood still, not daring to trust herself on the street. Again the voice was heard, saying, "Margaret, Margaret!" in loving, not angry tones. "Do not linger, child; your father bids you come."

Then the little girl determined to follow the loving voice; so she left the steps, and started forth quite bravely on the icy path. At the gate she paused, not knowing how to find her father. Sometimes he seemed to be near,

then far away. Should she go down the street, or in the opposite direction? In a timid way, she called, "Father, I am looking; but I can't find you! I do not know the way!"

"Follow my voice," the father said, "and the way will be easy. Be careful on the ice, and come directly to me."

The docile child hesitated a little longer: should she dare to cross the street on the broken pieces of ice, when she could not see the way? Yet, it was her father calling to her, and he would not lead her astray; so, with faith in that voice, the child began tremblingly to place her little feet on safe places. Sometimes she slipped, and then her courage would almost fail; but the voice encouraged her to persevere.

"Do not fear, my child; nothing shall harm you: trust your father's word."

Once a sleigh dashed quickly by, while Margaret held her breath in terror. The way grew shorter, a few more steps, and she was clasped in her loving father's arms. The mist was rolling away: now she had her father's hand, and feared no evil. They walked together, until the sun, breaking forth, lighted up the silvery trees and shrubs with dazzling beauty. It was now a happy world of light and joy; the mist had melted away while Margaret still held fast that protecting hand.

Many little children, like Margaret, are waiting in their homes, hardly daring to follow their heavenly Father's voice, which calls sweetly to them through the mist. They can not see his face; but they may go to him by that faith which helped this child across the slippery street.

The mist will not last long: soon it will turn into brilliant sunlight, if we are walking by our Father's side clinging in loving faith to that powerful and tender hand.—*The Child at Home.*

Don't Give up.

A few days since we heard of a little boy who put on a pair of skates for the first time, and, as usual in such cases, his feet went faster than his head; and he fell.

His elder brother, who was skating with him, on seeing him fall and hurt himself, advised him to give it up.

"No, I shall not give it up," replied the little fellow; "I can learn to skate, and I will learn."

And at it he went again, with an energy and determination that bade defiance to all apparent difficulties, and he did learn to skate.

There, thought we, is the boy who will succeed in the world. In twenty years, if he lives, he will have become a man whose influence will be felt in the society.

There, my young friends, is a noble lesson for you. "Don't give up," but rather say, "I can and I will."

If you have a long lesson to learn, "Don't give it up."

If you are required to write a composition, "Don't give it up."

If you have anything to do, "Don't give it up," but let your motto be, "I can and I will."

—o—

Unscripturalness of Recent Views on the Scottish Sabbath Question.

SECOND ARTICLE.

1. When God gave the Law from Mount Sinai, He announced it amid terrors and thunderings, and afterwards wrote it on two tables of stone, and charged it to be kept in the Ark for a testimony. Than these Ten Commandments He uttered no more (Deut. v. 24); the law of ceremonies and ordinances was not then pronounced nor deposited with the stony tablets (1 Kings viii. 9); the judicial law also was of a temporary character, and intended only to regulate the civil practices of the Jewish nation: but on what ground do any maintain the Decalogue to be Jewish? It was promulgated to the Jews, certainly; but so were ten thousand precepts which are applicable to the Church in every age. But to man as a moral and responsible being does it apply, and therefore is quoted by the Apostle in Rom. xiii. 9, for the government of the Gentiles. Besides, it is the same law that was written on the heart of Adam, and therefore is intended for his posterity. It contains moral precepts which are in their nature unchangeable, being both a transcript of the Divine character and a revelation of man's duty; hence it is wrong, palpably wrong, for clergymen or laity to insinuate that the Decalogue is Jewish. The Psalms you may as well call Jewish; they possess Jewish characteristics, and were sung with Jewish accompaniments: but the precepts of the moral code are for God's intelligent offspring in every age, and can no more be abrogated than any other moral command or truth, or if so, must be by the same authority that delivered them. But it has been contended that they must be local and temporary because the preface to the Ten Commands runs thus: "I am the Lord thy God that brought thee out of the land of Egypt and out of the house of bondage." Now, "as we were never in the land of Egypt," argues the objector, "therefore not to us, but to Israel, these commands apply." But this is no proof. I was never a pilgrim to Canaan, yet are the promises of protection and deliverance as applicable to me—a pilgrim to the heavenly Canaan—as to the Jewish traveller. Few, if any now living, ever were in the very track of Israel, yet are they thereby not deprived of the ancient promises of protection and grace. If they were, then were the use and benefits of the Old Testament but local

and over. Enough, that though not in Egypt literally, we have been rescued from a bondage to which the slavery in Egypt was a fit type, and delivered by Christ's redemption from spiritual servitude, therefore does the preface apply to us, and constitute good reason why we should keep these commandments. There is no questioning so obvious and so commonly received a principle of interpretation.

But the Fifth Command, it is alleged, is but local and temporary, because it runs, "in the land which the Lord thy God giveth thee," and which must have been Canaan, and therefore is the command Jewish and not Christian. But the land which the Lord giveth thee is thy country, whether Nova Scotia or ancient Palestine; and if our children keep this command, their's is the promise of long life upon whatever portion of the earth's surface their lot shall be cast. Accordingly, the Apostle to the Gentiles quotes this very command, and to the Ephesians (vi. 2) holds it forth. It is therefore valid to us, and holds good wherever our country be, no less than to the Jews in old Canaan. Any other mode of interpretation would be clearly injurious and restrictive; and we, on whom the latter dispensation has come, would lose the benefit of the preceding, which would be both unreasonable and contrary to what is written, (1 Cor. x. 11.) I infer, therefore, that promises delivered to Israel apply as well to us, and that precepts imposed on the ancient Church are as binding on the Church now, and they are so quoted, (Rom. xiii. 8-10, Eph. vi. 1-3.

Now, as to the Fourth Commandment, "Remember the Sabbath day to keep it holy," where is the Jewishness of this precept? That our Maker has a right to our worship, and that a certain portion of our time should be set apart to His service, is both reasonable and right—how large a portion, must be fixed by statute—but the command to sanctify a Sabbath day is moral, and is binding on us as well as on the Jews of old, and the reasons connected are not Jewish but primitive, "for in six days God ended the heavens and earth," &c, evidently referring to the appointment at Creation; and therefore was the Sabbath for the human family. Besides, "the stranger that is within thy gates" clears it of anything ceremonial, as the stranger was not allowed to partake of the ceremonial ordinances, (Ex. xii. 43), but he is nevertheless commanded to keep the Sabbath; wherefore it is not intended for the house of Israel only, but for strangers—for Gentiles as well as Jews.

In short, the Fourth Command is binding on us, not only on account of its morality, but owing to its position in the Decalogue; and the only question that can arise is, is it one of the ten? or, has it been annulled and abrogated? If not—if it was written on tables of stone and bound up with the rest in

the Ark, it is authoritative and as binding as they; although not quoted in the New Testament, this is no stronger objection than the fact of the third or second not quoted; and when St. Paul says "if there be any other command," these may be implied: the fourth is as much a command, then, as the third, has the same authority, and is as obliging as the other nine, and, from its nature and the reason annexed, applies to us Gentiles, and is as binding upon worshippers in all time coming, as the others. In short, the whole ten stand or fall together, for what God has joined together, let no man put asunder. But "granted," cry some, "but the whole ten are done away! Christ has fulfilled them, and they have passed. We are now no longer under these commands, but under His love." If so, it is much to be regretted; for where now are our guards of morals and our checks on crime—where our instructors of righteousness and patterns of obedience, if God's holy commands be extinct? I venture to say that such a doctrine was never propounded in this country before. No preacher of any Church worthy of public regard—no teacher of truth deserving of a moment's consideration—no Sabbath School instructor divulged it to his class, for damaged would be that class and Church that would receive it. Antinomianism would at once sweep over it, and lawlessness and sin seize upon its members. Let no reader deem this an exaggeration; for, from the moment God's law is weakened in your esteem, the door is open to wickedness of all sorts; and where the law is proclaimed as extinct, there the foundation of morals, the principle of righteousness, the instrument of Effectual Calling, and the schoolmaster to lead us to Christ, are gone also,—so that the magnitude of this evil cannot at first sight be adequately seen. But what is now to be observed, is, that it has not a particle of support from the very Book that it affects to shelter itself under; see Matt. v. 17, Rom. iii. 21. Or, if any consider that it has, it is from an entire mistake of the subject. No doubt, the law of ordinances, i. e., the ceremonial, which respected the ritual of a people in particular circumstances, is abrogated, for it was in its nature but temporary, and its purpose was fully answered by our Lord's coming. It was a shadow of good things to come, and He the substance. Hence the shadow has passed, being no longer necessary. Similar is true of the Judicial law. But the Royal Law contained in the ten commandments, is, in its nature, unalterable and permanent, and, consequently, heaven and earth may pass away, but not one jot or tittle of it till all be fulfilled. "But it has been fulfilled," exclaims the objector, "and therefore passes." Fulfilled it was to the letter by our Lord, to render us righteous (Is. xlii. 29), and fulfilled it must be by ourselves, to prove our obedience (Rom. viii. 4); but fulfilled in the sense of abolishing it, so that we have no more ado

with its requirements, is contradicted by this same apostle: "Do we, then, make void the law through faith? God forbid; yea, we establish the law." It was the moral law he was speaking of in the chapter (Rom. iii.), and the plea alleged was the same as that now put forth "on account of faith, and not the deeds of the law, being the mode of justification." Yet he answers it by the strongest negative he could put forth—"Yea, we establish the law." The same decalogue that is now declared to be dead, he establishes upon better promises, upon better motives, and for better ends. No longer, indeed, as a covenant of life and death to confer happiness or to consign to misery, but, and in all time coming, as a rule to direct us how to walk, or pattern of obedience, by conforming to which we avoid evil and do God's will. Hence says the Psalmist, "Blessed is the man who meditates on God's law day and night," and the converted Paul "delighted in the law of God after the inner man." Hence, also, he acquaints us that "while not without law to God, we are under law to Christ," so little ground for Antinomianism is there in the New Testament; and that delivered from the law as a covenant, we are yet bound to fulfil its requirements in heart and life, so little reason is there for the assumption that the gospel has made void the law, so far as our obedience is concerned, or that Christ has abolished moral precepts. We know he taught the opposite: "I am not come to destroy the law, but to fulfil it." And accordingly, he explained and rendered the command lustrous and of force (Matt. v. 21-27); wherefore, this figment of the law being abrogated, and of our being no longer under it, must fall to the ground. It is most contrary to the meaning of St. Paul and of Jesus Christ.

A. W. H.

Prayer Book.

MANY of the readers of the *Record* must be aware that in Scotland this subject is forcing itself into public notice. The Church Courts have had to deal with the question, and declare whether the use of a prayer book in public worship is opposed to the Directory and contrary to the usage of the Church of Scotland. Dr. Lee of Edinburgh has gained himself considerable notoriety in connection with this subject. For a number of years, he has been in the habit of reading his prayers from a printed book—his congregation unanimously approving of the practice. In the year 1859, the General Assembly took up the case and enjoined him to discontinue the use of this book. Notwithstanding this injunction of the Assembly, Dr. Lee persists in reading his prayers. In justification of himself, he asserts that there is no law of the Church forbidding the use of a

prayer book, such as he uses—that specified in the Directory being the Book of Common Prayer of the Church of England. He maintains that the injunction laid upon him by the Assembly of 1859, is of no force, inasmuch as it has not been confirmed by the approval of the majority of Presbyteries in terms of the Barrier Act. In order to guard against hasty legislation, there was an act passed by the Assembly of 1697, called the Barrier Act, which requires “that before any General Assembly of this Church shall pass any acts which are to be binding rules and constitutions to the Church, the same acts be first proposed as overtures to the Assembly, and being by them passed as such, be remitted to the consideration of the several Presbyteries of this Church, and their opinions and consent reported by their commissioners to the next General Assembly following, who may then pass the same in acts, if the more general opinion of the Church, thus had, agree thereto.” These are the words of the Act. Opinion seems to be divided regarding the question, whether the Assembly complied with its spirit in their mode of dealing with Dr. Lee. We shall likely hear more of it yet.

It was lately moved by a party in the Presbytery of Edinburgh, that Dr. Lee should be dealt with for contumacy in disregarding the injunctions of the Assembly, but the motion was rejected by a majority of the Presbytery. It would appear, however, that the case is to be brought up, by appeal, to the next General Assembly. We will be anxious to hear the result. In the meantime, it will not be out of place to make some remarks on the subject.

The case is not so alarming as some public prints would have us believe. Whatever be the final decision of the Assembly legitimately arrived at, Dr. Lee will, I have no doubt, submit to it. And even though they would allow him the free use of his prayer book, that should not cause such uneasiness throughout the Church, as some are apt to feel. All that he asks for is to be allowed to use it in his own congregation. And let it be observed that the prayers are all of his own composition; and though the book were thrown aside, he would probably use the same prayers. In that case, he might, like many other ministers in Scotland, write them out carefully beforehand, and then read them from manuscript, or else commit them to memory before going to the pulpit. For the former, he has the example and authority of Dr. Chalmers, who is said to have been in the habit of reading his public prayers. Many ministers in Scotland, especially in the towns, are in the habit of writing their prayers and committing them to memory for the pulpit. This is true with regard to the Established, Free, and United Presbyterian Churches. Such a practice may appear strange to some Nova Scotians, but there is a cause for it,

which, if it will not justify, will at least account for, the procedure.

In this country, almost every communicant, and many who are not communicants, are ready, if called upon, to pray in public. And the consequence is, that with us, prayer is generally unstudied, and therefore freer, more discursive, and more apt to degenerate into a species of preaching, than on the other side of the Atlantic. There is a great difference between us and Scotland in that respect. Let me observe, in passing, that I am not so well acquainted with the present state of things in Ross and Sutherland, and therefore do not include them in these remarks. With regard to the rest of Scotland, I believe I am right in saying, that it is a rare thing to find a congregation of which such a proportion would be ready to engage in public prayer as in our Pictou congregations. A large number even of the elders shrink from that duty. The consequence is, that those who do it are more narrowly watched and criticised; and slips of expression, that would hardly be noticed here, would damage one's reputation as a public speaker there. The public taste in that matter is severer and more exacting; and to satisfy that taste, many ministers, as we have observed, carefully write their prayers, and commit them to memory for the pulpit. Dr. Lee does the thing more openly by printing his prayers, and putting them into the hands of every one of his congregation.

Some Nova Scotians will be shocked at the idea of so many of the people of Scotland shrinking from the duty of engaging in public prayer. Scotchmen, on the other hand, would be equally shocked at many things one meets with in this country. They cannot understand how, with all our profession of religion, the number of our communicants is so small. Their sense of propriety would be shocked if they saw some things that are done here in the house of God, as, for instance, men stretching themselves their full length in the pew during service; a good proportion of the male worshippers chewing tobacco during prayer and sermon, and spitting the savory juice right and left, to the manifest danger of the ladies' dresses; and last, but not least, the elders regaling themselves with a lusty pull of the pipe in the session room at the conclusion of the service.

I would not ascribe these seeming improprieties on either side of the Atlantic to any declension in religion, for I believe that both in Scotland and in this Province, vital Godliness has still a good hold of the hearts of the people. They arise rather from peculiarities of taste. The tendency in Scotland at present is towards over-refinement, and in Nova Scotia towards too much familiarity with sacred things. The tendency in both countries ought to be checked. There is no reason, however, for being alarmed at the present aspect of ecclesiastical affairs in Scot-

land. I have no desire to see prayer books or organs in our churches, any more than lounging, tobacco-chewing and smoking; but of these two different modes of innovation in public worship, the latter is far more offensive and irreverent.

J. McD.

South Sea Missions.

ANITEUM.

(Continued.)

This island furnishes an illustration of the importance of native agency to precede and prepare for the superior labors of European missionaries. There is a starting point in all human progress, at which the higher appliances of civilization are unsuitable. When the settler has cleared a spot of land, the hoe does for him what the plough could not do; but after a time, the latter performs tenfold the work of the humbler weapon. Great mistakes are made in every department of life, machinery, merchandize, education, and missions, and by overlooking this simple principle. Mr. Geddie was very particular in asserting the claims of native agents to the praise of having been the pioneers of missionary success in the South Sea Islands. Mr. Murray claims to have been the first to place native teachers on the island, in the year 1841. A chief from Fotuna, Kotiama by name, a heathen then, subsequently a murderer of missionaries, and a heathen still, had been taken in the vessel, to act as interpreter. Previous intercourse with whites had engendered such distrust in the minds of natives, that great difficulty was experienced in holding intercourse with them. Small means must not be despised, and a string of beads tempted one savage chief to swim out to the boat. Thus must the true evangelist consult the weaknesses, that he may supply the wants of poor human nature. A string of beads was the commencement of that intercourse which has resulted in the christianization of Aniteum! "The teachers intended for the island went on shore, and, on their return, expressed themselves satisfied with the prospects, and were willing to remain. The reception they met with was interesting and encouraging. Large numbers of people were congregated on the beach. They expressed their pacific and friendly disposition by waving green boughs. Thus they welcomed to their shores the messengers of salvation, and the initiatory step was taken towards the wonderful revolution which has since been effected." These Samoan teachers struggled on for a while; but one died, and the other returned to Samoa.

When Mr. Murray visited Aniteum again in 1845, he found two native teachers employed there, whose names were Apolo and

Simeona. These reported that a large number of the natives had begun to attend the services, but had lately withdrawn themselves. Among such of them as remained stedfast, the most hopeful was Wunra, who was regularly worshipping God in his family, and keeping the Sabbath day. With the concurrence and assistance of the chief *Nohoat*, who was more anxious to obtain a pig with "long ears," than a missionary, two missionaries were stationed at *Anelecauhat*, the harbour of Aniteum. Thus there four missionaries on the island in 1845, two at *Ipee*, now Mr. Inglis' station, and two at *Anelecauhat*, now Mr. Geddie's station. The trials and sufferings of this little band of native evangelists, were extreme. Their lives were in constant danger. On two different occasions, bands of men went to kill them, but their rage was mysteriously restrained by the great Ruler of human hearts. What a fine display of faith in God is the continued residence of such an unarmed band among enraged, armed, idolatrous barbarians, covetous of their goods, and daily accustomed to murder. The picture is only surpassed by that of Daniel lowered into the lion's den. God restrained the lions in Aniteum, as of old in Babylon. In 1846 the missionaries were all removed, except two, Simeona and Pita, the door being thus kept open for future operations.

While these events were transpiring in Aniteum, He, whose eye rests upon all lands, was preparing a suitable missionary for this field, in a country thousands of miles away. Mr. Geddie, a native of Picton, had been settled for eight years in P. E. Island. His mind had received an early bias in favor of the mission fields of foreign lands. The denomination to which Mr. Geddie belonged, was engrossed with the work of supplying its Home Mission wants. His mind, touched with divine light, took a wider range. He encountered all manner of opposition, from even the ministers of his own religious connection. The proposal was viewed by many well meaning ministers and laymen, as chimerical. We are all too apt to imitate the Jewish nobleman, who, to his ultimate cost, replied to the prophet: "If God should make windows in heaven, might such a thing be." Mr. Geddie, however, persevered with that quiet unobtrusive determination, which seems to form a principal element in his nature, and having overcome obstacles which might have effectually obstructed others, got himself appointed a foreign missionary of the then "Presbyterian Church of Nova Scotia." With his devoted wife and children, he made a perilous voyage round the "Horn," and arrived in Samoa in October, 1847. After a residence of about eight months in Samoa, they, with a Mr. Powell and family settled on Aniteum. The missionary labors of Mr. Geddie then date from May 1848, a notable time.

Their reception was far from encouraging. Resistance at first, however, owing to Nohoat's instructions, was confined to the vexatious but not deadly guerilla warfare of pilfering. Some people repel invaders by violating the sixth commandment, and others by violating the eighth—both very effectual methods. Surely the statement that the missionaries began to itinerate and preach to the people in the Aniteum tongue in a few weeks, is hyperbolic? A German Doctor of Philosophy, who was credited with the possession of thirty languages, assured me that he learned the excellent English which he spoke, in six weeks; but if Mr. Geddie learned an ungrammatised savage tongue in "a few weeks," my linguistic German friend was a pigmy to Mr. Geddie! It seems, that in the South Sea Islands, the more they hate you, the more they steal from you. Such is the consistency of their iniquity, that a missionary ascertains the extent of their hatred by the number of their thefts, just as a clergyman, under the voluntary system, measures his unpopularity by the number of his bad debts, which are much to be commended as a much genteeler plan of stealing and more congenial with our general civilization. In this way, and by the looks of the people, the missionaries discovered that they had in some way fallen under the displeasure of the natives, and that their lives were in danger. On inquiry, it was found that the missionaries had offended the gods of the sea by taking coral from the reef and burning it, for lime, an operation disagreeable to the smelling organs of said deities; and further, that the missionaries, in enclosing their chapel, had erected a fence across a path used by the gods of the land in visiting the sea. It seems an Aniteum deity cannot jump a fence! Once off the line of truth, into what mazes do we wander! The missionaries having wisely removed all cause of offence, and becoming weak to the weak, peace was restored.

In the former part of 1849, Mr. Geddie and a boat's crew narrowly escaped falling into the hands of a hostile party, who were on the look out for them. Having been warned, they stood out to sea at midnight, and thus saved themselves from, in all probability, a violent death.

Mr. Murray visited Aniteum in 1849, and thus writes of his visit:—"We found on our visit that the young man formerly mentioned as having come to the island as a teacher, had withdrawn from the mission and subsequently left the island. Mr. Powell also left and returned with us to Samoa, where he has continued to labor up to the present time. Thus Mr. Geddie was left to pursue his work with only native assistants, that is, natives of Samoa. Most faithfully and perseveringly did he and his devoted wife struggle on through storm and calm. They did endure hardness as good soldiers

of Jesus Christ, and all was borne in a spirit which it was refreshing to behold. The writer speaks what he *knows*, and testifies what he has *seen*, not to exalt mortals, but to magnify the grace of God which was in them, and to advance the interests of that holy cause with which they are identified."

A. P.

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A Subsidiary Element of Comfort to our Clergymen.

A thought has struck me, which, if carried out by the Trustees of our Churches, or respectfully enjoined by the Synod upon our congregations, would be a "subsidiary element of comfort to our clergymen," and, I believe, would meet the ready consent and approval of all our Church Trustees of the Church of Scotland in Nova Scotia and the adjoining Provinces where the *Record* is received, viz.: The universal duty of effecting a Life Assurance on every ordained clergyman, for at least \$1,000 with profits. This could be effected for \$100 to \$116, if commenced at an early age, say 25 years. There existed, at one time, a strong prejudice to "Life Assurance," but happily this feeling has almost subsided, and there are now no institutions so popular or better supported than the "Life Assurance Association." The reasons for this are many, and generally appear to all on the surface. I will point to the most important object in connection with this article. In the case of a young man getting a call from a country congregation, his salary is but small to meet his necessary wants, and usually inadequate to meet the wants of a family, should he have one. A young man of ordinary foresight sees this, and, in case of death, would not wish his family entirely "dependent upon his relations, his friends, or the public." His congregation or parishioners should be equally desirous to have their "pastor's mind" easy as to the temporal position of his family in case of his death. Hence, I propose that the premium on the Life Policy of the pastor should be a surcharge upon the "revenue of the Church or parish." The amount would be inconsiderate, while the advantage and mutual comfort to people and pastor of such a provision in the case of death, would be the greatest blessing to them, as well as to his family. In case the pastor remained single or died singly, the Church would be his natural heir, and the Trustees would be governed accordingly, so that by this provision of a Life Policy, in case of the death of the pastor, the amount would then be paid for the benefit of the deceased's family, or in case of no wife or family, then to the Trustees for the support of the Church and congregation. If it be enquired, what then, touching the Life Policy in the case of a clergyman's translation from one settlement to another?

In that case, a simple transfer from the former trustees to the future, with the consent of the Life Association, is all that is required, thus keeping in view the interest desirable in this matter, as one of the "temporal concerns of the Trustees of every Church and parish," as well as of vital importance for ministers and people. Much more could be said, but I leave this for any other layman, quite as much interested in the subject as myself. Not a moment should be lost for consultation between Trustees and congregations, if this project be a feasible one.

OMINO PRO BONO.

Halifax, Jan. 25th, 1866.

(From the Glasgow Herald.)

The Apostle of the North and his Dingwall Disciple.

BY OUR RAMBLING REPORTER.

Everybody old enough to remember the "Ten Years' Conflict" and its natural conclusion, the "Disruption," must have seen or heard of the famous Dr. M'Donald, whose "unadorned eloquence" and preaching capacity produced such a wonderful effect in the Highlands during those ever-memorable years. I take the fact for granted, and proceed to inquire if any body on the south side of the Grampians has ever heard of the Rev. F. Kennedy, preacher of the Gospel at Dingwall? I daresay not, and therefore it may be as well to inform the reader that Mr. Kennedy is a worthy and well-meaning Free Church clergyman, as well as an author of some local repute. About six or seven years ago he published a book which was reviewed in the columns of the *Daily Herald*, and now the rev. gentleman is once more in the literary market with a volume which he is pleased to call "The Apostle of the North; or, the Life and Labours of the Rev. Dr. M'Donald." It is a nicely got-up volume, about a really good and earnest man; it is printed on tinted paper; the letterpress is excellent; the wood-cut flourishes at the top of the different chapters are passable; and the book itself is published by T. Nelson & Sons, Edinburgh and London. Mr. Kennedy is editor, or author, or both together; and thereby hangs a tale. The title, in the first place, is a misnomer, because it should have been "The Journals and Correspondence of the Rev. Dr. M'Donald," seeing that, of 336 pages which make up the book, at least 200 belong to the dead instead of the living. Not that the volume is the worse of this by any means; oh! no, for Dr. M'Donald's journals and correspondence are eloquence itself when compared with the literary offspring of his Dingwall biographer.

Mr. Kennedy opens his first chapter in the regular sensation novel style, by giving his

readers a description of Dr. M'Donald's father in his eighteenth year; and, to say the least about it, the picture is not very flattering. He says—"In the gloaming of an evening in the year 1753, a young man, low-sized and strong-framed, whose face—round, swarthy, and expressive—was lighted up by keen dark eyes, might have been seen approaching the door of one of the cottages in a hamlet, in the parish of Kildonan. That cottage is his lovely home. He is unwashed and uncombed; his dress is home-spun and torn; and his cheeks which streaming tears have made still streak his face; but his countenance is brightened by the expression of a joy which till lately his heart had never known. He is returning from the lonely hill-side, where he has spent the most of the day in prayer. Only a few days have passed since he for the first time tasted the Lord is gracious." I say nothing about the composition of this remarkable paragraph, for I do not wish to be hypercritical; but I cannot help remarking that young M'Donald might have washed his face, combed his hair, and mended his clothes, although he was converted. Cleanliness is akin to godliness; and if a man thinks proper to pray whole days on a hill-side, and goes about in rags and dirt, I think his friends should look after him without delay.

But, notwithstanding his *outré* appearance in the first chapter, young James M'Donald got on bravely, and a few years later we find him a parish catechist, a married man, and the father of a family. Then he was wrecked and nearly drowned while attempting to leave his native land for America; so he gave up thoughts of emigration, remained at home, and ultimately lost his wife. After being some time a widower, and not showing any symptoms of entering the state of matrimony a second time, a pious friend, according to Mr. Kennedy, commenced praying to the Lord to send the catechist a second wife. He broached the subject to Mr. M'Donald, who said he was quite ready for the yoke if he "got a wife from the Lord," but, in the meantime, he did not know where to seek for one. The "pious friend" offered to find a better half for the widower, and away they went together in search of the happy woman. She was found in a certain family, and when pointed out to James as his second wife, he said, in her hearing—"She would require to be better than she looks!" And so she was; and in due time they were married, and she became the mother of Dr. M'Donald. When the boy was old enough to be baptised, he was taken by his father and mother to the minister's manse to get the important ceremony performed; but the minister was out on a shooting excursion and was not expected home before sunset. The M'Donalds, therefore, returned on their way home; but, while crossing the moor, they met the sporting parson, gun in hand, who offered to perform the ceremony on the spot. The child was "held up"

beside a frozen pool, and, after muttering a few words of prayer, the minister broke the ice with the butt end of his gun, got a little water, sprinkled it on the face of the infant, finished up with a short prayer, and the thing was done.

The infant baptised under such strange circumstances grew apace, and became "father to the man." He became the cleverest boy at school, went to college, was licensed as a preacher, and ultimately obtained the presentation to the parish church of Urquhart, in Ross-shire. Here he commenced his wanderings through the Highlands and Islands, preaching at every convenient resting place with great acceptance: and Mr. Kennedy has no hesitation in saying that "to give such a man for such a service at such a time was becoming the God of grace!" He also gives us the skeleton of a sermon preached by Dr. M'Donald, for the purpose of showing "the kind of preaching which the Lord delights to honor;" and he tells us how on one occasion the Doctor preached so powerfully in the open air that "the spot on which he stood was worn down by the action of his feet into a pit, the form of which could, for many years thereafter, be pointed out to visitors!" This was tremendous preaching certainly, and there is no wonder that it was attended with striking and sometimes startling results. In the course of his travels "the Apostle of the North" frequently passed through the district of Strathbogie, which the Dingwall parson calls "a spiritual waste," a "dreary desert" where the Established Church ministers—according to the same impartial and unimpeachable authority—"lifted the stipends in the parishes of that district, and did little else besides, except spending them." Mr. Kennedy, in speaking of the Strathbogie ministers, goes on to say—"To read on Sabbath the pitiless paragraphs of a musty sermon which they had at first either begged, borrowed, or stolen, to a handful of sleepers, was almost all the stipend-earning work they did. The only zeal they ever exhibited was when they were disturbed by the intrusion of evangelism or dissent into their preserve. The one doctrine of their creed seemed to be that there was no occasion to believe anything; and, judging by their lives, the only maxim in their code of morals was, that a minister may do what he likes if he continues in safe possession of his living."

Such are the published sentiments of this Dingwall divine regarding the ministers of a whole Presbytery; and I sincerely trust, for the credit of the cloth, that there is not another clergyman in broad Scotland who would condescend to exhibit such meanness of spirit, and such a pitiful picture of clerical spite. In fact, wherever this editor or author has occasion to mention the clergy of the Established Church, the thing is done with a sneer or a term of reproach; and this he does three-and-twenty years after the Disruption, as if

the matter had been settled only yesterday. He tells his readers how a "certain doctor," who ruled in the Established Church at Inverness, was in the habit of dealing out "polished platitudes and poisoned sweets" to "his listless hearers," while the preaching of Dr. M'Donald was, of course, a striking contrast. But who on earth could preach like "the Apostle of the North?" His "amiable" and charitable disciple assures us in "gude black prent" that the Doctor preached at least 300 sermons a year; and during the last thirty-six years of his life, he preached upwards of 10,000 times, "and never delivered an unstudied discourse." *Pro-di-gi-ous!* This beats Daddie Flockhart and Preaching Jamie all to nothing. Ten thousand studied discourses in thirty-six years! This was, indeed, a parson-power far above the range of forty, or even fifty; and it must be the case, for who could doubt the dictum of a Dingwall white-choker?

But trials and tribulations came upon the great revival Doctor, and the inward man of the author waxed wroth at the recital. An unmarried woman had a child, and in an evil hour she laid the paternity upon Dr. M'Donald. Of course the allegation was false, but the report flew on rapid wings in all directions, and the result was a trial before the Presbytery. The Doctor's character was completely vindicated, but this fact did not satisfy his worshipper in Dingwall. Mr. Kennedy—excellent philosopher!—feels assured that the "diel himsel" was the original forger of the lie; that he gave it currency; that the "foul calumny" was regarded by the Doctor "as an ebullition from hell;" that it was "an outburst of Satan's power;" that it showed "the depths of Satan;" and, considering the numerous breaches which the "Apostle" made in the enemy's ranks, "we cannot wonder, therefore, though a council should be held in hell to concoct a plot of vengeance!" Are not these choice specimens of the descriptive to come from a clergyman in the latter half of the nineteenth century? Surely they are; and, therefore, I am anxious to know what sort of people the Dingwallians are when they are able to stomach such highly seasoned stuff. Are they civilized, or are they still living in the midst of "deils and darkness?" Could anybody get me an introduction to this wonderful clergyman? How I should like to stir him up with stories about "Auld Sandie," and see his hair standing on end like bristles on the back of a wild boar, or "quills upon the fretful porcupine."

Of this enough. Dr. M'Donald was declared free from all suspicion by the Presbytery; but the matter did not end there. According to Mr. Kennedy, the Creator of the universe took up the case, and pursued the accuser of the Doctor, and every one of her aids and abettors, with implacable vengeance. The woman became a raving maniac;

so did her sister; and their father was "suddenly struck down by death." "The family in which the calumny was chiefly fostered," says Mr. Kennedy, "was singled out from all the families around by a disease, unique in its symptoms and irresistible in its progress, and one after another was smitten by it, till within a few days five or six dead bodies were carried out of that household to the grave!" A person of influence in the district, who seems to have encouraged the suspicion, "spent the last months of his life feeding his remorse by memories of the past, while despairing in prospect of the future." A woman who gave shelter and encouragement to the accuser "spent her last weeks in fetters;" and the only member of the Presbytery who had doubts about Dr. M'Donald's innocence, was "left widowed and almost childless by a series of stunning deaths, and passed his last days in misery." Such was the share which Providence had in the Dr. M'Donald *fama*, if we are to believe Mr. Kennedy; and, if the story is true, it is at once startling and terrible. It has the look of a whale about it, however, and Mr. Kennedy seems to feel that himself, for he attempts to prop it up and keep it upon its legs with arguments and illustrations. He gives another instance where a holy man, named John Graham, was persecuted, and how it fared with his persecutors in the long run.

Mr. Graham was minister of Ardlach, and a bachelor. In the house where he lodged there was a young woman who was determined to have him as her husband, by fair means or by foul. He resisted, and she resolved to be revenged. She gave out among the neighbours that he was desparately addicted to drink; and a bottle was discovered under his pillow, which Mr. Kennedy says was put there by the revengeful woman. And then Mr. Graham was in the habit of studying every Sabbath morning in a wood close to his residence, and on these occasions he carried a bottle along with him—full of water, says Mr. Kennedy—full of whiskey, said the "clash of the country;" and the result was that the poor persecuted minister left Ardlach and the Church of Scotland, and soon after died. This was bad enough, but worse remains behind. Mr. Kennedy solemnly assures his readers that Graham was sent to Ardlach "by the Lord," and that the enemies of the good man "were visited by startling judgments, and by uncommon deaths were swept off one by one. By fatal accidents, by mania, and by suicides," says Mr. Kennedy, "the Lord manifested His anger, and branded the names of those who persecuted His servant"—Amen. I suppose the readers of the *Weekly Herald* have quite enough of parson Kennedy's cogitations, for to me they seem neither edifying nor interesting. Has Dr. M'Donald no relatives or no sympathising friends alive to watch over his memor-

and his literary remains? It seems not, or they never would have permitted "his life and labours" to be handled or mangled by this unique, this extraordinary, and this incomprehensible Dingwall Divine. Save me from my friends, and I will take care of my enemies!

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From the Church of Scotland H. & F. Miss. Record.
One Month's Tidings from the Mission Field.

I. THE CHURCH'S MISSIONS.

THE last *Record* contained an account of the death at sea of Mr. John Begg, missionary, on his way to Bombay; we have now to record the death of another. The steamer London did not go down without disaster to the Church. The Rev. James Kerr, late of Bathgate, and formerly of St. Martin's, Perthshire, had applied to be sent out to the colony of Victoria, on the terms mentioned in a recent number of the *Record*. Having been accepted, he was so anxious to reach his work and destination early, that he took his passage on board of a steamer rather than of a sailing ship. On Christmas-day he was married, at Ferry-Port-on-Craig, to the only daughter of a medical man resident there. Shortly afterwards he called on the writer of this notice, with his young wife, to say "Good-bye." A new life seemed before him, and he rose to meet it. He spoke earnestly and simply of the good to his own soul in the prospect of his work; and, longing to do service for the Lord and for the Church, he promised that, so soon after landing as he could form an idea of the state of things, he would write. No other communication was expected from him while in this country; but while on board the ship, which he joined at Plymouth, he wrote, on the 5th January, to say Good-bye and thanks, once more. He congratulated himself on escaping the rough voyage from Gravesend, spoke of Liverpool as the better port to sail from, and apologised for a hasty note by saying he expected every moment to see the "chain move." A little child, who had taken his fancy and played about him when he called, was not forgotten. On the 6th, the vessel sailed; on the 11th, she went down; and the first names the present writer read of the passengers that perished were—"The Rev. James Kerr and Mrs. Kerr." Their voyage was shorter than they dreamed; and heaven, we trust, was the haven they reached.

II. NEWS FROM OTHER CHURCHES.

THE CONTINENT.—The annual report of the Glasgow Continental Society gives some interesting details concerning Protestant missionary agencies in various parts of the Continent. The funds of the Society amounted last year to £981, and have been distri-

buted among these societies as need seemed to require.

In France there are two general societies, besides several local ones. The Central Protestant Society (to which our Church has long contributed) supports 50 stations and 90 labourers at an annual cost of £6400. It is at present training 19 students in theology. The Evangelical Society of France is hardly less active. It supports 56 labourers at a cost of £5600. The testimony of all the societies is, that there is a wide field and an open door, if there were but funds, and men to enter in.

The Evangelical Society of Geneva supports a divinity hall with 49 students (of whom 17 were licensed last year as preachers), and 62 agents in the missionary field. The cost is £6400, and the sphere of labour chiefly in France. An effort is being made to erect a building in Geneva as a memorial of the Reformation, to be used "as a hall for the defence and teaching of evangelic truth." A gentleman on the spot has promised £2000. Other £5000 are needed, of which already £3000 have been obtained in England. Among the gratifying facts of the subscription is the one of £500 given by a friend in New York, among the disappointing ones is the remissness of Scotland (from which much was expected) to take part in the memorial to Calvin and his friends.

In Belgium the Evangelical Society supports 45 agents, at a cost of £4800, and seems to be labouring both with energy and success, but is unhappily in debt, which is growing instead of lessening.

In Italy the small but venerable Waldensian Church is proving itself worthy of its past history. In former days its lot was to endure persecution, now it is to labour in the vineyard. Formerly it preserved the pure seed of the Word in the secluded valleys of the Alps; now it is called on to go forth and sow that seed broadcast over Italy. In the college at La Tour there are 85 students. Its missionary agency last year was 51, and its expenditure £3980. There is, indeed, no limit to these labours but the limit of funds, and, to a smaller extent, of fitting men to go forth. No Church has been so absorbingly a missionary Church as that of the Waldenses, their missionaries being for a time even more numerous than their ministers; and correspondingly no Church perhaps has been so largely blessed.

AMERICA.—Readers of Lord Milton's and Dr. Cheadle's very amusing journey across the Rocky Mountains, will take a more intelligent interest than before in missionary work among the Indians there. Here are the particulars given, in the *Church of England Missionary Record*, of the station at Fort Pelly. There are 550 native Christians, of whom 31 were baptised last year; 75 are communicants, and 55 children attend the school. Archdeacon Cockran, who had been forty

years missionary at the Red River, died in October last.

INDIA.—The first baptism at a station is an event of no small importance either to the missionary or the station. The Baptist mission at Majoorah has had the happiness of reaping its first-fruits. In July last three persons were publicly baptised in the midst of a large crowd of people who looked on with the deepest interest. May "the little one become a thousand and the dry land pools of water!"

At Nagpore, and in the neighborhood, several baptisms have taken place. A Free Church missionary resident there has made a journey into the wild districts around, where some of the former converts live, or where their friends are still to be found. The result has been the baptism of 5 adults and 4 children. An offshoot of this mission, consisting of a European and a native labourer, are soon to begin work among the Gouds, a wild hill-tribe of the neighborhood.

The U. P. *Missionary Record* (which appears in a greatly improved form) gives interesting accounts of the baptism of two converts in India; one at Beawr—the wife of a man who became a convert some time ago—was baptised in September last; the other, teacher of one of the village schools in connection with the mission at Todgurh in Mairwara. The latter is a man of some intelligence. Many efforts had been made to dissuade him from baptism, but in vain.

CHINA.—The city of Fuh-Chau is one of the many large cities of the great Eastern empire. It is said to contain 500,000 people. Here was planted, long ago, a mission station. For ten years not a convert was made; two missionaries died, others were invalided and left, still the mission was continued. Friends were doubtful, foes were many, Providence itself seemed adverse. It was a question of patience and faith. Faith triumphed, and patience held on. In the year 1861 the first two converts were baptised. Since then the work has gone steadily on, till, in 1865, a new church had to be built for the native congregation, and at its opening 4 adults and 6 children were baptised. The story of one young convert is interesting. He is now only twelve years of age, and has for a year been attending school. He had given many evidences of serious impressions and prayerful thought, and at length, some days after hearing an address on baptism, he applied to be received as a Christian. His intelligence on the questions asked him was complete; no objection could be founded on it. But as he was so young, the missionary told him at last that he could not baptise him without his father's sanction. Strange to say, that had been already asked and obtained privately, and the heathen parent gave full consent to his son's baptism. He was received in October last.

The U. P. mission at Mingpo mentions a case of baptism and several of inquiry. Five

young men had applied to be received into the Church; from temporary impediments four have been prevented, but one has been admitted into the communion of the Church. The hospital in connection with this mission is proving of great service.

AFRICA.—Some interesting particulars in connection with the West African mission are given in the *Church of England Missionary Record*. In June last no fewer than 11 persons were admitted to the Church at Ballom by baptism, 5 of whom were adults and the rest children. The Lord's supper was then administered to 30 members, and at the evening service 56 were present. Two cases of conversion are specially noticed. One is a man called Cole, who was noted as a bigoted idolater. However, last year he was attacked by severe sickness, and in the midst of it called earnestly upon his gods to help him.

After visits from the missionary, he came asking to be admitted to the class, saying, in explanation, "I give my heart entirely to God now; I want Him to wash it for me, it is so bad. I never knew, all this while, I was such a sinner. I never felt so before." He made confession of many sins that he had committed, even murders. Before he could be received into the class, it was made a condition that he should give up his idols. These he brought in a bag to the missionary. His baptism was delayed for some time, that he might be thoroughly tested. To this he reluctantly submitted, and meantime, though a man of seventy, and very feeble, he took every opportunity of learning the truth farther. At length, in presence of a large congregation, he was baptised. A second case was that of a man called Brown,

who was a stiff and gross idolater." The first thing that made any impression on him was the death of a wicked and profligate son. This led him to attend service once or twice, and to enter into discussion with the missionary. He, too, was taken ill. Sitting by his sick-bed, the missionary received from him "his life and Brisha," the idols which he had worshipped. There was a marked change on him thereafter—the lion had become a lamb; and ten days after giving up the idols, with a prayer to Jesus on his lips, he gave up the ghost.

The U. P. missionary at Engwali, Caffraria, had baptised 6 adults, one of whom is a Hottentot. We regret to observe, in a recent book of travels in this region, frequent sneers at the progress of the missionary work, even though the excellent character of the missionaries is attested.

MADAGASCAR.—The following is the testimony of an agent of the London Missionary Society to the mission recently established in this Island by the Society for the Propagation of the Gospel. In order to appreciate this testimony, it should be remembered (1) That the Propagation Society belongs to the "High Church" party of the Church of England; and (2) That until their recent mission,

the whole work in Madagascar, in every way so interesting, was under the charge of the London Missionary Society. "In the afternoon I attended the native service in connection with the mission of the Propagation Society. The service was conducted by the two missionaries, the Rev. Messrs. Hay and Holding, after which Andrianado preached a sermon on baptism. The missionaries appear to be doing good among the people. They are zealous, hard-working men, thoroughly devoted to their work. During the service 6 or 8 new converts were baptised by Mr. Hay. They have about 120 or 130 attending their Sunday evening services."

SOUTH SEAS.—We have sometimes to record the baptism of the first convert in a heathen land, and we have to day to record the baptism of the last heathen. The little island of Mangaia, in the South Seas, containing three villages, has seen the last of its heathenism. One by one the agents of the London Missionary Society have been privileged to baptise its heathen population. But there still remained two, a blind old man of seventy, and his wife. They were the last. On the 17th of May they were both baptised. Their only child, a daughter, was a Christian, and had married a Christian. On a visit to the old people, they had engaged in family worship day by day; and gradually the light broke on this old man's soul—"the true light which lighteth every man that cometh into this world." And so there is not now an idol in Mangaia to adorn a museum, nor a single knee that bows to one. Not one!

THE JEWS.—It is rumored that the Emperor Napoleon has invited the principal Jews in Paris to meet him in conference with reference to their return to and occupation of the Holy Land. He has also signified his willingness to aid such a movement by every means in his power.

The English society for the exploration of Palestine has issued a programme of its proposed labours. It is proposed, first of all, to examine the upper end of the sea of Galilee, with a view to determine the sites of Capernaum, Bethsaida, &c. Then the ruins of Mount Gerizim will be minutely explored, and the whole locality. Jerusalem is the *terminus ad quem*, but it is doubtful whether, on the present tour, it can be reached.

A missionary in London relates several cases in which he has reason to believe that the New Testament is possessed and secretly read in many Jewish families. On a recent occasion, when he was visiting, the book was produced, and a child of the family was beginning to read it aloud, when, at a knock on the door, it was immediately snatched up and hidden away before the visitor could enter.

A new periodical, *The Scattered Nation*, has recently been started under favourable auspices, and is meeting with considerable

support. It is devoted to the claims and prospects of the Jewish Nation.

The *Jewish Intelligencer* narrates the case of a Jew in Bucharest who has been received into the Church of Christ. He was a Jewish teacher, who, in order to carry out his convictions of the truth, gave up "a nice school" (to whose prosperity the missionary testifies), though as yet he does not seem to have the prospect of other work.

Dr. Ewald continues successfully his labours among the Jews in London. At the close of November two adult Jews, and in the end of the year four adults, were baptised by him in Bethnal-Green Chapel.

The late Mrs. McKenzie.

DIED.—at the Manse, Belfast, P. E. Island, on Monday, the 12th inst., Mrs. McKenzie, formerly of New Glasgow, Nova Scotia

Mrs. McKenzie, as is known to our readers, was a daughter of the late William Matheson, Esq., West River, Pictou. After the death of the late Mrs. McLean, she generously left her comfortable home in New Glasgow, and the many friends whose society she highly prized, and removed to P. E. Island to take the charge of her sister's motherless children. This, in her advanced years, was a very serious and heavy charge. Isolated, and at a distance from all her friends and relatives, and exposed to fatigue and difficulties to which her whole previous life had been a stranger, she faithfully continued in the discharge of her sacred duty, until death closed her labors of love. The great object of her life, during these years, was to train "her own children," as she loved to call them, in the knowledge and the fear of God. The devoted earnestness with which she laboured in this good work, will be long remembered by those who were acquainted with her.

We have seldom met with so striking and perfect an illustration of most of the Christian graces, as was displayed in the character of the deceased. Her meek and patient endurance in her sufferings; her cheerful and affectionate demeanour in health; her unaffected kindness toward all, and especially her deep interest in all that pertained to the welfare of the congregation of Belfast, has secured for her name in that locality, feelings of respect and affection, that time will not readily obliterate. During her lifetime, every object that had in view the welfare of her fellow-creatures, enlisted her active sympathy, and never did she seem happier than when giving her contributions as her means permitted. In order that she might be able to give liberally to every good cause, she studied, in her own expenditure, the strictest economy, and regularly set aside a certain portion of her income as it came to her hand,

to be devoted to religious purposes. This was her custom for many years, and the amount thus set apart was held sacred.

Among the many charitable Bequests made in her last Will, we record, with much pleasure, the following:—

To the establishment of two Bursaries in Dalhousie College	£400
Bible Society	300
Foreign Missions	200
Home Mission	200
Deaf and Dumb Institution	100
Ministers' Widows' Fund	100

In life, all these objects were dear to her, and, as her journey was approaching its close, her interest in them all greatly increased. Of her it might well be said—"She hath done what she could."

Her health became delicate some time previous to her last illness, and she felt that her days were not likely to be many; but it was not anticipated, until within a few days of her death, that the end was near. During her last illness, which continued about two weeks, her patient resignation was truly remarkable. Her mind seemed entirely occupied with her own unworthiness and the wonderful love of the Blessed Redeemer. "O, that I could love Him as I would wish to love! To praise him for ever; O, how delightful the thought!" When not conversing with the friends who stood sorrowfully around, her whole time seemed occupied in communion with Christ—pleading for nearer views of His gracious presence, and praising him for what she had experienced of His love and goodness in the past; and when so weak that her voice was scarcely audible, the same earnest supplications continued. "Blessed Jesus! O, come quickly," were about the last words heard from the dying lips.

Thus closed the valuable life of this excellent woman. Without a pang, without even one heavy breathing, she fell asleep in Jesus. "I feel tired, I would like to sleep;" having uttered these words, she calmly closed her eyes; a few short gentle breathings, and all was still. The funeral was very large, and all that multitude appeared as if each was mourning for a near and dear relative. A solemn sadness pervaded all, and during the service, there were but few countenances that were not moistened with tears. Truly, "Blessed are the dead who die in the Lord. Yea, saith the spirit, for they rest from their labours, and their works do follow them."

THOMAS DUNCAN.

The Presbytery of Pictou will meet (D.V.) at Wallace, on the 10th April, at 11 o'clock, A. M., absent the induction of the Rev. James Anderson. The Rev. Wm. Philip, Albion Mines, to preach and preside.

W. McMILLAN, Pres. Clerk

(From the *Charlottetown Patriot*.)

Young Men's Christian Association and Literary Institute.

PRINCIPAL INGLIS, LL.D., lectured before the Association on Thursday evening, last, on "The Reformation." He first entered upon an enquiry into the causes which gave rise to the Reformation. These he classified under two divisions, viz: 1. The invention of the art of printing, combined with the dispersion of the Greeks consequent upon the fall of Constantinople. 2. The profligate lives, the exorbitant wealth, and the extraordinary power of the clergy. The lecturer then turned to a consideration of the Era of the Reformation. Whilst, in one sense, it might extend to our own time, as we live in the age of the Reformation, yet he would confine his observations to the period between 1520, when Luther burnt the Pope's bull, till 1648. Dr. Inglis here confined his attention principally to the political events of the age, viewing particularly the state of the Netherlands, France, and Germany. The history of the prominent champions of the Reformation were then sketched, Erasmus, Melancthon and Luther. The lecturer concluded by referring to the responsibility resting upon us who enjoy the fruits of this blessed reformation. The lecture was replete with facts, stated in a clear and pleasing manner. Considering the condition of our streets, the audience was large, a sure indication of the popularity of the lecturer.

THE REV. GEORGE M. STEWART, St. Peter's Road, lectured before the Association, on Thursday evening, his subject being, as announced last week, "Havelock, as a Soldier and a Christian." He briefly sketched his career as a soldier, from the time he entered the army, shortly after the battle of Waterloo, till he died, a few days after the relief of Lucknow, on the 22nd Novr., 1857. In passing to the consideration of Havelock as a Christian, Mr. Stewart referred to the question whether the position of a soldier was consistent with that of a Christian. Here he argued in favor of the positive side of the question. Horrible as war is, and tremblingly alive to those horrors, as every mind of sensibility must be, it is going too far to condemn it unqualifiedly and universally. And if war under any circumstances be lawful, then Christianity is compatible with soldiery. In looking at the character of Havelock as a Christian, the lecturer viewed him as a God-fearing man, and eminently as a man of prayer. In deducing from his subject, lessons for young men, Mr. Stewart mentioned, among others, the following: self-reliance, firm adherence to principle, hope tending to secure the objects of hope.

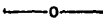
The lecture was decidedly practical, and eminently suitable to a Young Men's Christian Association. It was highly acceptable

to the audience, which showed its appreciation of it, by tendering a vote of thanks to the lecturer. A very animated discussion followed the lecture, which turned principally upon the question raised by Mr. Stewart, as to the consistency of a Christian being a soldier.

THE REV. THOMAS DUNCAN lectured before the Association, on Thursday evening, his subject being, as previously announced, "The Pulpit." He introduced his subject by briefly referring to various other instrumentalities and agencies which have for their object the amelioration of the race. These he would not disparage while assigning the *pulpit* its place in the van. In discussing his subject, Mr. Duncan first considered the *matter* of the pulpit, and here the minister must "preach the word," which is the "sword of the Spirit, quick and powerful." If he would accomplish the important ends of his ministry, he must dwell particularly upon the great, vital doctrines of the Word—*man a sinner and Christ a Saviour*. Christ and him crucified must be especially prominent. But whilst Christ must be the heart of all preaching that would be effective, yet whatever knowledge may serve to throw light on the Sacred Word, enabling the Christian teacher more clearly to ascertain, and more fully and correctly to expound its meaning, may, without hesitation, be employed. Facts in the economy of nature may often illustrate facts in the economy of redemption. The lecturer then proceeded to consider the *manner* of the pulpit. And among the qualifications necessary for preaching the Gospel, he justly placed personal piety in the first position. This it is that brings the preacher into such a relation to God, and gives him such an idea of his work as will insure success. Mr. Duncan dwelt at considerable length on this part of his subject. While freely admitting, that, in a comparative estimate, manner was by no means equal in importance to matter, yet the former was far from being of trivial moment. He referred to Cowper's description of a preacher in which Paul seems to be taken as the model. Upon the Apostle's character as a preacher, the lecturer dwelt at some length, setting him before his auditory as a pattern for the Christian ministry. Mr. Duncan concluded by reading two extracts as examples of Scottish pulpit eloquence of the present day. The first was from Dr. Guthrie's "Saint's Inheritance," and the other from a sermon by Dr. Caird, on the "loneliness of our saviour's sufferings." The lecture was both interesting and instructive, and well calculated to do good by magnifying the great work of the Christian ministry.

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DEATH OF THE REV. DR. MACFARLANE,
OF DUNNINGTON.—The death of the Rev.
Dr. James Macfarlane, minister of Dunning-

ston, and Moderator of the General Assembly of the Church of Scotland, took place at the manse of Duddingston yesterday, after a few weeks' illness. The Rev. Doctor was ordained to the ministry of the Church of Scotland in 1831, and was for several years minister of St. Bernard's, Edinburgh, and was afterwards presented to the parish of Duddingston, on the death of the Rev. John Thomson, the great landscape painter. The rev. Doctor was for several years Convener of the India Mission Committee of the Church of Scotland, and throughout his career took a prominent part in the business of the Church of Scotland, and occasionally in its debates on public questions. The last occasion on which he took part in Church business was in the debate on the innovations in Old Greyfriars' Church, when he voted with the minority, in opposition to the innovations. He was a clergyman of the highest character, and of a most fervent zeal in the discharge of his duties, and was a man of great eloquence in the pulpit, and of keen argument in debate. The rev. Doctor, who has left a wife and family, will be deeply lamented by a very wide circle of friends.



THE CHURCH IN NOVA SCOTIA.

Meetings of Presbytery of Pictou.

AN ordinary meeting of this Presbytery was held in Pictou, on the 7th inst. Sederent—Rev. R. McCunn (Moderator), Herdman, McKay, Pollok, McCurdy, McGregor, Stewart, Philip, Goodwill and McMillan; Messrs. Jack, McLean, Grant, Ross, and Campbell, Elders, and Messrs. McDonald and Anderson, Ordained Missionaries.

Mr. Peter Grant, Cape John, tabled his commission as representative elder for Cape John and Roger's Hill congregation, which was sustained, and his name added to the roll of members.

There was received from the Clerk, Mr. Christie, a letter resigning his office as Presbytery Clerk, which, owing to other unavoidable engagements rendering his attendance at said Court uncertain, if not impossible, was accepted. Mr. Christie has long and ably discharged the duties of said office, and, in accepting of his resignation, the Presbytery expressed their high appreciation of the services rendered by him.

The Rev. W. McMillan, Earltown, was unanimously appointed as his successor.

On solicitation from the Halifax Presbytery, it was agreed that St. Andrew's, Halifax, be supplied by this Presbytery, three Sabbaths in each of the months of March, April and May, respectively, by Messrs. McCunn, Anderson and McDonald.

The committee appointed to visit and examine the congregations of Wallace, Pugwash and Wallace River, gave in their report. In Wallace and Pugwash, matters are pro-

gressing favorably, and promise well. Active steps are being taken by them to secure the settlement of the Rev. Mr. Anderson over them as their pastor. The same committee, with the addition of the Rev. Mr. Goodwill, was instructed to visit, and ordain Elders at Wallace River and Folly Mountain.

There was tabled a call and subscription list from the Wallace congregation in favor of the Rev. James Anderson; but, owing to the unaccountable absence of similar documents expected from Pugwash, were ordered to be held *in retentis*, and the Presbytery resolved to adjourn, to meet on Wednesday the 28th current, to take such steps as may seem to them necessary, for furthering the views of said congregation anent the induction of Mr. Anderson as their Pastor.

The Rev. Mr. McDonald was appointed to supply Barney's River and Lochaber, during March and April, and St. Andrew's, Halifax, for three Sabbaths in May. Mr. Anderson to supply Wallace and Pugwash during the current month, and St. Andrew's, Halifax, for three Sabbaths in April.

The Presbytery adjourned to meet as above.

WILLIAM McMILLAN,
Presbytery Clerk.

At a meeting of this Presbytery held in St. Andrew's Church, Pictou, on the 28th ult., a Call was presented from the united congregations of Wallace and Pugwash in favor of the Rev. Mr. Anderson.

The Presbytery agreed to sustain the Call on the understanding that the said congregations would forthwith proceed to build a Manse for their minister.

The Call was accepted by Mr. Anderson, and Messrs. Pollok and Philip were appointed to preach and serve the Edict in Wallace and Pugwash on Sabbath the 8th April. The induction is appointed to take place as soon as possible thereafter,—Mr. Philip to preach and preside.

The friends of the Church will be glad to learn that another interesting and important charge is about to be entrusted to one so well qualified for the discharge of its duties and the Presbytery expressed a belief that in a very short time, the congregations so favored would advance a larger amount of stipend than that now promised. We wish pastor and people every success and prosperity.—Communicated.

Obituary.

WE have to record, this month, the death of Mr. Angus McLeod, Pugwash. The deceased, who was a native of Scotland, emigrated to this Province above 50 years ago. His death, though sudden, was not unexpected by his family and friends. For more than three years he had been suffering from a very depressing illness, which he bore with Christian patience and resignation. During this long and trying period, no complaints were

heard from his lips, but, on the contrary, repeated acknowledgments of the divine goodness, and of unflinching faith in the grace and love of Jesus.

Mr. McLeod was an Elder in the congregation of Pugwash; and was one of the few through whose liberality and zeal the Church there was built. Though for many years unable to enjoy the services of a settled minister, and when many of those near and dear to him had joined the Free Church, he firmly and faithfully adhered to the Church of Scotland. But his attachment sprung neither from bigotry nor lukewarmness, but because he believed the Church of his fathers to be true and pure in doctrine, worship and government, hallowed by the sacred traditions, and the faith and prayers of many generations.

This faithful member and zealous office-bearer of our Church, has passed in a good old age—seventy-four—from the scene of his labours into the “rest that remaineth,” amidst the tears of wife and family and the regret of all who knew him.

Wallace, March, 1866.

J. A.

Opening of New Church at Broad Cove, Cape Breton.

Mr. D. Broggar, writing from Broad Cove Intervale, C. B., to the *Colonial Standard* of the 3rd inst., reports the following gratifying intelligence:—

“I have no doubt but yourself and other friends throughout the county of Pictou will be pleased to hear that the new Kirk at this place, the building of which was commenced last spring, is finished thoroughly, and was opened for public worship on Sabbath last. It is a neat little Church, and can seat comfortably 300 persons.

“Besides the Rev. Mr. Gunn, pastor of the parish, we were favored on the occasion with the presence of that faithful and indefatigable servant of Christ, the Rev. Mr. Brodie, who preached a most appropriate and beautiful discourse from Isaiah, 5th chapter, 2nd verse. A most pleasing feature in the case is, that although the congregation is neither large nor considered wealthy, the zeal they have evinced in getting the building finished and paid for, up to a mere trifle. What debt remains on it will be swept off by the middle of summer.”

Gleanings.

The Christian Merchant.

J—B— was a prosperous Christian merchant. As his worldly goods increased, so did his love to the Giver of all good, and more earnestly did he desire to aid in sending the “good tidings” to those sitting in the darkness of unbelief. Day by day, as bale after bale of goods was sent forth from his

warerooms, he placed in each a good book or tracts. North, south, east and west, high up among the rock-ridged hills of Vermont; out where the prairie waves in undulating beauty; in the tent beside the treasure-bedded stream, where the gold-seeker dreams of untold riches; and where the soft breeze dallies with the scented garlands crowning the orange groves—here and there and everywhere went the messengers of good, and eternity alone an divulge the benefits resulting to souls therefrom.

God willed it that in one instance Mr. B— should find fruit from his widely scattered seed. Travelling on business, and far from home, he stopped among strangers to spend the Sabbath. Entering the village church, he tarried after the morning service to watch the happy faces of the little ones as they took their places in the Sabbath-school. He was invited by the superintendent to address the school, and mentioned this cherished habit of planting in every bale of goods the word of truth.

A flush of joy passed over the countenance of the superintendent; and when the exercises were closed, he pressed eagerly forward and invited Mr. B— to accompany him home. The invitation was accepted; and to the joy of the Christian merchant, the superintendent told him he was a tradesman of the village, and how, nine years before, he had been led to seek the Saviour through the influence of one of Mr. B—’s books. On receiving the book, he carried it home to his wife. It proved the means of her conviction and conversion. He then read it himself, with a like result; and stretching on and on through all those years, that little book had been the root from which had sprung buds and blossoms of faith.—*Am. Mess.*

A beautiful Incident of Queen Victoria.

William IV. expired about midnight, at Windsor Castle. The Archbishop of Canterbury, with other functionaries of the kingdom, were in attendance. As soon as the sceptre had departed, with the last breath of the king, the Archbishop quitted Windsor Castle, and made his way, with all possible speed, to Kensington Palace, the residence at that time of the Princess—already, by the law of succession, Queen Victoria. He arrived long before daylight, announced himself, and requested an immediate interview with the Princess. She hastily attired herself, and met the venerable prelate in her anteroom. He informed her of the demise of William, and formally announced that she was, in law and right, successor to the deceased monarch. “The sovereignty of the most powerful nation lay at the feet of a girl of eighteen.” She was *de jure*, Queen of the only realm, in fact or history, “on which the sun never sets.” She was deeply agitated at the for-

midable words, so fraught with blessings or calamity. The first words she was able to utter were these—"I ask your prayers in my behalf." They kneeled down together, and Victoria inaugurated her reign, like the young King of Israel in the olden time, by asking from the Most High, who ruleth in the kingdoms of men, "an understanding heart to judge so great a people, who could not be numbered or counted for multitude." The sequel of her reign has been worthy of such a beginning. Every throne in Europe has tottered since that day. Most of them have for a time overturned. That of England was never so firmly seated in the loyalty and love of the people as at this hour. Queen Victoria enjoys a personal influence, too—the heartfelt homage paid to her as a wife, a mother, a friend and benefactor to the poor, a Christian woman—incomparably greater and wiser than any monarch now reigning. She is loved at home and admired abroad. In America there exists a more profound and abiding respect for Victoria than any other living person. Being a practical people, we recognize and appreciate the value of her example to rulers and the ruled.—*Am. paper.*

"How Much did you Take?"

Hearers of sermons often manifest extraordinary liberality; giving away without reserve all the parts of the sermon that apply specially to themselves. They are keen-sighted to see the adaption to others, but have no perception of their own needs. The *Christian Secretary* has a good illustration:—"Haven't we had a fine sermon?" said a lady to another in our hearing, while passing out with the congregation at the close of a recent Sabbath service.

"Yes," replied the other, "I think we have; how much of it did you take?"

The sermon was really a good one, upon the duty and blessedness of self-sacrifice on behalf of others. The argument was well put, the diction was almost unexceptionable, and there were passages in the discourse of genuine eloquence. But the lady who so warmly praised it was fashionably dressed, accustomed to live quite at her ease, and, so far as we could learn, not particularly given to sacrifice her substance or her convenience for the benefit of any one else. Yet she was captivated with the sermon; it was a "fine" one, she thought. She had been interested; she had been entertained; perhaps she would have said she had been edified; but, while we remained within hearing, she had not framed a reply to the question, "how much did you take of it?" We do not know that she replied at all.

Yet, after all, this is the test question, as to a true appreciation of a sermon. What avails it that we praise the discourse, while never taking it to the heart and the home for practice? The rhetoric, the illustrations, the

elocution, all so "fine," may be as valueless and as vain to such a hearer as the spreading of so many peacocks' feathers. "Jael brought forth butter in a lordly dish;" but if the dish were all the attraction, it might as well have been empty. But how often the sermon is eulogized and the preacher complimented, perhaps to his own hurt, and with no manner of profit to the hearer! So it was in Ezekiel's day, and so, very probably it will continue to be: "Lo thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear the words, but they do them not." "How much did you take of it?" is the question that remains after all pleasant compliments.

The relation of Parents to the Sunday School.

The first and most important duties of parents in relation to the Sunday School is to see that the children study their lessons,—that they are punctual,—to impress upon their minds the object of the Sunday School.

We do not think parents fully consider how discouraging it is for the teacher to have children come, Sabbath after Sabbath, without any preparation.

We tell you, parents, it is up-hill work, and very discouraging, and we want your sympathy. If you would consider the importance of parental aid, we cannot but think you would give it.

Children come to school with the impression they are under very little restraint, and that it is of little consequence whether they are prepared or not. To an earnest Teacher, these are heart sore trials; but our motto is, "Hope on, hope ever," that all the seed sown may not fall by the way side.

We both hope and pray that some good is done, though not so much as if you would give us a lift once in a while. Some parents, when they speak of the School before their children, talk as if it did not amount to much. Let them ask themselves the question, whose fault is it.

Our Saviour said, "Suffer little children to come unto me, and forbid them not." Do you think you are obeying that commandment? You cannot be negative in the matter. "He that is not for me is against me. You either aid us, or stand in the way. For the love you have to your children, give us your countenance and aid; "Come over and help us," come into the School and see us if we are ever glad to see you, it is there.—*Religious Education.*

LOVERS of Bible Antiquities will rejoice to hear that the excavations now being made in Syria have resulted in the discovery, at Fadir-Sarape, of a Hebrew house dating from about the second century before Christ. Some of the rooms, with their contents, are

in perfect preservation, among the latter being a number of Hebrew books, showing that the House belonged to a literary man. Besides the book of Moses and Psalms of David, there is a collection of Hebrew poems, absolutely unknown to the Orientalists of our day. These interesting remains have been sent to the Asiatic Society of London.

Notes of the Month.

THE Report of the Commissioners upon the great calamity under which Great Britain suffers at the present time—the Rinderpest, indicates the extent of the evil. There were, in October, 11,300 cases; in November, 20,887 cases; in December, 39,714 cases; in the end of December, 73,549 cases; and in January, 120,740 cases. Of the last mentioned 120,000 cases, probably 100,000 cattle were killed, or died. Great must have been the suffering inflicted upon poor people: and it is satisfactory to learn, by last advices, that the plague is diminishing.

MR. GLADSTONE has submitted to the House of Commons his new Reform Bill. He calculates that the changes proposed shall increase the town constituencies by 204,000, and the county constituencies by 171,000, or, in round numbers, 400,000. It is already apparent that it will meet with great opposition, particularly from the agricultural interest. The Bill for the Abolition of Church Rates has passed the second reading in the House of Commons—an indication of a growing Anti-State-Church feeling.

FENIANISM is thought to have been effectually checked in Ireland, constituting a bloodless triumph of law and order.

IN the United States, President Johnson has subjected himself to much obloquy, on the part of the Republicans, by vetoing the Freedmen's Bureau Bill. His firmness is remarkable, and elicits admiration from the world at large.

ANIMATED DEBATES have enlivened the Parliaments of Nova Scotia and New Brunswick. The Anti-Confederation Government of New Brunswick has been sustained in the Lower House. The Railway debate in the Nova Scotia House of Assembly has resulted in the sustentation of the Government. An Education Bill has been tabled, proposing further changes. It seems to give trustees the power of local assessment. Having only lately received the Superintendent's Report, much cannot be said on it without a further examination. The Report of the Rev. James Christie, the School Inspector for Cumberland, is the most carefully prepared and by far the best Report in the volume. Many of his remarks are admirable, and they seem to be original. The great defects in our schools relate to common branches. The machinery is becoming too complicated, and, for Trustees, Inspectors, and Teachers, vexatiously

minute. It will take some time to drill Nova Scotians into the school system of New England, where our educationists have discovered that education blooms in "sinless perfection."

REPORTS of Fenian invasion have alarmed all classes within the last ten days, and necessitated some military precautionary measures. The excitement in Canada is considerable, and a large number of militia are under arms. When the Confederation question comes on, Fenianism will be an argument for it; but the present conflict in the States, between Congressional and State government, will be a more conclusive argument against Federations in general.

THE news from the mission-field of the New Hebrides are of a very discouraging nature. The Commodore on the Australian station has, by the unanimous request of the missionaries, fired upon the natives. Mr. Gordon seems to be in great danger, and his last letter is evidently written under great excitement of mind. Obscure hints are thrown out of culpable and imprudent conduct. The whole proceedings are such a departure from the approved and successful policy of Mr. Geddie, that we cannot understand the matter, and wait for further light.

It would appear that Mr. Gilfillan is to be taken to task for his views on the Sabbath. The papers announce that a similar course is to be followed with reference to Dr. McLeod. We subjoin the following article from the *Glasgow Citizen* on the subject:—

"We hear it stated, on what we believe to be good authority, that at the next meeting of the Glasgow Presbytery a motion is to be brought forward for the appointment of a committee to ascertain how far the views recently propounded by the Rev. DR. NORMAN MACLEOD are in accordance with the standards of the Church of Scotland. This announcement will, we are sure, occasion deep regret, if not grave alarm, to every true friend of the Established Church. It indicates the existence, in certain quarters, of a desire to enforce a uniformity of interpretation in nice and difficult points of doctrine which would be utterly fatal not only to intellectual freedom and progress, but to the unity and strength of the Establishment. What would the Church of Scotland be without the men to whom it chiefly owes its distinction and influence in broader fields of Christian labour outside the narrow boundaries of sect? We can understand the maintenance of a narrow intolerance among the adherents of a limited persuasion. But a Church claiming to be national should be inclusive, not exclusive. It should admit both of a high church and of a low church party. Such a church should be slow to quarrel with any of its members, and large in charity for differences in non-essentials. It is by liberality and breadth of policy of this kind that the Church of England continues to be a grand national church, instead of being cut up into a host of petty denominations. So long, indeed, as the minds of men are differently constituted, there must, in every large religious body, be minor varieties of belief; and unless a certain number of open questions are tolerated, either pious hypocrisy must be engendered, or Christian honesty and courage be alienated or expelled. Those who, if we are rightly informed,

are taking action against Dr. MACLEOD, should remember that the scheme of union now in progress among the three leading Dissenting bodies in Scotland is based upon mutual forbearance and a liberal toleration of differences. With the possibility of such a union in prospect—the practical effect of which must be to form into one Church an overwhelming majority of the Scottish people—we ask, can it be wise in the Church of Scotland to inaugurate an opposite policy, by attempting to enforce a uniformity irreconcilable with the tendencies of the age, and the principles of our Protestant faith? While from the one camp is heard the cry Christian union, what must be the result if, in the other, the banner of sectarian dissension is ostentatiously raised? Is the Church of Scotland—suffering as it still is from the effects of its mighty and memorable Disruption—in a position, at this time, to quarrel with its brightest ornaments? Dr. MACLEOD, it must be borne in mind, is only one of a party—limited, perhaps, in numbers, but undoubtedly eminent in position and attainments—and the step alleged to be in contemplation against him, we cannot but regard, in the highest interests of the Church, as at once short-sighted and ill-advised. However, we should hope that there is good sense enough in the Presbytery to give the projected motion the go-by; and so to preserve the Church from a blow aimed at the integrity of its members, under the mistaken idea of securing the rigidity and fixity of its creed in matters having no vital connection with Christian doctrine and practice.”

THE death of Dr. Whewell, Master of Trinity College, Cambridge, is announced. Many of his former students, who are now ministers of the gospel in all lands, will be sorry to hear of the death of Dr. Fleming, Professor of Moral Philosophy in Glasgow University. Some of his lectures were the most eloquent we ever heard from the lips of man. He was kindly in his disposition, homely in his manners, the christian gentleman in his social relations, the most popular preacher in the West of Scotland in his day, a fine specimen of the “old moderate.” In Pictou, we have lost the oldest of our medical practitioners—Dr. James Donnelly, who has successfully prosecuted the duties of his arduous profession for upwards of thirty years in this community. The community of Pictou think only of the virtues, the kindness of heart, the generosity to the poor, the practical skill and winning manners of the man who, for so long a period, by night and by day, in storm and sunshine, in heat and cold, visited the bed-sides of the suffering, and endeavored to alleviate the anguish of many who, like himself, now sleep the sleep of death.

MR. ANDERSON is to be inducted into Wallace on Tuesday first. We congratulate the congregation.

A. P.

Monies Received for Lay Association.

1866		
Feb. 27.	—South River, Antigonish,	£1 15 0
	Lochaber do	0 13 0
		£2 8 0

(Per letter from Arch'd. McPhee.)

JAS. FRASER, Jr., Treasurer.

The Earltown List of Contributions to the Dalhousie College Fund for 1865 and 1866.

	1864-'65,	PAID.
Alex. McLean, Elder,	\$4.00	\$4.00
Gilbert Sutherland, Senr.,	5.00	5.00
Angus McLeod,		5.00
James Sutherland,		4.00
James Gordon,		2.00
Mrs. J. McLeod,	3.00	3.00
Wm. Graham,		2.00
Kenneth McLean,		1.50
David Sutherland,		1.00
Robert McKay,		1.00
Angus Sutherland,		0.50
John Sutherland,		1.68
Robert Sutherland,		4.00
Kenneth Baillie,		4.00
Mrs. A. Mathieson,		1.68
Alexander Murray, Elder,		2.00
William Sutherland, widow A.'s son,		1.00
George Sutherland		1.00
John McIntosh,		4.20
Rev. Wm. McMillan,		6.67
Total		\$55.19

Sums paid as first of two instalments for Dalhousie College Fund, by Fox Harbour section, Wallace congregation :

George McIver	\$4 00	Ken. Nicholson	\$5 00
John Robertson	2 00	Ken. Morrison	2 00
Hugh Munro	2 00	Murdoch Nicholson	1 00
Angus McDonald	1 00	Hugh Baillie	2 00
James Robertson	2 00	Murdoch Nicholson	2 00
Angus Nicholson	2 00	Robert Stewart	5 00
Murdoch Munro	3 00		
	\$16 00		\$15 00
		Total,	\$31 00

Monies received in payment of the third instalment of Dalhousie College Fund, by Rev. Allan Pollok :

John Weir (2nd instalment)	£1 6 9	William Roy	£1 0 0
Donald Cameron	10 0	William Cameron	15 0
Angus Douglass	1 0 0	Donald Grant	6 8
		Wm. McKay	1 5 0

SCHEMES OF THE CHURCH.

1866	HOME MISSION.		
March—Coll.	Pugwash congregation	£1 0 6	
	Wallace do.	1 8 11	
	Barney's River do.	1 8 0	
	McLennan's Mountain do.	2 2 7	
	Roger's Hill do.	1 11 7	
	Lochaber do.	1 5 0	
28—	W. Branch River John do.	2 10 0	
	Earltown do.	1 2 0	
	Tatamagouche River do.	1 2 0	
	St. John's Ch., A. Mines	3 8 0	
30—	Georgetown, P. E. Island	1 4 0	
	St. James', Ch'town, P. E. I.	4 0 0	
		£22 2 0	

1866.	YOUNG MEN'S SCHEME.		
March—W. B. East River congregation		£4 0 0	
East Branch East River do.		1 12 6	
Georgetown, P. E. Island		12 0	
		£6 4 6	

W. GORDON, Treasurer.
Pictou, March 31st, 1866.