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

### THE BUILDING OF THE TEMPLE.

A SERMON:

BY REV A. W. HERDMAN, PICTOU.

(Continued.)

II. We come now, in the second place, to the glory which shall accrue to the Divine Architect from His performance.

There is praise due to an architect from his successful design. The graceful column, the lofty roof, and the massy pillar, all testify to his skill; no less does the well-proportioned building; and some architects have engraved their names on their works; and so long as these remain shall they be immortal. But the best work of man is fading, and subject to decay. The very church that now rears its towers aloft, and which we expect to serve generations to come, shall yet at last yield to the ravage of time, and pass away; but this spiritual temple is everlasting; through endless ages it shall continue. Every living stone here shall be added to the upper sanctuary there, and throughout eternity serve God. Then shall a glory accrue to our Heavenly Architect that belongs not to any earthly,—a glory that excels from the spirituality of the work, and a glory that endures from its permanence and unfading lustre. But to be more specific. Our Divine Architect shall have the glory of having designed His work, as well as having successfully executed it.

1st. Earthly architects plan their work beforehand, and the design costs both labour and skill; but The Branch contrived His in the councils of heaven before time was, and both wisdom and love He expended. There, when the question was raised, "How shall a temple be reared on the prospect of man's fall?—how, consistently with the Divine attributes, shall the work of man's salvation be accomplished?" there was none to respond, till He arose and offered Himself for the undertaking. He engaged to bear the responsibility of the whole work,—to meet the demands of His Father's law and people's salvation, and to fulfil both; and for that end He pledged wisdom, power, love—nay, His every attribute. Himself would be both foundation and corner-

stone of the building. Thus the design was admirable, though difficult to accomplish, for it comprised two apparently contrary things to be reconciled—the requirements of the broken law, and the salvation of the sinner. Well, let us see how these were accomplished.

2ndly. The accomplishment begins from the time of man becoming an inhabitant of this earth, or, more correctly, from the date of his fall. Then the old temple became desolate, and degenerated into a synagogue of Satan. The Divine Spirit forsook His building, and court and sanctuary were robbed of their glory; the altar and hearth were desolate, and “Ichabod,” “Ichabod,” might be inscribed on the walls, for the glory had departed. But even then He whose name is The Branch had commenced His work. A stone from this quarry He took, and another from that; one He rent and hewed, another He separated and renewed; and both He fitted for His sanctuary. What labour and skill did this involve! What a diversity of material had He to operate upon! And what work in fashioning and adapting it to His service! Not a stone was naturally fit for His object! Not a soul disposed to His service! On the contrary, the mass was corrupt, and out of that mass He chose His own. The stone which, for beauty and elegance, man would have chosen, He rejected; the one which, for unsightliness and meanness, man would have cast away, He chose. Every stone had to be hewn and prepared as ever a quarry one for a Church,—the difference being that the natural one yields to the hammer, but the spiritual resists to the utmost. But by His grace Emmanuel made it submissive. Through affliction, He brought down the haughty, and by his love softened and subdued the perverse. Manasseh, Naaman, and other unlikely stones, He renewed, and added to His temple. Not an age of the Church in which He did not rear some living stones for His sanctuary. At the building of the temple of Solomon He presided, but it was chiefly with a view of prosecuting His own work in the heart. That temple fell, but His temple continued, even during the captivity. By Babel’s streams the exiles wept, nevertheless the hearts of many were turned to higher concerns, and Daniel and other devout Jews constituted His Church. At length arose the second and more glorious temple.—and why more glorious but because He was to shew Himself there, and to speak peace? In the fulness of time He did so, and the blind and lame and leprous came to Him in the temple and were healed. Over their souls did He shed the light of His truth, and in their hearts the fire of His love, and they glorified Him. How many living stones were added to this temple during His ministry on earth! But when the veil of the Jewish temple was rent, and the way opened up for Gentile and Jew to approach, then did His temple receive enlargement. Three thousand were added in one day. Through a great part of the world has He erected His edifice. Scythians, Chinese, Patagonians, as well as civilized at home, have become His sanctuary. Incense and a pure offering now ascend where Juggernaut and Llama were once worshipped, and the altar burns with love to God where once devastation or the devil ruled. The voice of praise is heard where only blasphemy was wont, and the Christian Church rears its head where temples to unknown gods so long prevailed. Thus it is plain that Christ’s temple is set up and has spread through a large portion of the world, and multitudes own its connexion. What more shall I say? There is not a new Church opened for Divine service but Messiah The Branch is there to build up souls into His own temple. And He delights at the occasion, for the very reason that thereby an opportunity will be afforded for His Gospel to be preached, and souls gained to His Church. Accordingly, He is present at our ministrations to bless His Word. The instrument may be but a feeble one; but if serving Him, He will not disown but honour his labours. The message proclaimed may be nothing more than the good old news of God’s love to our world, or the story of the Cross, but it He will make the loadstone to attract,

and the lever to elevate. And the services may be both simple and spiritual, and unattractive to the carnal mind, nevertheless His Spirit renders them effectual unto salvation; and the worshipper may be a humble man that, like the publican of old, thinks very meanly of himself, and trembles under his unworthiness, yet him does the Almighty choose and receive into His covenant, and reveal His mercy to; so that not as man acts does The Branch, but He carries on His own work secretly in the heart and in the Church, through the instrumentality of a preached Gospel Sabbath after Sabbath, till He rears up a holy house, a temple of sanctified souls, to serve God. And if already, as we doubt not. He has got several such in our midst—if He dwells in the hearts of some worshippers here, and they in Him, then such believers does he edify Sabbath by Sabbath till the topstone be put to the building. But I would remind you, that whether to convert or to build up, He is blessing His own ordinances and carrying on His gracious work,—down in the heart forming living stones, striking the fire of love in the frozen affections of one, and kindling light into the darkened understanding of another,—here quickening, and there edifying,—all silently as in the building of the temple, but certainly as in the rearing of Zerubbabel and Joshua's house, the work goes on; and on it shall grow, till ready for completion, for never shall this Architect leave it unfinished, but, having begun, shall perform it till the perfect day. Oh, then, what glory shall accrue to the Messiah, The Branch, for the execution as well as for the contrivance! The latter called for wisdom and love, but the former for the constant exercise of power, forbearance, tenderness, and skill. What a world of ruined souls to operate upon, and every one of them unfit! No genial ones, yielding to the touch like wax under the hands of the artist; but a dead and corrupt mass, resisting as soon as began to feel, and yet He bore with and overcame them, and made them a temple of love and of praise. Were it but one soul that He thus subdued, it would be a striking manifestation of His grace and power, for oh! this work is above man's power, and it is not of him that willeth; but it is thousands, thousands upon thousands, brought from the masses of fallen humanity to form a second temple, from being a synagogue of Satan to the service and love of God. Their hearts praise Him: from every tongue shall plaudits ascend, and every one of that throng shall yet cast his crown at His feet. Oh! when the immense multitudes whom no man can number shall be together in heaven, and form the one temple there, what jubilees and laudations shall ascend like fragrant incense from a temple! Every one saved by grace—every one to the praise of the Architect who chose, quickened, sanctified, and crowned them. Thousands are their tongues, but all their hearts are one, and it is anthems of praise to God and the Lamb they ascribe; and whether and how many from our new Church shall join in that anthem—whether and how many shall then compose that temple, of whom it may be said on that day, “born here,” “here joined, here grew, and here completed,” O God, grant some souls at least to the comfort and gain of the under-builder, as well as to the praise and glory of the Architect Himself.

It is twenty years this Sabbath since he who now addresses you, first preached to you from these words, “God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” That was the keynote of a ministry which, I trust, however imperfect, has not been altogether without fruit. Next twenty years, where either speaker or hearer shall be, none can say. Another may occupy this pulpit, another voice sound in your hearing, “Thus saith the Lord.” Others, too, may occupy these seats, and other voices join in raising the notes of praise; but whether, in God's providence, our time is to be short or long, well were it that on our entrance into a new Church we would increase in the Divine life, and therefore should we earnestly pray that God by His Spirit would quicken and revive us,—that our worship may become more heartfelt; and our charac-

ter more devout,—that, in liberality to His cause, zeal for His kingdom, love one to the other, and attachment to our common Saviour, we would grow, “till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto the fulness of the stature of perfect men in Christ Jesus,” and reach that blessed place where ordinances and churches are no longer required, but where all is pure and cloudless—communion, without any medium, and without any end, in the presence of a three-one God. Then will one grand purpose of our worship here be effected, and God be glorified in our salvation through Jesus Christ. AMEN.

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### HOME MISSION.

THE analogy of every other Church, endowed or unendowed, shows us the necessity of Home Missions and the proper method of working them. Each Presbytery is not left to itself and to its own plan or no plan, but a Central Board or Committee is appointed, responsible to the Supreme Court, which takes cognizance of the necessities of the whole field, and administers accordingly. The more that local effort is stimulated and directed upon neighbouring destitution the better: but there ought to be a general system. Up to this time each Presbytery has done what was good in its own eyes, because there was at its back a generous Colonial Committee that made up every deficit. If the Presbytery wished for one, two, or three missionaries, application was made for them to the Committee. They came, preached, and drew their salaries from the Committee, with the exception of the trifle that was given by the people, until they were settled over some charge, and then a definite arrangement was made. On this system, it was impossible for any one to know how much would be required each year. All was guaranteed from abroad, and the temptation then was to draw all. The Colonial Committee must have thought that this was a heathen country, if they judged from the amount they had to pay towards its evangelization.

What has every other Church to do? It has to appoint a Board to attend to its Home Mission business, and, in order to do this, the Board must be in constant correspondence with the Presbyteries. If a Presbytery wishes to have within its bounds an additional labourer for a new field, it ascertains how much can be raised there for his support, and then applies to the Board for one, stating how much supplement will be required for him. The Board represents the whole Church, and is best able to judge if a man can then be spared for that quarter, or if their funds will permit them to send him. Or, if a Presbytery finds that one of its missionaries is not required within its bounds, the Board transfers him to another Presbytery where he is needed. All this is very simple. When our Church consisted almost entirely of one Presbytery, such a Central Board was not required. Now, when we have five or six Presbyteries, it is indispensable. One was appointed at last Synod, but the Presbyteries and the supplemented ministers and missionaries do not yet seem to understand perfectly its functions. It is to explain these, and at the same time to bring before the people the necessity of this work being taken vigorously in hand by them, that,—at the wish of the Board,—I am writing two or three short articles.

Let us all clearly understand. The old system of every Presbytery drawing as much as it could get from the Colonial Committee without a corresponding effort on their part to share the burden, is past and gone for ever. It was a necessity of our condition when we were without organization, and even without decent churches. All local efforts were then required to get each congregation into something like stable form and order. Self-preservation had first to be attended to. How well our people rose to the requirements made on them, Mr. Pollock's article, “Past and Present,” well shows. We have now entered on another epoch in our church's history in these provinces,—an epoch

the characteristic of which must be an energetic prosecution of Home Mission work. We must extend to meet the growing population of the country, and we must do so, not only by calling upon Scotland for money, but by putting our own shoulders to the wheel. And in doing this work we may expect a richer blessing than that which came on us through our former labours: just because it is more Christ-like to help others than to help ourselves. The former epoch tended to make us Congregational; in this we shall become Presbyterian. Each congregation in our church should think not of itself only, but of the whole church; but when its labours are confined to itself, how can church feeling be generated! It is then apt to consider that the church exists for it, and not it for the church. Hence arise unworthy local prejudices, narrowness of view, and blindness to duty: and when these prevail, it needs no prophet to declare that such a church at least cannot be the church of the country and the future.

I read in the London *Spectator*, the other day, a letter from the Rev. J. Baldwin Brown, one of the leading Independent ministers of London, in answer to a view taken by the *Spectator* of the superior excellence of a national church to mere Voluntary Societies or Congregations, in which "the minister limits his cares to those who acknowledge his influence and contribute to his support," and I cannot forbear quoting some striking sentences from the letter, because they show that even in that church system in which one congregation represents the whole church, there is a repudiation of isolation. He says:—"If I know anything of the ideas of Independent Ministers at the present day, I may venture to affirm that they look upon their churches as centres of light and christian influence, from which, according to the measure of their radiating power, all around them are to be taught, helped, and blessed. We believe as firmly as you do that the community which lives to itself and for its members only in the way which you indicate, dies. In the church of which I am the minister, our great effort is to utilize the power which is gathered up from the members for the neighborhood around us. I feel myself increasingly disposed to find in what we can give out, rather than in what we can gather in, the test of our vitality, and, in the highest sense, of our success." Those are noble words, and the only pity is, as the *Spectator* says, that there are so few Baldwin Browns. Were there many such, the parochial system might be superseded without loss to the country. In Britain, however, for many a long day to come, that system which our fathers built up to cover the whole land, ramifying to its uttermost corners, will remain a power for good which none but the very ignorant or the very bigoted can refuse to be thankful for. In America, it is very different. The State is secular, and consequently a double work is imposed on the church. She has to give a supply of religious ordinances where there is a demand, and, where there is no demand, she has to try and create one. She must have an educated ministry for the country as well as for the town; for the new and poor settlements, as well as for the old and populous. Has the time, come, then, for us to begin to pay half of our own debts—to keep house for ourselves,—asking half from our kind mother only after we have done all that we can ourselves; to pull together, and help each other, and so feel that we are one church? We are all pretty well agreed that it has. We are the oldest colonies; and no wonder that the Committee ask when our term of pupilage is to come to an end,—that they may be enabled to turn to new fields, or concentrate their efforts on the heathen world. Could we not say to the Committee, "We require £1000 stg. per annum: give us half, and we will raise the other half; we will on no account ask for more, and hope soon to ask for less?" There are five Presbyteries of us now, that of Halifax having in it by far the fewest members of the Kirk. Cannot we raise £500 sterling annually among us? I can guarantee the fifth part of the sum from the Presbytery of Halifax—from what I know of this year's subscriptions: and if more is needed, I am sure that it would be given.

G. M. G.

## FOREIGN MISSION.

I TRUST it will not be considered presumption in me again to solicit the attention of our ministers and their congregations to the very important matter which I endeavoured to urge in the last issue of the *Record*.

When our Missionary takes his departure, which we hope will not now be long delayed, it rests with us to provide him with all the means which the experience of other missions shew to be fitted to secure the confidence of those to whom he is sent, and thus dispose them to receive his instructions. To see him willing to minister to their temporal wants, will present to their untutored minds the most convincing argument and the best possible proofs that he has no evil design, but comes as a real friend, desiring to do them good. To furnish him with abundance of such arguments, the very least effort on the part of our congregations will be amply sufficient. But this being so easily accomplished—and just because of its being so, there may be some danger of a failure in doing it—two or three congregations could, no doubt, easily do it sufficiently, and therefore the several individual congregations may not see it necessary to take it into their serious consideration. In this way, very simple duties, and, at the same time, most urgent and important in their nature, have often been neglected, and that neglect attended sometimes with consequences seen only in time to be vainly deplored.

While the result of your mission is wholly in the hands of God, and our hopes of success must rest entirely on His own sure promise, we must remember that our pleading that promise must be inseparable from the employment of all means dictated by wisdom and experience as necessary to help on the work.

I regret that I am not possessed of information sufficient to enable me to state particulars so minutely as I would wish for the guidance of such as may be desirous to contribute to this object. I cannot add to what I stated in my last communication to the *Record*. I may, however, repeat, that in contributing coloured flannels and cottons, there is no risk of a mistake; and that hardware and mechanical tools will be of great value, and the larger the quantity the better. And not less important will be a large stock of such things as pins, needles, thimbles, brass buttons, &c., to which may be added any small fancy needle work, in which ladies are fond to indulge.

We are fortunate, in this particular, that we can avail ourselves of the experience of our sister church, whose congregations have frequently made contributions for the same object. If our people move with any degree of zeal, in this matter, we shall, perhaps, have more than will be sufficient; but let no individual hold back from thoughts of that kind. The offering will be purely voluntary. It is asked for the purpose of aiding the cause of Christ, and, given from that motive, it will be accepted by Him, and rewarded as our Lord ever rewards the labours of love in which His people engage. One of the loveliest passages in the history of Israel, is that which tells of the liberality of both men and women, when the Tabernacle was being erected: "And they spake unto Moses, saying, the people bring much more than enough for the service of the work, which the Lord commanded to make."

Happy indeed must their great leader have felt, when ordering it to be proclaimed throughout the camp, that their willingness to contribute had supplied more than was required. "It was too much." Had they continued in such a spirit as that, what a glorious history would their's have been, and what rich blessings would be their heritage from generation to generation.

May the same spirit of zeal and liberality distinguish every congregation of our church, and then assuredly will they be distinguished as a people whom the Lord hath blessed.

I have only to add, for the information of such as feel it in their hearts to

contribute, that no further delay can be made. Every minister will be expected to make the necessary arrangements in his congregation.

A. MACLEAN, *Convener*.

P. S. Contributions may be forwarded to the Rev. G. M. Grant, J. J. Bremner, Esq., Treasurer, or to James Thompson, Esq.

### REV. C. M. GRANT, EN ROUTE FOR INDIA.

JUDGING from the date of his departure from London, the Rev. Charles M. Grant probably arrived a month ago at Calcutta, where he is to labour in connection with the Church of Scotland's institution; though no intelligence has been received from him later than January 10th, when he had reached Alexandria on his way to his destination. Dr. MacLeod had detained him in Scotland to address the Divinity students at Aberdeen, Edinburgh and Glasgow; and at each of those Universities he was most kindly received, and his addresses listened to with great interest. There was a farewell meeting in Sandyford Church (Dr. MacDuff's), Glasgow, where he was bidden God-speed by an immense congregation of Christian friends. Writing from the steamer which is carrying him to India, he says: "There are several very intelligent passengers, old Indians, on board, and I am getting all the information from them that they can give, and their opinions on the state of matters. I find a general hopefulness in the way they speak of Missionary prospects that I scarcely expected to find. Yet the utmost admitted is, that we are beginning to see light through the question. That is much. Twenty years ago, the same men would have pool-pool'd the whole thing. One of the least hopeful among them—a well read speculative fellow—acknowledged that he could scarcely gauge the strides taken by the native mind during the last few years. He had been absent for five years, and last year had gone back, and was amazed at the revolution that was silently taking place. Who shall say that the East is necessarily stationary? Bring a lever long and strong enough, and you'll raise the greatest weight. The weight of Hindooism must be raised, and the lever that will do it is Faith and Work."

We have one question to ask our readers. Is the Faith and Work to come from him alone—the feeble Missionary, or is he to be sustained and helped on by our Faith and prayers to God for him, and by our Work, too,—for surely the time is coming when we shall stretch out a hand of help to him? How many of his old congregation, of his old friends, have prayed the prayers of faith for him since he went from us to his great and difficult work?

### MEMOIR OF THE LATE JOHN DUNCAN.

ON Sunday evening, January 31st, the city of St. John lost one of its oldest and worthiest citizens, and the Church of Scotland one of its truest friends and supporters. It is only at long intervals that a community like this is called upon to mourn the loss of a man who, for forty-five years, identifies himself with every object that tends to promote the moral, political and social interests of a people, and who, at death, gathers round him the tenderest marks of sympathy and respect from men of every creed and class.

Mr. Duncan was born on the 9th day of January, 1797. The little town of Meldrum, better known as "Auld Meldrum," a town of 1000 people, and about 17 miles from Aberdeen, was his birth-place. Here he spent the earliest years of life, and received that noblest outfit for usefulness in the world—a parish school education. He came to the northern part of this Province in the year 1821, and, after three years' sojourn there, removed to St. John in 1824, where he continued to reside till his death—a period of forty-four years and four months.



From his first coming to St. John, the features of character that rendered him conspicuous among his fellows during his long and useful life, were clearly defined.

He was by trade a carpenter, and his extensive knowledge of mechanics contributed, no doubt, to his success in other spheres of business. Immediately on his arrival in this city, he was employed by the shipbuilding firm of Owens & Layton, and continued until the firm was dissolved in 1827.

His next engagement was in the timber business with Mr. Maccan, and in this connection he gave several striking proofs of his practical knowledge of geometry, and introduced many valuable improvements in the measurements and arrangement of square and round timber.

In the year 1831 he became connected with the firm of Owens & Buda, and, in the following year, was sent to Britain to arrange the business affairs of the concern, which had become greatly involved. On this mission he was eminently successful, and afforded unmistakeable proofs of business tact and ability. Soon after his return to St. John, the title of the firm became changed to "Owens & Duncan." The names of these worthy men became widely known on both sides of the Atlantic, and, although they encountered many losses on land and sea, there was one thing that neither prosperity nor adversity seemed able to shake from them—a reputation for sterling honesty in all they said and did. Their ships were well known and justly famed in Britain and America for beauty of model and good sea-going qualities. For many years past they continued to own the vessels they built, and kept them trading to different parts of the commercial world.

The abundant success that came as a fitting reward to a business career of over thirty years, was largely due to the wisdom and prudence of the senior partner of the firm. Mr. Duncan was about 24 years of age when he came to this city, and yet his character was marked and decisive.

From the first, his knowledge of men and things, his studious habits, and his prudence and caution, made him respected and highly valued as a confidential friend and adviser. None knew him, or spoke of him, as a "young man;" and many who were his seniors by years, looked up to him for counsel and advice. He was always remarkable for temperance in eating and drinking.

Those who knew him from the first, say, that although it was a time when liquor of "all kinds was in common" among business men, and a special virtue belonged to a liberal consumption of brandy, he was never known to indulge in drinking habits. His desire for information was very strong, and his good sense led him to see that it was rather from books, than from such men as a small commercial town supplied, that his desire could be gratified. He aimed high, and collected into a little library the works of the wisest and best of men. Over them he pored the greater part of every day, filling and feeding his mind with the treasures of wisdom they contained. There is still in the possession of his family an old Latin Bible which a friend purchased at his request in New York. It was published in 1557, and is quite a curiosity. It was once the property of a Mr. Tetrel, whose name appears on the first page, and the date 1560. His delight at getting possession of this old Bible was great, and for many years he made it his constant study. In 1832 he carried it to Britain with him, and among the numerous annotations, I found, at the close of the Old Testament, a few lines written in that unmistakeable hand, telling the number of days they had been out, and giving the degree of latitude and longitude the ship was in.

But what was so strange, he never once allowed his intense fondness for reading to interfere with his business arrangements. On the contrary, his work was always ahead. He was never known to be behind time in anything, and so well known were his accuracy and honesty, that whatever bore the impress of his shaky, cranky pen, was never questioned. The workmen would slip

their wages into their pockets without counting it, and fold up their "due bills," feeling that it *must* be right because Mr. Duncan made it up. While always pleasant and cheerful, he never trifled with men; never sought to take advantage of the weak or confiding; and nothing seemed to stir his peaceful soul so profoundly as an attempt to perpetrate any of those acts of deception against which business men are not always proof.

It is said that on one occasion he happened to be present at the settlement of some transaction between two of his fellow-citizens, when he observed with his keen eye that one was trying to outwit the other. He started to his feet, and impatiently walked round the desk several times whistling the air of the "Song of the Shirt," and then, taking up his hat, he left the room. It was observed by many that he often manifested his annoyance at anything of the kind in this strange manner, and when that whistle was heard in company, or in business circles, men took knowledge of it, and governed themselves accordingly. This was his only means of reproof, but it grew to be a terrible one.

He was always a friend in need, and a friend indeed, to rich and poor alike. In his young days he was once applied to for money to bury the wife of a poor man. He had not the money, but such as he had he gave cheerfully. He got the necessary boards from a friend, and devoted a winter evening to making and dressing the coffin with his own hands.

But it was chiefly as a public man that Mr. Duncan endeared himself to St. John. To write his life in this position during the last 40 years, would be to write the history of this city during the period when most of its Banking establishments and the public Societies that now exist were formed. Some idea, however, of his interest in public matters may be gathered from the fact that he was one of the first Presidents of the Commercial Bank, Mechanics' Institute, Globe Insurance Office, Highland Society, Agricultural Society, St. Andrew's Society, Bible Society; a prominent man in the formation of the Colonial Life Insurance Company, Gas Company, Telegraph Company, Water Company; a Commissioner of Police, Lunatic Asylum, and many other Companies and Societies that aimed at the moral and social welfare of this community. He was known as the "Universal Chairman," and it seemed to be regarded as essential to the success of any great work that the name of John Duncan should be found among its chief promoters. In his numerous connections with these public societies, he was always distinguished for wisdom and prudence, punctuality, and the rigorous discharge of every duty. He was never in a hurry; never known to run, and yet none ever remember to have seen him even a single minute behind in keeping an engagement.

A large portion of his time, for many years past, was devoted to promoting peace between man and man. If a special blessing is reserved for peacemakers, this good man has richly earned his share. Differences and disputes that would no doubt have dragged their weary way for years through the mysteries and miseries of law courts, were quietly and peaceably settled by his calm judgment and rugged sense of right. And although the position he occupied as arbitrator and judge naturally, and almost necessarily, exposed him to the enmity of some of the contending parties, there remains no instance in which his decisions have left any lasting ill-will. Speaking on this point with a gentleman at his grave, he said: "I once was his enemy, because he decided a case against our family," and then, turning to where the workmen were rounding up the clay and patting it with their shovels, he added, "but I am as sure he did his duty as I am that he sleeps there." It is conceded on all hands that he has not left a single enemy.

Among the many features of character that distinguished the life of this good man, there was none more conspicuous than his humility. While deeply read on most subjects, he was ever ready to listen to the humblest suggestion from those who were far his inferiors in wisdom and experience. He made no

parade of his learning—never hawked it about to have it seen of men. In the house of God there was no worshipper more devout and humble than he, and the conviction always on his heart was, that he had come to worship God, and not simply to hear Mr. So-and-so preach. He very rarely criticised the sermons he heard, and if he did, it was always in a spirit of meekness and gentleness. It was a great treat to preach before him, though I never did so without feeling my great inferiority to him in many things. He was easily touched, and his emotional nature would sometimes bubble up like the spring from under the mountain's feet. He would look up with eyes filled, and features full of tenderest expression, and a throat choked with emotion, and take in all that was said. There was no man whose opinion I valued more highly, and none from whose lips a word of approval came with more wholesome and stimulating effect.

He was a firm and consistent adherent of our Church in this city for 44 years. He was an elder and trustee of St. Andrew's Church, and contributed, by his wise head, warm heart, and liberal purse, to its welfare on many occasions. He was also, for many years, a friend and supporter of St. Stephen's Church, in this city, and, at the time of Rev. Mr. Wishart's deposition by the Synod, and the sale of the Church property, he was a pew-holder, and was appointed, by the Legislature, one of the commissioners to hold the funds resulting from the sale of the property, and to build another Church to supply its place. He was for many years impressed with the necessity for a second Church in connection with the Church of Scotland, and, acting in harmony with the other members of the Board, the erection of New St. Stephen's was begun in the spring of 1867, and opened for service on Sunday, September 13, 1868, by Rev. Dr. Brooke, the first Moderator of the United Synods of Nova Scotia and New Brunswick. Concerning this good and useful man we may say, "He hath loved our city, and *hath helped* to build us a synagogue."

The death of Mr. Duncan was like his life—full of peace, calmness, and simplicity. Just as the evening bells began to call the people of God to the sanctuary, on Sunday, January 31st, he breathed his last. I never witnessed a more peaceful end. We saw the life slowly retreating from all the outposts of the body, and fly at last for refuge to the besieged citadel of the heart, and the long deep sigh came slower and deeper, and told us that Death's chill hand was dipped in the fountain of life. It was impossible to tell the exact time of his departure, so softly and silently did the soul slip away from the frail and worn-out tabernacle in which it had lived for 72 years. He was sensible to the last, and calmly awaited the will of God. He spoke but little of his approaching end, but he had long lived under the shadow of that world to which he has gone,—and he walked as a Christian so humbly on earth, that one would have thought him ever under the conviction that his next step would be into eternity.

On Wednesday, February 3rd, men of all creeds and classes assembled to carry him to his rest, feeling, like the Jews did when they buried their good old priest Jehoiada in the city of David among the Kings, that he was one who had done good in Israel, both toward God and toward his house. (See 2 Chron. xxiv., 15 and 16.)

His ashes rest close to those of his old friend and partner, John Owens. Long united in life, they are not separated in death. They are interred on a rising ground in that lovely hillside known as the Rural Cemetery. Standing by their graves, the ancient valley of the St. John River, with what were once its rocky islets and bold wooded shores, stretches away for several miles to the north-east. The hum and bustle of the city may be faintly heard at times in the quiet evening when the winds are still, and the trees do not rustle their leaves and branches. Here was laid in peace, on February 3rd, the body of one of the worthiest and best of men.

GEORGE J. CAIE.

## THE VICTORY OF DEATH.

THE Church on earth has so great a conflict to wage, that she feels she can ill spare one of her meanest soldiers, much less the princes of Israel. But death makes sad havoc in her ranks, striking at the highest and the lowliest, and, were it not for the presence and promises of her Great Captain, men's hearts would often fail them as they hear of one unexpected loss after another. During the last few years it has fared hard, especially with the Church of Scotland, in this way. Men who frequented the General Assembly ten or fifteen years ago would hardly know it now, so few of the old faces are to be seen. Her most erudite and accomplished scholar, Principal Lee, her most indefatigable worker, Dr. Robertson, and her most brilliant debater, Dr. Robert Lee, have passed away, the two latter in the vigour of mature strength and wisdom. Many others scarcely less note-worthy, lay and clerical, have been taken, one by one. And within the last three or four months we have read notices of the deaths of two others of the most prominent men in the Assembly, viz.: Lord Belhaven and Stenton, who for many years was the Queen's Lord High Commissioner appointed by Liberal Governments; and Sheriff Cook, the Procurator of the Church for the last eleven years. No voice was heard oftener in the Assembly than the Procurator's, and partly because of that, and partly from his manner, he was often considered to be unpleasantly dictatorial; but at the same time, no one who knew him could help respecting him because of his thorough sincerity and frankness, the soundness of his judgment, his ability as a lawyer, and his conscientiousness as a man. He was the opponent that Dr. Robert Lee feared most, since the death of Dr. Robertson. The minds of the two were cast in essentially different moulds, and the one could hardly help taking a different view from the other on most subjects. Both have now a wider range of vision.

When the General Assembly meets next May, we hope that Dr. McLeod, who is to be the Moderator, will call attention to the loss of so many honoured Fathers and Brethren, and make this and other grounds an occasion of bringing the Assembly to its knees before God. We hope sincerely that he will place before it something higher than a disputed settlement case, the election of an official, or the excitement of a *fama* or scandal. The annual assemblage of the representatives of an historical, national, living Church of Christ, what a picture do the words bring up to the mind's eye! Alas, that the real should come so far short of the ideal. Is it not one great reason of this that the members of the Church do not realize the responsibility that is on them to pray for Jerusalem and its "thrones of judgment"?

But we were speaking of the loss that the Church has sustained by death. And the gaps are being made here as well as in Scotland. The Church in New Brunswick may well mourn over the departure of such a man as John Duncan. St. Andrew's Church, Halifax, has lost four of its oldest members since the departure of its minister—Mr. Leishman, Robert Malcolm, James Malcolm,—the oldest Elder, and Miss Hannah Veitch. We have not the material to write obituary notices of these, but we cannot forbear to chronicle at least their names. Need we draw the lesson or the moral that suggests itself as we hear of so many deaths at the same time? Surely it is not needed. It is the old, old reflection, that this is not our rest,—that here we have no continuing city, along with the triumphant assurance that the sting has been taken from death, and victory from the grave. The Christian need not fear death, for it conducts him to Christ,—and the Church need not fear death, for He who takes one member or office-bearer from her will assuredly raise up another to fill the vacant place. God be thanked for Jesus Christ, who "through death destroyed him that had the power of death." O, that the Church had faith in Him, and that it would always look up from earthly pillars to Him, the abiding Rock!

## THE CHURCH IN NEW BRUNSWICK.

### PRESBYTERY OF ST. JOHN.

SEEING that comparatively little is known, by the majority of your readers, concerning the state of our church in much of the district at present included within the bounds of the Synod of the Maritime Provinces, and especially in that part of it which constituted the old Synod of New Brunswick, I have concluded that it might not be unacceptable to them were I to submit, in one, or perhaps two papers, the result of my observations during the last five years, while labouring in the upper part of the Presbytery of St. John—first as a catechist on the Tobique River, and then as a missionary at Woodstock. I shall, in this communication, confine myself to a description of the territory included within the bounds of the St. John Presbytery, and endeavor to give some idea of the nature of the work required in cultivating the outlying corners and the yet unexplored interior of the field. In New Brunswick we have two Presbyteries—that of Miramichi, stretching along the north shore of the province, where more than in any other part of the province, the population is Presbyterian; and that of St. John, occupying the St. John River and all west of the same. In the Presbytery of St. John there are at present seven charges. Of these, two only are self-supporting, viz.: St. Andrew's church, St. John, and St. Paul's church, Fredericton: the remaining five have hitherto been all aided, to a greater or less extent, by supplements from the Colonial Committee, or from the Presbyterial Home Mission fund. The latter are:—St. Andrew's and Dumbarton, Richford, Woodstock and Northampton, Nashwaak and Stanley, Portland and Rothesay. Of these, St. Andrew's and Dumbarton is the oldest, and Portland and Rothesay the youngest. Woodstock and Northampton, and Nashwaak and Stanley, are at present vacant. Although these charges are, in general, far enough apart,—so far, indeed, that it is not an easy matter for the different members of the Presbytery to convene frequently,—yet they do not by any means occupy all the ground supposed to be included within the bounds of the Presbytery, except, indeed, each charge be defined something after the style in which my late charge, Woodstock and Northampton, was described to me:—The diocese of Hanover, including all the parishes on both sides of the St. John in Carleton county, and Victoria county up to the Canadian (Quebec) boundary. Between St. John and Fredericton, a distance of eighty-five miles by the river and sixty-three by the Nerepis road, we have neither minister, nor missionary, nor catechist: so, also, between St. John and St. Andrew's; and so, likewise, to the west of the latter place. Along the line of the E. and N. A. Railroad, our church is not now represented, although formerly, in Moncton and toward Shediac the field was occupied by us. In King's, Queen's, and Sunbury counties, we have not even one missionary. Presbyterianism is not, however, unrepresented, the field being in part occupied by our sister church. Above Woodstock, we have no congregation, although there is one at Florenceville, over which a minister of the Presbyterian Church of the Lower Provinces is settled. On the upper part of the St. John River, the population is chiefly French, and, of course, Roman Catholic. At Grand Falls, which is the county town of Victoria, there are one or two Presbyterian families, and in the town a lot of land was given many years ago to our church as a site for a Kirk. There is not, however, in prospect of a Presbyterian congregation being here formed, unless, perhaps, in connection with the Tobique district. At Andover, and on the Tobique river, there are a good many Presbyterian families, among whom, during the summers of '64 and '65, I labored as a catechist.

The Tobique, both point of size and of beauty, stands first among the many fine tributaries which flow into the St. John,—its fertile valley and the sloping ridges which line both sides being capable of sustaining a population of one hundred thousand souls. At the mouth of the river, the land is rugged,

and presents an appearance not at all promising; the stream flows through a narrow passage with perpendicular walls rising on both sides to a height of several hundred feet in places; as you ascend, however, the appearance of the banks undergoes a change—the river itself widens out, and beautiful river flats stretch away on both sides.

A brief description of the nature of my work as a catechist, on this river, may serve to show the character of the work required to be performed in occupying the waste places I have mentioned as lying within the bounds of the St. John Presbytery, and especially such places as are only being now settled. When I first visited the district, the road only extended to Arthuret, or the Campbell settlement, as it was then called, (the name Arthuret having been given by Governor Gordon when on his "Wilderness journeys,")—a distance of about twenty miles from where the river enters the St. John. My predecessor at Woodstock, the Rev. H. J. McLardy, accompanied me to the scene of my labors, having himself visited it once or twice before. Above Arthuret, settlements extended along the river at that time to the Blue Mountains, a distance of about thirty miles: they now extend beyond Nictaux. With gun and knapsack, I traversed the woods which separated the settlements on the upper part of the stream. I soon learned, also, to use the pole and paddle, and although any one of the settlers was quite willing to let his axe in the tree, or his scythe in the grass, to give me a passage up or down the river in his canoe, I determined to "paddle my own canoe"; and a birch which I purchased from the Indians, who have a village at the mouth of the river, I navigated the stream from the narrows where it enters the St. John to Nictaux,—a distance of sixty miles. Once every three weeks,—holding service at seven different points, on the river or out on one of the ridges, I went from Riley brook, six miles below the Nictaux (or Forks), to Andor, a village on the St. John, opposite the mouth of the Tobique. From Riley brook to Arthuret, a distance of forty miles, there being no road, I went by canoe, or partly by canoe and partly on foot through the woods. From Arthuret to Andover, I generally went on horseback, sometimes, however, on foot, a distance of twenty miles—an American Sabbath day's journey performed between the forenoon and evening service. Many incidents happened during the two summers of my labour, some amusing enough, others more amusing when recalled by memory than at the time of their occurrence. Once or twice, unable to make headway against the stream while opposed by wind and rain, I have in all night with gun resting on my arm under the upturned canoe, or at the foot an old giant of the forest,—the dried remains of some of his contemporaries serving the double purpose of affording warmth and keeping at a respectful distance any unwelcome visitors, of whom I frequently got a sight. Twice was my many wardrobe materially damaged—once by the camp fire, before which the contents of the carpet bag were spread to dry, and once by the greedy jaws of an ox, who had ferreted it out from its cache in my upturned canoe. I have occupied the school-room at Arthuret, and the little Methodist church at Anver, when, if the discourse delivered was dry, he who delivered it could certainly not be accused of being so,—having been upset in the river from the canoe long before, and standing before his audience before he had time to change or dry his clothes. Before my going there as a catechist, the upper part of the Tobique had never been visited by a missionary from any denomination; and, although I had a local preacher following in my track, I am sorry to say that, since my departure, even he has not revisited it. After being ordained as a missionary at Woodstock, I managed to pay a visit, in the winter of 1811, to the old scene of my labours as a catechist; and by the people among whom, as a student, I had gone two years before, I was welcomed most heartily, and not a few were the tears shed when they found that I could spend but a week going over the whole district. I preached in nearly all the old static going and coming, and

administered the sacrament of baptism to fourteen candidates, four or five of whom were adults. During the short time that had elapsed since my departure, great changes had taken place in the district: the road had been extended from Arthuret to Nietaux; several new settlers had taken up land; and the appearance of the old settlements, so far as I could judge at that season of the year, had undergone a change for the better. On some of the streams which flow into the Tobique, several of which are navigable for tow boats, there had been parties prospecting for gold, and the result of such prospecting has been that several tracts of land lying on the Tobique or its tributaries have been secured under mining leases from the government of New Brunswick. At Plaister-rock, about thirty miles up the river, gypsum is found in almost inexhaustible quantities, and other minerals are met with. Apart from the lumber, which has been hitherto the only product sought after, and the agricultural capabilities of the valley, which are but now beginning to be appreciated, and which alone would place it among the most desirable localities in the province, the district of the Tobique will have, in its minerals, and in the facilities afforded by its many streams for the manufacture of its products of wood and wool and grain, and for transporting these manufactures at a slight cost to market, a source of very great wealth. Other districts there are lying within the bounds of the St. John Presbytery in which settlements are springing up, where Presbyterians are scattered abroad; and some old settlements where, as yet, nothing has been done to supply ordinances by our church. The work of visiting some of these places would much resemble what I have above described as my work on the Tobique. That that work has not been undertaken is in no way the fault of the St. John Presbytery as a Presbytery, seeing that in the charges over which ministers are placed, there is quite enough to do, or, at least, territory enough to occupy. I may, when I come to speak of the charges organized in the Presbytery, point out what I consider in part the reason why so much ground remains unoccupied.

W. T. W.

### PRESBYTERY OF PRINCE EDWARD ISLAND.

AT ST. JAMES' CHURCH, CHARLOTTETOWN, }  
the 14th day of January, 1869, }

WHICH day the Presbytery met and was constituted. *Sederunt*—the Revs. Messrs. Duncan, McWilliam, and McColl, Ministers; and Dr. Makieson, Elder.

In the absence of Mr. McLean, the Clerk, from indisposition, Mr. McWilliam was appointed Clerk *pro tem*.

Mr. McColl stated that he had written to the Colonial Committee, withdrawing his resignation of the office of Missionary, whereupon the Clerk was instructed to write the Convener of the Home Mission Board to that effect. Application was then made by Messrs. McColl and McWilliam for certificates to draw on the Colonial Committee for their half year's allowances due on 1st February, 1869. The Presbytery, being satisfied with the manner in which they have discharged their duties during the past six months, hereby grant the certificates required, and authorize them to draw on the committee for the half year to the respective amounts recommended by the Home Mission Board, which are—to the Rev. Mr. McColl, fifty pounds (£50) sterling, per annum; Mr. McWilliam, forty pounds (£40) sterling, per annum,—and the Clerk was instructed to grant extracts to that effect.

Mr. McColl stated that steps were being taken towards his induction at De Sable, when the Moderator was instructed to call a *pro re nata* meeting as soon as the preliminary arrangements were made, and the necessary documents ready to be submitted to the Presbytery, so that his induction may take place with all convenient speed.

Mr. Dixon, from Clyde River, appeared before the Presbytery, and stated that, since last year, considerable progress had been made towards the completion of the Church there, and requested the services of the Presbytery in procuring the £10 voted by the Synod of 1867 towards that object. The Presbytery were gratified at the account Mr. Dixon gave, and requested the Clerk to communicate with the Treasurer of the Home Mission Board.

The Presbytery then considered the desirability of having an understanding with the sister Presbytery, whereby much economy of means and labour could be effected in the case of some of these stations, belonging to both Churches, which, in the present divided state of the population, are too weak adequately to support stated ordinances. The Presbytery, while feeling the necessity for some arrangement having this object in view, and while approving of the principle involved, deferred farther consideration, owing to the absence of several members, till the next meeting, when it was resolved to take up the matter.

The attention of members was then called to the defective state of the marriage laws as at present existing, when the Moderator and Clerk were appointed a committee to take action in the matter before the sitting of the Legislature.

The Presbytery adjourned to meet at Charlottetown on the second Thursday of March.

Closed with prayer.

A. McWILLIAM, *Clerk pro tem.*

## REPORT OF MISSIONARY SERVICE WITHIN THE BOUNDS OF THE HALIFAX PRESBYTERY.

FATHERS AND BRETHREN :

SINCE arriving within the bounds of this Presbytery, I have been chiefly engaged, according to appointment, in the districts assigned to my charge, viz., Richmond and North-West Arm. At the latter place we have a very neat little Church, capable of accommodating about 130 or 140 persons, and the average attendance at our diets of worship, which are held the evening of each Lord's day, is about 100. The Richmond Church is not quite so commodious, having been erected some years ago, and rented to the North End section as a school-house. Now, however, the school has been removed to the new building put up by the Commissioners, and workmen have for the last few days been diligently employed in putting our Church into a state of thorough repair. The attendance at our morning services in Richmond will barely average 50. It has increased somewhat since my arrival, and at my occasional evening services is considerably larger, but many of the people are very careless about religious matters, and a great majority of those who are not, had connected themselves with other of the city Churches before my arrival in the district. The Episcopalians have a very neat Church edifice, in the north end of the city, erected some years ago, where regular services have been held for a considerable time, and a few who have been brought up Presbyterians have connected themselves with this Church. The Wesleyans have also a Church organization here, and a new place of worship in course of erection. These, with the new Presbyterian Church of St. John, in Brunswick Street, about a mile and a half away, had attracted a large portion of the religiously inclined community. A few of these have signified their intention of casting in their lot with us, and some have already done so. But there are still a number of persons in this district who seldom enter the house of God; and while I have been encouraged by the activity and apparent seriousness of many, I have been often discouraged by the carelessness of others. The work in Richmond district is "missionary work," in the true meaning of the term.

I found Sabbath Schools in full operation, at both Richmond and North-



West Arm, conducted chiefly by members of St. Matthew's Church, with the assistance of zealous Christians residing in the localities. These schools are in a prosperous condition, particularly that at Richmond. It would not be fair to particularize, where all are deserving of praise, but I must say that Messrs. Doull and Bremner, the Superintendents of those schools, with their indefatigable staff of assistants, have laid both Richmond and North-West Arm under very deep obligations. In rain and snow, sunshine and storm, these faithful teachers were sure to be at their posts.

I took steps, in the beginning of the lecture season, to secure a fortnightly course of lectures at each of my stations. Those lectures have been delivered in our Churches, and, from their high moral tone, cannot fail, under the blessing of God, to have an elevating effect upon those who are privileged to be present during their delivery.

On the whole, I think I may safely say that a good work is being done at Richmond and North-West Arm, and, taking into consideration the wants of those districts, and the prospect of a large increase to their population ere many years have passed away, our Church is fully justified in expending the large amount of means and time which it is purposed to devote to them in the future. If I might be permitted to suggest a better plan for future operations than that hitherto pursued, viz., having only one service at each station every Sabbath, I would urge the propriety of conducting an afternoon service at Richmond, say at 4 or 4½ o'clock. This would open our Church at a time when all others within easy reach are closed, and might have a very beneficial effect. It would involve a little extra labour on the part of the city clergymen, of which I, of course, would take my share; but, after St. Andrew's Church has secured a regular pastor, the work could easily be done by a regular interchange of supply. I would not, however, urge this additional service until the summer season has arrived.

I have filled, either personally or by proxy, my appointments in St. Andrew's Church, and, according to presbyterial direction, I preached at Truro on the 10th and 17th of January. At my first service there were present some 50 or 60 persons, and at my last about 320; the great majority of this latter number belonged to other denominations who have Churches in the village. I am not certain to what number our people in Truro amount. I visited some twenty heads of families in, and within a mile or two of, the village, but there are others living some distance out who attend the Truro Church, and support ordinances in connection therewith. Taking the attendance on the morning of the 17th as a criterion, I should say we have a congregation there numbering some 90 or 100 souls. This will increase with the anticipated speedy addition to the population. I took up a collection on the 17th, for the Presbytery's Home Mission Fund, amounting to ten dollars and twenty-five cents (\$10.25), which I am now prepared to hand over to your Treasurer. The Trustees also handed me the sum of \$16, as their contribution for two Sabbaths missionary service. At a congregational meeting held on Monday, a subscription list was signed, and a verbal promise given that the Truro Church would contribute for the next three months the sum demanded by the Presbytery for regular Missionary supply.

On Monday evening, the 18th ult., I drove out to the North River settlement, and conducted divine service to a congregation of about 100 persons, the majority, however, being of other denominations than ours.

I may conclude by stating, that, through the kindness of Avarl Longley, Esq., Chief Commissioner of the Nova Scotia Railway, I was enabled to make the trip to Truro and back without any draft upon the Presbytery's funds.

I remain, respectfully,

Your obedient servant,

JOHN R. THOMPSON.

## CANDIDATES FOR THE MINISTRY.

TO THE EDITOR OF THE "MONTHLY RECORD."

Dear Sir,—I have often had my attention drawn to the inadequate supply of ministers in our British American Churches. This want has been, perhaps, felt more powerfully in our Church than in any other; and it has doubtless arisen, in a great measure, from the sad desertion of our pulpits in the dark days of '42-'3. Into the propriety or impropriety of said desertion of our Zion, by those who once stood by her altars and trimmed her fires, I have no intention to enter. I purpose briefly to notice the *fact* that there is a great want of young men coming forward and offering themselves for the ministry, and the best mode of securing an adequate supply of the proper character.

All branches of the Church of Christ, in Anglo-Saxon communities, are feeling this want of good men to minister in holy things. Even the Established Church of England, in which the highest prizes, in a pecuniary point of view, are held out to talented and ambitious young men, and into whose clerical ranks a larger proportion of persons will therefore enter, from mere worldly motives, has been compelled to admit a number of men into her ministry who have never passed through a University course. The peculiar Church organization of our Wesleyan brethren gives them an advantage over all other bodies, with, perhaps, one or two minor exceptions. They have always been able to keep themselves well supplied in quantity, even though, in many cases, it has been at the expense of quality. Perhaps they are not so far wrong in thus keeping their ministerial ranks well filled, and with their best men in the most important and honorable positions, as we, in our pride of learning, are apt to imagine. It is, no doubt, a pleasant thought, that while other churches have lowered their standard of theological and literary training in order to meet the wants of new and growing countries, our time-honored Zion has, even in the darkest hour of her history, "demanded the same scholarly attainments at the hands of her ministers as in her most prosperous days." This, we repeat, is, no doubt, a very pleasant thought, but I fear that the pleasure won't pay for the ground we have lost, by refusing to come down from the high position which has placed our clergy among the best educated body of men in the world.

There is room just now within the Synod's bounds, for some six or eight more ministers than we have, and the question is, where are they to be had? There is certainly no use in looking beyond our own Provinces for a permanent supply. 'Tis true, some good and noble men have come out from the mother church, and spent the vigour of their manhood's prime in making us what we are to-day.—All honor to the noble band who left country and kindred, and the endearments of home, to build the watchtowers of our Zion in these far off Western lands.—But it is a notorious fact, that, along with many excellent men, profound scholars, and earnest and able preachers, there have been those who did not adapt themselves to the peculiarities of Colonial society, and who, in failing to extend the boundaries of our church, have yielded to the longing desire so strong in many minds to end their days in the country of their birth. I presume we are all convinced from experience that we cannot, and must not, if we intend to prosper, depend on Scotland for our supply of ministers. We find no fault with the great majority of men whom we receive from her, and look upon some of them as being among the brightest ornaments of our church. But while doing so, we must not shut our eyes to the fact that such a source of supply will always be very uncertain, while the Trans-atlantic birth of so many of our clergy has always given to our church an exotic character, which has militated powerfully against her success among persons not strongly Scottish in their sympathies. From these and other sources arise the great necessity for a native ministry. To supply this want, we have been making vigorous efforts for the last ten or twelve years.—Young men of talent have been assisted

during their studies in Scotland and Canada, who are now doing good work in different portions of our Maritime field.

But this, though an excellent source of supply, is a rather expensive one. And now the question comes up for consideration—Can we not obtain a larger supply at less expense? I think we can. Other Churches have adopted the proper plan to secure this aid. Our brethren of the United body long ago established their Colleges and Theological Halls. We have now all the advantages of an excellent University in which to train young men in the mere secular branches, and what we still require is a Theological Hall. I would by no means recommend the expensive affair suggested a few years ago, but something on a smaller scale—such as that of Morine College, Quebec, or Queen's College, Kingston, in the early days of her history. An arrangement might be made by which, for a consideration, our students could be taught Hebrew in the Theological Hall of the United Presbyterians. The Church History and other branches could be studied under two regularly appointed Ministers of the Church, who would spend, say, three months each as Professors every year, and an excellent class room could be found in the basement of St. Matthew's Church, where the nucleus of a Theological Library already exists, the bequest of the late Mr. Martin, of St. Andrew's Church, Halifax. During the absence of the Professors from their charges, their pulpits could very easily be supplied by the Presbyteries to which they might happen to belong. It might also be arranged that the young men should spend the last year of their course in one of the Universities in Scotland, or one of the excellent Colleges of the old school Presbyterian Church, in the United States.

I have suggested this simple and inexpensive plan because I think it is one that our Church can very easily adopt, and which will meet with very little opposition from any of our people. It is yet the day of small things with us, and we would show our good sense by adapting ourselves to circumstances.

Where are our students to be procured, after we have established our College and our Hall of Divinity? This is one of those questions which we must put squarely and boldly in this day of mammon worship. Men are hurrying to get rich. Young men are not satisfied with the old slow gait of their fathers; and so everything must go down before them in the race for wealth. Of course there are no prizes in the Church, and they go into the money-making walks of life. Who is chiefly to blame for this? It appears to me that we all are more or less. Parents should urge their sons—in the proper way, of course—and pray that the Holy Spirit would put it into their hearts, to offer themselves to this high and holy work. Ministers and the Church should press its importance upon her people. It should also be distinctly understood that we want youths of talent and promise, as well as marked piety, for this work. Men of wealth who have no sons of their own could select such boys from the Sabbath School of their Churches, and spend a portion of their wealth in educating them for the ministry of the word of God. Christians must arouse themselves to far greater exertions, if they intend to overtake the work that lies before them in this direction. The Church of the living God must arise from her long sleep, gird her glorious armour on, if she would cope successfully with the spirit of indifference that seems settling over her members, in regard to the necessity of an immediate, abundant supply of suitable young men to enter the ranks of the Christian ministry.

J. R. T.

### THE PROVINCIAL TEMPERANCE CONVENTION.

THE Provincial Temperance Convention opened in the Division Room, Temperance Hall, Halifax, March 2nd. The room was crowded to its utmost capacity, a large proportion of those present being from the country. David Marshall, Esq., P. G. W. P. of Sons of Temperance, called the meeting to

order. Rev. John McMurray engaged in prayer. A resolution was adopted that the Convention be a permanent organization, and a committee appointed to nominate officers. While the committee were consulting, brief addresses were delivered by Rev. Alexander McArthur, Rev. G. F. Miles, Rev. E. Ross, and others. The committee reported the following officers:—

*President*—Avarad Longley; twenty-five *Vice-Presidents* from different parts of the Province. *Secretaries*—P. Monaghan and F. A. Lawrence. *Treasurer*—Charles Robson.

The adoption of the report was moved, and a warm discussion took place. Many of the persons present held that until a Committee of Credentials was appointed, and reported those entitled to sit in the Convention, no business could be transacted. The report, however, was adopted, and the officers present entered upon their duties.

Committees were then appointed on credentials, business, and various other matters, and the Convention adjourned to meet at 10 o'clock this (Wednesday) morning.—*Chronicle*.

On Wednesday the Convention was occupied in discussing the question as to the best method of securing prohibition.

In the evening there was a large attendance at Temperance Hall, in connection with the Convention. The proceedings were of the most interesting character.

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### LOCKHART ON HIS WIFE'S DEATH.

WHEN youthful faith hath fled,  
Of loving take thy leave;  
Be constant to the dead—  
The dead cannot deceive.

Sweet modest flowers of Spring,  
How fleet your balmy day:  
And man's brief year can bring  
No secondary May.

No earthly burst again,  
Of gladness out of gloom—  
Fond hope and vision van,  
Ungrateful to the tomb!

But 'tis an old belief,  
That on some solemn shore,  
Beyond the sphere of Grief,  
Dear friends shall meet once more.

Beyond the sphere of Time—  
And Sin—and Fate's control;  
Serene in endless prime  
Of body and of soul.

That creed I fain would keep,  
That hope I'll not forego—  
Eternal be the sleep,  
Unless to waken so.

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### THE RIVER OF LIFE.

O STREAM! descending to the sea,  
Thy mossy banks between  
The flow'rets blow, the grasses grow,  
The leafy trees are green.

In garden plots the children play,  
The fields the labourers till,  
And houses stand on either hand,  
And thou descendest still.

O life! descending unto death,  
Our waking eyes behold  
Parent and friend thy lapse attend,  
Companions young and old.

Strong purposes our minds possess,  
Our hearts affections fill;  
We toil and earn, we seek and learn,  
And thou descendest still.

O end to which our currents tend,  
Inevitable sea  
To which we flow, what do we know,  
What shall we guess of thee?

A roar we hear upon thy shore,  
As we our course fulfil;  
Scarce we divine a sun will shine  
And be above us still.

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### BRITISH AMERICAN BOOK AND TRACT SOCIETY.

THIS Society has been in operation now a little more than a year. Its first annual meeting was held in Halifax, at the Y. M. C. A. Rooms, on Tuesday, Feb. 2nd., and its first Annual Report is now published. The object of this

article is briefly to bring before the readers of the *Record* the principles of the Society, and its operations for the past year.

#### PRINCIPLES.

It is not a Joint Stock concern, having funds invested, with a view to receiving annual returns in the form of pecuniary dividends. It is an Association of Christians from all the Evangelical Churches, whose object is to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious Books and Tracts. It is founded and conducted on benevolent principles, having its origin in love to Christ and compassion for the thousands living without the gospel. It is on these principles that all its operations are based, funds solicited, and contributions made to it, its Colporteurs sent forth, and the aid and coöperation of Clergymen and Christians generally sought in prosecuting its work. Its publications are sold at a low rate to all—at the same price by the Colporteur in the remotest part of the province, as at the Depository, and to Sabbath Schools, and Clergymen for their own use, at a liberal discount. The destitute poor are supplied gratuitously. Any profit made on the sales of its publications, after defraying expenses, is applied to the benevolent operations of the Society.

#### THE DEPOSITORY.

Donations were solicited last year for two objects:—1st. To furnish the Society with a capital wherewith to provide and keep up, from year to year, a stock of Books; 2ndly. To meet the expense of Colportage for the current year.

Three thousand one hundred and fifty-six dollars thirty-three cents, were contributed for these two objects, the greater part of which remains as a permanent capital, for the first named object. In addition to the donations thus made, the Depository kept for many years on Barrington street,—established and sustained by the liberal contributions of a few individuals,—has been transferred to the Society on the payment of a sum sufficient to meet its liabilities. The Society, by this liberal arrangement, received a gratuitous addition to its stock and funds equivalent to about one thousand dollars, besides its extended business in Sabbath School Books, Religious Periodicals, &c. Thus, by the liberality of its friends, the Society is provided with a well stocked Depository. It will be the constant aim of the Committee to keep on hand, besides the publications of the London, American, Stirling, and Dublin Tract Societies, some of the best Theological and Sabbath School works of private publishers, to meet the wants of Clergymen, Sabbath Schools, and the community generally.

#### AUXILIARY SOCIETIES.

Thirteen of these have been organized, most of which have aided our Society by donations. Several of them are earnestly prosecuting the work of tract distribution in their respective communities. It is hoped that the number of these Auxiliaries will this year be considerably increased, affording aid to the parent Society in its Colporteur work, and, by bands of faithful, earnest tract distributors, sowing the seeds of Divine truth among the impenitent around them. We earnestly solicit the aid of Clergymen and Christians generally in this work.

#### COLPORTAGE.

This, the Committee regard as the most important branch of its operations, to which all other parts must be, in a measure, subsidiary. Colportage seeks out among the highways and hedges, the poor and the destitute,—the thousands in our land who are living in careless neglect of the gospel; carries to the homes of those beyond the influence of a preached gospel, the great truths of salvation, and, in loving sympathy and earnest words, urges them to accept of the

treasures of the gospel. During the past year, seven Colporteurs were employed in the province. The following is a summary of their work :

Time employed in the work, . . . . .	41 months 13 days.
Number of miles travelled, . . . . .	8118
Cash received for books sold, . . . . .	\$1886.82
Value of Grants of Books and Tracts, . . . . .	172.35
Number of meetings held for prayer, . . . . .	194
Number of Protestant families found without any religious book except the Bible, . . . . .	49
Number of Protestant families without the Bible, . . . . .	17
Number of Protestant families who habitually neglect attending Evangelical preaching, . . . . .	82
Number of families conversed with on personal religion, or prayed with, . . . . .	3499
Whole number of families visited, . . . . .	9319

As an illustration of the good that may be accomplished by an earnest, faithful Colporteur, in this work, it may be mentioned, that one of the Society's laborers organized, during the year, thirteen Sabbath Schools where none previously existed.

From the facts presented above, it can be readily perceived that this Society, through the combined agency of its Depository, its Auxiliary Societies, and its system of Colportage, is well adapted to do good. Its work may be greatly enlarged, and its influence for good greatly extended, provided the Churches generally give their countenance and support to it.

### A SHORT SERMON ON THE WORD "MALT."

A REMARKABLE sermon on the word "Malt," preached by the Rev. John Dodd, a very pious minister who lived a few miles from Cambridge, and who had rendered himself obnoxious to many of the cantabs by frequently preaching against the sin of drunkenness, had excited their wrath, several of whom, meeting him on a journey, determined to make him preach a sermon in a hollow tree which stood near the roadside. Accordingly, addressing him with great apparent politeness, they asked him if he had not preached much against drunkenness. On his replying in the affirmative, they insisted that he should there and then preach from a text of their choosing. In vain did he remonstrate on the unreasonableness of expecting him to give them a discourse without study and in such a place; they were determined to take no denial,—and the word "Malt" was given him by way of text, on which he delivered himself as follows:—"Beloved, let me crave your attention. I am a little man, come at a short notice to preach a short sermon, on a small subject, in an unworthy pulpit, to a small congregation. Beloved, my text is 'Malt.' I cannot divide it into words, it being but one; nor into syllables, it being but one. I must therefore, of necessity, divide it into letters, which I find to be these four—M. A. L. T. M, my beloved, is moral; A, allegorical; L, literal; and T, theological. The moral is set forth to teach you drunkards good manners: therefore M, masters,—A, all of you,—L, listen,—T, to my text. The allegorical is when one thing is spoken and another meant. The thing spoken of is Malt; the thing meant is the juice of malt, which you cantabs make M, your master; A, your apparel; L, your liberty; and T, your trust. The literal is according to the letter M, much; A, ale; L, little; T, trust. The theological is according to the effects that it works, and these I find to be of two kinds: first, in this world; secondly, in the world to come. The effects that it works in this world are, in some M, murder; in others A, adultery; in all, L, looseness of life; and in some T, treason. The effects that it works in the world to come

are M, misery ; A, anguish ; L, lamentation ; and T, torment. And so much for this time and text. I shall improve this, first, by way of exhortation : M, master ; A, all of you ; L, leave off T, tipping ;—or, secondly, by way of excommunication : M, masters ; A, all of you ; L, look for T, torment ;—thirdly, by way of caution : a drunkard is the annoyance of modesty, the spoil of civility, the destruction of reason, the brewer's agent, the ale-house benefactor, his wife's sorrow, his children's trouble, his own shame, his neighbour's scoff, a walking swill-bowl, the heart of a beast, and the monster of a man. Now to, &c."

EARLTON, January, 1869.

### NEWS OF THE CHURCH.

**Wallace.**—We understand that the Stake Road section of the Wallace congregation, following the good example of other sections in the past, turned out, in the last week of January, and, with team and axe, laid a goodly quantity of fuel at the door of their minister, the Rev. James Anderson. This laudable and considerate mark of good will is a *yearly* practice.—The Fox Harbour section, whose hearts and hands are always open to their minister, placed in his barn a quantity of hay, sufficient to keep away, during the winter months, hunger from the cow which furnishes milk for his table, and from the horse, which safely and surely carries him over his wide field of labour. Of such a sight of liberality, though viewed not from the heights of poetry, but from the lowly vale of prose, the pastor, quoting a line from his Saltspings brother, might say—

"A cheering sight 'twas on the whole."

**Address to Rev. W. McMillan, Saltspings.**—REV. W. McMILLAN : *Dear Sir,*—We desire to take this opportunity of expressing our deep sense of our indebtedness to you for many proofs of your interest in, and anxiety for, our spiritual well-being.

Ever since you became our pastor, you have faithfully, diligently, and successfully discharged the duties of your responsible office ; by precept and example, you have spared no pains in endeavouring to lead us to a knowledge of the "truth as it is in Jesus ;" to induce us to seek a "risen Saviour," and exhort us to walk in the paths of peace, piety, and virtue.

We have watched with much anxiety the result of the call received by you from another very important congregation, and received your decision with unmingled pleasure and satisfaction. We regard it as a fresh proof of your increasing interest in our welfare, that the superior advantages and comparative ease of another sphere of labour could not induce you to leave us.

We believe that in this matter, as well as in deciding to become our pastor, your mind was guided and directed by Him who "doeth all things wisely and well," and that it is your grand aim to yield all obedience to Him, for His glory and our good.

Highly appreciating your untiring efforts for our good, we desire that you will accept of the accompanying purse of dollars, placed in our hands by the ladies of the congregation, as a small token of their and our esteem and regard.

We would also express our fervent hope and prayer, that the Good Master may bless and prosper His own work in your hands ; that He may guide and support you in the way of peace and uprightness ; and that you, Mrs. McMillan, and family, may be long spared in the enjoyment of health, and every other blessing and enjoyment that sweeten life.

In the name and on behalf of the Saltspings congregation, who yielded cheerful obedience to the ladies in this matter,

Saltspings, West River, Jan. 28th, 1869.

HENRY MUNRO, *Elder.*  
W. MCKENZIE, *Trustee.*

## REPLY.

*My Christian friends,*—Conscious as I am of much weakness and imperfection in my most earnest and faithful discharge of duty, it is exceedingly encouraging and gratifying to me to see you here this evening, and to have you express, in the name of the congregation, by more than words, your appreciation of my feeble efforts for your good. The intelligence, forbearance, and hearty co-operation of this congregation, render the “faithful, diligent and successful” discharge of my pastoral duties, if not comparatively easy, at least very pleasant,—so much so, that I can truly say, “My lines have fallen unto me in pleasant places.”

Although I have had the unsolicited honour of an invitation to another very important field of labour, yet I feel more than compensated for any superior advantages I may have declined, by the affection and attachment of my present charge.

I became your pastor, believing that I was led by the guidance of God's Spirit, and having assumed the spiritual oversight of this congregation, God helping me, I trust I shall never be wanting in proofs of my earnest desire that you should all become “savingly acquainted” with the loving Saviour.

With much pleasure and encouragement I accept of your munificent present of ninety-two dollars (\$92),—a present, the intrinsic value of which is much enhanced by my knowledge of the circumstances of the congregation, the calls made upon your liberality within the past year, the punctuality and regularity of your payment of stipend, and last, though not least, that it has been put into your hands by the ladies of the congregation.

For your kind wishes for myself and family, please accept our warmest thanks; and it will be ours, by prayer and endeavour, to bring to your homes and hearts the blessings that perish not with the using. May He who is the source of all good, bless you all in your “basket and your store,” guide you through life by His unerring counsel, and at last receive you into His rest with a joyous “Well done, good and faithful servant, enter ye into the joy of your Lord.”

W. McMILLAN.

H. Munro, Elder, W. McKenzie, Trustee, for the Saltsprings congregation.

**Gift and Address to Rev. A. McLean, M. A., Belfast.**—We are delighted to have the following Address and Reply put into our hands for publication. It is a handsome effort on the part of the Belfast congregation, and is high evidence of the satisfactory state of matters existing between Mr. McLean and his attached people. After the payment of the minister's salary in full, the Trustees of this congregation waited on their beloved pastor on New Year's day, and presented him with a purse containing \$121, together with the Address we herewith publish.

*Address to the Rev. Alex. McLean, M. A., Minister of St. John's.*

*Rev. Sir,*—We whose names are hereto appended, on behalf of a part of your congregation of Belfast and Orwell, would beg to offer as our New Year's gift this purse, containing \$121, as a small token of our affection and regard.

It is now over nine years since you entered on the duties of a pastor among us, during all which time your exemplary deportment, and the high tone of Christian propriety which has so eminently distinguished your conduct, have been such as to render us deeply sensible of our obligation to make the best return which sincere affection can prompt. We are fully sensible of the many proofs your past labours afforded of the interest you felt in our welfare, and we trust and pray that the many earnest exhortations with which you pressed on us the necessity of making sure our interest in the great salvation, will not have been in vain.

We further beg to give expression to the sincerely cherished hope, that you



may long continue to labour among us with that untiring zeal in your service of love, which, during the past, endeared your services to this congregation.

Our earnest prayer is that the great Head of the Church may richly prosper your labours, and that His blessing may abundantly rest upon yourself, Mrs. McLean, and your family.

In name and behalf of the contributors, we subscribe our respective names,

GEORGE YOUNG,  
JAMES NICHOLSON,  
JOHN MCQUEEN.

Belfast, January 1st, 1869.

REPLY.

*To Messrs. George Young, James Nicholson, and John McQueen.*

*My dear friends,*—Accept of my sincere thanks, and do me the favour to present the same to the other members of the congregation, whom you now represent, for the valuable gift with which you have accompanied the friendly greetings of a New Year's day.

I need scarcely say that I prize your gift for its intrinsic value. Its value in this respect, however, is not what especially forms its worth in my estimation. What renders an expression of this kind truly valuable is the indication it affords that my humble services have not been altogether in vain.

The terms in which you kindly refer to these services give me the very agreeable satisfaction to know that my labours have been among those disposed not to find fault and take a note of every shortcoming, but, on the contrary, to regard my imperfect efforts with an eye softened with the warmth of unfeigned affection and friendship.

Permit me again to assure you of my sense of your kindness, and to thank you for the friendly expression of your good wishes on behalf of Mrs. McLean and my family.

May God, even our own God, bless you all. May His gracious presence dwell in every household among you, and make it an household of truth. May He guide all your steps, watch over all your interests, and finally prepare us all to meet together in the temple not made with hands, when our services shall be perfect and our song of joy everlasting.

Yours very affectionately,

ALEXANDER MCLEAN.

—Patriot.

**Supper and Presentation.**—A pleasant party numbering about thirty six, belonging to St. Andrew's Church, sat down to supper at the American House, New Glasgow, on the evening of Monday, the 8th inst. After the cloth was withdrawn, the chairman, Mr. Fraser, Downie, introduced the principal business of the evening by requesting Mr. Pollok, pastor of the congregation, to present Mr. William Fraser, Postmaster, who is Secretary of the congregation, with a handsome gold chain, of Nova Scotia gold, and costing about \$40, accompanied with the following address:—

To Mr. WILLIAM FRASER,

*Secretary of St. Andrew's Church, New Glasgow.*

We, a few of the members of St. Andrew's Church, New Glasgow, beg your acceptance of a small token of our esteem and gratitude. The respect in which you are held by the public for amiableness of disposition, unassuming manners, and courtesy in the discharge of the duties of a responsible situation, is pleasing to us as members of the same Christian congregation. The unobtrusive zeal, industry, and tact with which, as Secretary of this congregation, you have applied your orderly business habits to the furtherance of its interests, have justly earned our gratitude and admiration. Our Sabbath School owes much

also to your conscientiousness and regularity as a teacher, and your good management as a treasurer. To reward services stamped with all the characters of such as are promised abundant recompense in heaven, we feel impossible; but what we cannot reward, we feel it a privilege in an imperfect manner to acknowledge. Accept, then, this chain of Nova Scotia gold, with our best wishes for your welfare.

To which Mr. Fraser made the following reply:—

*My Friends*:—I must say that I am quite taken by surprise on this occasion. I know you will pardon me when I say that were I to follow my own inclinations I would be silent; but the genuine kindness and goodwill pervading the whole address, compel me, unworthy as I am, to give expression to some of my feelings. The flattering manner in which you commend my humble labors in furthering the interests of the congregation should inspire me with greater zeal; and in accepting this valuable chain of gold, I trust as long as I wear it, that I may not forget the generous givers, and may the more valuable Chain of Friendship ever bind together the Pastor and people of St. Andrew's congregation.

A series of healths were then proposed and drank in liquors of the purest quality, sparkling in the cup, the genuine mountain dew, uncontaminated by adulteration, brought from nature's vast subterranean vaults, and drawn, not from the cellar, but from the pump. These gave birth to pleasing speeches by the chairman, James Fraser, Esq., Rev. Mr. Pollok, Rev. Simon McGregor, and many others. After a very agreeable evening, the party separated about ten o'clock. Such meetings are a delightful proof of the harmony and prosperity of a christian congregation, and of the esteem in which our worthy Postmaster is held by those who are best acquainted with his character and life.—*Eastern Chronicle*.

**Obituary**.—Died, at Boston, United States, on Thursday morning, the 19th November, after an illness of two months, which he bore with Christian patience and fortitude, in the full assurance of the inheritance promised to the followers of the Lamb of God, Captain Daniel Dowling, in the 33rd year of his age, a native of River Inhabitants, Cape Breton, and son of Mr. John Dowling. He emigrated to Boston, in the year 1856. His pious christian conduct, his truthful principles, his affection to his parents, his obliging and courteous behaviour, will long be remembered by all who had the pleasure of his acquaintance. He lived a most exemplary life, shewing evident signs of the fear of the Lord, and died in the full hope of a glorious immortality. He left an affectionate father and mother, six brothers, three sisters, and a large circle of relatives and friends, to lament the death of one esteemed and beloved. "Blessed are the dead that die in the Lord." His remains were interred at the New Presbyterian Church, River Inhabitants, C. B., on Thursday afternoon, the 26th of November. The large attendance at his funeral testified the respect in which he was held, and their grief at his departure from among them.

#### NOTES OF THE MONTH.

PARLIAMENT has by this time assembled, and we may expect to hear of keen debates. The Conservative party is organizing an active opposition, under Lord Cairns in the Lords, and Disraeli in the Commons. The various changes which have marked Gladstone's career as a politician are now commonly ascribed to *honesty* and *humility* by the great mass of Liberals and Liberal papers at home and abroad, while the opposite qualities are unsparingly ascribed to his great rival. Mr. Gladstone bears a high moral and intellectual name, and his conscience has always loomed large before the public as an organ of unusual size and quality; but the fact is, that few politicians in

British history have been so ready and willing to concede everything to public opinion, and march with it in any direction to power. When a statesman has arrived at a state wherein his conscience and that of the public are sure to be harmonious, he may be considered fully equipped for modern politics. It appears that he is to abolish tests in all universities, promote the ballot, reduce the army and navy, and disendow the Irish Church—all which are remarkable aims for one who began political life as “the rising hope” of the most uncompromising Tories.—Mr. Bright’s great theme has lately been Retrenchment. He suggested, some time ago, a new political Shibboleth—“a free breakfast table,” that is, free sugar and tea, in addition to the free bread gained about twenty-two years ago; but it does not seem to have made much impression upon the public mind. The common people pay scarcely any taxes in England, and now, which seems rather unfair, they possess the sovereignty.

In foreign politics, things are much more quiet and hopeful. The Greek difficulty has received a peaceable solution. Russia is again plotting in Persia, and the Turks are fighting with their natural allies, the Persians. Russia is the “irrepressible” power in Europe. In the old world of Asia and Europe it is a despotism, while in the new it is a republic. Such movements result from natural laws which are independent of forms of government. Vigorous nations want room. The United States presses upon Mexico, Russia upon Turkey. Garments become too small for growing and vigorous youth.—The Alabama treaty has been a failure. The United States don’t wish the dispute settled. If Britain goes to war with any other nation, they intend to be corsairs.—Grant has announced his policy as retrenchment, and a rigid collection of revenue. He is to summon to his councils those who will aid him in his work, and none other.—The Spanish Cortes has met, and turns out to be in favour of regal government. A strong feeling has sprung up against the priests, on account of the murder of the Governor of Burgos by a Jesuit.

THE Pope’s invitation to the Patriarch of Constantinople, the head of the Greek Church, was treated with great contempt. The Patriarch does not think that any one of the Apostles received grace or authority above the rest.—The Romish organization is now complete in England. The published intention to extend it to Scotland has been departed from. Popery has suffered tremendously during the last few years; and it is proof of its artfulness, that, at this particular time, it makes most noise about its successes.—The perversion of the Marquis of Bute has attracted much attention, and it is a serious matter as regards himself, and, to some extent, our country. It is a pity to see one of our hereditary rulers leaguering himself with those who have been the friends of personal, social, and political darkness. His cousin, the Marquis of Hastings, ruined his body, and he has placed under a cloud of night his soul. Let us hope, however, that he may employ his wealth and powers in a useful and benevolent manner, and falsify our fears.—Some of the Ritualists in England persevere with their candles in spite of the late decision. The mass of them declare that they will hold the doctrines, though they be not allowed to give them expression in their ceremonies. To every one who values true religion, as it is delineated in the Word of God—to every one who believes with the Apostle that “true and undefiled religion before God is to visit the widow and the fatherless, and to keep ourselves unspotted from the world,” it must appear sad to see such a fuss about candles. What a glorious *casus belli!* What a novelty in the way of a principle of “a standing or falling Church!” Could “lighted candles ever be worked up into a theme of rebellion and sacred oratory?” Maconochie now calls the union between Church and State “adultery,” and advocates separation. His plea is, “spiritual independence”—precisely that of the Free Church—between whom and the Puseyites in church politics, there is a close resemblance. He puts the Church above the State.

The sooner the Puseyite party leaves the Church of England the better. They can do nothing but injure any Protestant Church.

KRUMMACHER, the author of "Elijah the Tishbite" and many other edifying books, has died amid preparations for celebrating his jubilee. He was considered one of the most eloquent preachers in Germany, and had done much to promote evangelical sentiments, which, at the commencement of his career, were unfashionable among all classes in that country.—The death of the heir apparent of the throne of Belgium, causes fears to be entertained as to the succession. The King's brother is the present heir, and he has, as yet, no family.—Mr. Pardee, who wrote an excellent hand-book for Sabbath Schools, is also dead. He did much for the Sabbath school cause in the United States.

THE Queen's College subscription, by latest accounts, had reached \$45,000. Such a sum as this, obtained in such a short time, may be considered a sure augury of success. We hope that the Canadian Church will persevere till they visit every congregation. They would require two additional professors of Theology to bring the Hall up to the requirements of the age, and we hope that for this purpose they will get, not \$100,000, but \$150,000.—In this province the Hants election interests all classes. It is strange to see how the course of events have placed politicians and political papers in altered positions. Nothing can now be gained by a repeal agitation, and, if it means anything, it is annexation. This is both undesirable and unattainable. Reciprocity is what we want. A continuation of the present stagnation will utterly ruin this province, and reciprocity the American Government will never give so long as there is the least hope of creating an annexation feeling through repeal. Such obvious considerations ought to induce people to lay aside even very strong feelings, and accept the situation. Those who want repeal, ought, by this time, to be convinced, that all that can be done in that direction has been tried. As to the merits of the confederation question, we offer here no opinion. A. P.

THE REV. A. W. HEEDMAN, of St. Andrew's Church, Pictou, received a very seasonable present last month from the people of Fraser's Point, and also from friends of the Church at Scotch Hill, in the shape of fuel hauled to the Manse. This is not the only occasion on which, even during the past few months, the former section of the congregation has shown its appreciation of its pastor's services. Such expressions of good feeling ought to be noted and encouraged, as they tend to cement the bond between pastor and people.

**NOTICES, ACKNOWLEDGEMENTS, &c.**

**SCHEMES OF THE CHURCH**

**YOUNG MENS' SCHEME.**

1869.  
Feb. 4. Remitted John Sutherland,  
student, Halifax..... \$50 00  
Paid for Post Office order.. 00 25

RODERICK MCKENZIE,  
*Treasurer.*

Pictou, February 27th, 1869.

**YOUNG MENS' SCHEME.**

1869.  
Feb. 27. Rec'd from J. J. Bremner,  
Esq., collection at Wood-  
stock, N.B., by Rev Mr.  
Wilkins. \$5 62, less P. O.  
order, 5c..... \$5 57

RODERICK MCKENZIE,  
*Treasurer.*

**HOME MISSION FUND.**

1869.  
Feb. 3. Rec'd from Barney's Riv... \$6 00  
24. R McKenzie, collection in  
St Andrew's Ch, Pictou. 30 48  
Mar. 1. Rev James Murray, collec-  
tion in St John's Church,  
Dalhousie, N.B..... 7 93  
GEORGE MACLEAN, *Treas.*  
Halifax, N.S., 1st March, 1869.

**FOREIGN MISSION FUND.**

1869.  
Feb. 5 Cape John (additional)... \$5 00  
10. St Andrew's Church Sab-  
bath School, Halifax... 63 93  
13. Albion Mines Church..... 12 00  
16. Woodstock, N.B., per Rev  
Mr. Wilkins..... 3 66  
22. Earltown..... 5 60

\$90 19

JAMES J. BREMNER, *Treas.*  
Halifax, N.S., 27th February, 1869.

## LAY ASSOCIATION.

*West Branch East River congregation.*

Sec. 1—Col. by Barbara McKenzie and Jane McBean.....	\$2 67½
2—Mary McLean and Elizabeth McDonald.....	1 66
3—Christy A. McLeod and Johanna Ross.....	2 00
4—Eliz. Chisholm and Helen Cameron.....	2 65
5—Jessie B. McQuarrie and Mary B. Cameron.....	3 70
6—Mary Barclay and Mary Urquhart.....	3 27½
7—Isabella Grant and Helen Fraser.....	6 12½

\$22 08½

DANIEL GRAY,  
Secretary.

Hopewell, December 31st, 1868.

*St Andrew's Church, New Glasgow.*

Col. by Jessie McKay and Sarah Fraser.....	\$4 88
Col. by Mary Fraser.....	1 06
Col. by Jessie Ann Hunter and Jessie Lippincott.....	3 12½

## CASH RECEIVED FOR "MONTHLY RECORD."

George Gunn, Truro.....	\$5 00
Mrs Mickle, Goose River, (per W. Jack).....	2 00
Alex. McDonald, Barney's River, (per do).....	0 62½
John Gray, Hopewell, West Branch East River.....	5 00
John C. Thomson, Quebec.....	1 00
Rev J. Gunn, Broad Cove, C. B. . .	4 00
Rev Mr. Wilkins, for Woodstock, Upper Woodstock, and Northampton, N. B. . . . .	7 50
Rev J. Thomson, Richmond.....	5 00
James McDonald, Goldenville.....	0 62½
Rev W. Stewart, McLennan's Mt. . .	3 12½
Rev A. Pollok, for New Glasgow and Sutherland's River.....	37 00
James McLeod, Concord, Middle River, Pictou.....	12 50
Duncan McDonald, Springville, East River.....	5 00
P. G. Campbell, East Branch East River.....	3 00
Rev D. McMillan, LaHave.....	0 62½
Rev. G. J. Caie, Portland, St. John, N. B. . . . .	10 00
Donald McKay, Wallace.....	10 00
Halifax—J. R. Murray, D. W. Ross, Mr Ewing, W. McDonald, J. Hosterman, John Hunter, 62½ cents each.....	3 75

## LETTERS RECEIVED.

G. G., Truro, with list (2); R. McC., River John (2); D. M., Wallace; D. McL., Belfast, with list; J. McL., New Lairg, with lists; W. J., Pictou (2); W. McM., Salt-springs (2); W. C., Acadian Mines, with lists;

A. P., New Glasgow; N. B., Gairloch; A. F., Toney River, with list; W. McL., St Andrew's, N.B.; A. R., St John, N.B., (2); J. A., Wallace; K. B., Earlton; A. McL., Belfast; J. G., Hopewell; D. McL., Chatham, N.B.; D. McK., St John's, N.F.; W. S., McLennan's Mountain (3); A. McK., West River, Pictou; S. McG., West Branch East River, Pictou; J. A. McL., Mount Thom; J. B., Kingston, Kent, N.B.—paid for; W. McK, North Shore.

W. G. PENDER,  
Secretary.Employment Office, Halifax, }  
March 5, 1869. }

## ACKNOWLEDGMENTS BY LATE SECRETARY.

Picrou, 1st February, 1869.

Received from William McLean, St Andrew's, per hands of Mr W. G. Pender, Two Dollars on account of "Records;" also, per do, from Alexander Robertson, St John, N.B., Eighteen Dollars, in full to end of 1868; also, Five Dollars and Fifty Cents, per do, from William McLeod, Onslow, in full for 1868; also, per do, Two Dollars and Fifty Cents, from John Brait, Kingston, Kent, N.B.

D. McLeod, Belfast, on acct. of—

William Ross.....	\$0 62½
Alexander Dixon.....	1 25
John McLeod, Orwell.....	1 25
Angus Nicholson.....	0 62½
Hugh Findlay.....	1 25
John McLeod, Pinette.....	1 04
Charles McMillan.....	0 62½
Peter Nicholson.....	0 62½
George Young.....	0 62½
Alexander McRae.....	0 62½
Archibald McRae.....	1 67
James Nicholson.....	0 62½
Evan Cameron.....	0 62½
Angus McLeod.....	0 62½
Donald McRae.....	0 62½
Roderick Campbell.....	0 62½

Kenneth Eailie, Earlton, in full for 1868..... 4 00  
Rev Mr. Brodie, Gairloch..... 0 62½  
D. McKay, Esq, Wallace, in full for 1868..... 7 00

P. G. Campbell, East Branch East River, in full for 1868..... 0 62½  
William Fraser, McLennan's Mt., in full for 1868..... 2 50

Picrou, March 1, 1869.

Received from W. G. Pender, for—  
Rev G. W. Stewart, St. Peter's Road, P.E.I..... \$15 00  
S Noble, Esq., Halifax..... 26 87  
Rev J. McMillan, Musquodoboit 10 00  
Rev R. McCunn, River John.. 1 00  
Do. for A. Ross, Wallace Ridge 6 00  
Jas. McLeod, Concord, Middle River..... 5 00  
A. Urquhart, Londonderry, in full for 1868..... 5 00  
Hugh Fraser, Big Brook..... 4 50  
James McLeod, New Lairg..... 5 00