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THE MONTHLY RECORD

OF THE
CHURCH OF SCOTLAND

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

DECEMBER, 1867.



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OF THE

CHURCH OF SCOTLAND

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIII.

DECEMBER, 1867.

NO. 12

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

DRAWN UNTO DEATH.

Several miles above Niagara, the broad, majestic river begins to flow quicker and quicker, without any marked change, in the first instance, on its appearance. As the stream approaches nearer the precipice it roars and leaps and foams, proclaiming in a voice of thunder to all concerned the coming crisis; but the flow becomes rapid before the Rapids, in tortuous tumult, declare its velocity: While the surface of the water is still smooth and blue, it begins to draw. Woe to the boat's crew that are caught unawares by that silent power! The stream grasps and holds its victims like the gravitation of the spheres.

When a solitary man in a tiny skiff is surprised by this terrible destroyer, oars and sail are of no avail. In spite of frantic efforts, and frantic cries, he is "drawn unto death and ready to be slain." Suppose in such a case one were at hand with the means of deliverance at command, in the form of a steamer accustomed safely to cross or ascend the current—suppose one were at hand, with power to save, and yet declined to use it. He who should in such a case mind his own business, and permit his brother to perish, would be counted a monster among his kind. The wide world would ring with execration of his cruelty.

David the King gives clear judgment against the rapacious magnate who crushed right under might, and entertained his own guest on his poor neighbour's only lamb. We have many Davids: would that we had a Nathan, with the prophet-power and the pro-

phet-courage, to transfix the whole crowd of transgressors with the old ethereal spear, "Thou art the man."

What were the most effective destroyers of men in the kingdom and time of Solomon, I know not; but in our day and our land the chief enemy of the people is their own intemperance. The vast volume of strong drink is the deceitful Niagara that "draws" the multitude towards death. The fact is obvious and indisputable. I would lain arrest the reader's attention on it for a few moments in the light of God's law: "Thou shalt love thy neighbour as thyself."

In many forms this plague-spot spreads. Perhaps the aspect of it that most deeply wounds an intelligent Christian patriot is the wretchedness which it entails on thousands of little children whose parents should, and, but for strong drink, could, maintain them in comfort. With our laws as they now stand, we are well-nigh helpless in presence of the master evil which is sapping the foundations of society before our eyes. The children are naked and hungry; they are not trained at school but left to the chance influences of the street. They suffer for their parents' sin; and we suffer eventually through the idleness and crimes of adults whose childhood has been irretrievably marred. Yet we are afraid to interfere. If we should simply adopt these children and supply all their wants, we might thereby be setting a premium upon vice. Society as yet has not manifested the wisdom to discover or the courage to apply an effective remedy for this consumption of the commonwealth.

Looking now to the wretched inebriates

themselves, we find features in their case fitted to cause dismay, if not absolute despair. The appetite grows slowly, secretly; but ere the patient is well aware of his danger, he is reduced to a state of slavery. He cannot or, if you prefer another form of expression, he will not, resist. Be it physical or mental, or something made up of both, the result is the same—the victim is sucked down towards the gulf like a boat on the Rapids of Niagara. These victims are “drawn unto death” all around us, not in tens or hundreds, but in thousands and tens of thousands.

The condition of these diseased inebriates was graven on my heart as with a pen of iron, long ago, by one of the earliest experiences of my ministry. A rumour reached me regarding a gentleman of middle age, that he was suspected of a tendency to indulge in drink. He was a man of liberal education, vigorous intellect, ample means, and abundant charity. He was my friend and benefactor. I was afraid to speak to him on the subject, but I was more afraid to be silent. I feared man much; but in that case at least I feared God more. I went to his house; obtained an interview with him alone; proceeded to wind round the bush with many fetches to get the subject gently introduced. At last, observing my drift, he said, “I see what you are aiming at; but your tenderness is quite unnecessary; you may say plainly. I am a drunkard. I shall live a drunkard, and die a drunkard.” In the course of our subsequent conversation, he said, “If there are degrees of depth in the place of retribution, the worst will be mine, for I know the right and do the wrong.” I do not detail the horrid progress; but in the end he kept his word—he died a drunkard—died of drunkenness. I have known many; in all classes of society, similarly grasped and similarly drawn unto death. The cases are so numerous that, like many drops of water, they constitute a great overflowing stream, that courses over the land and down the generations—a river of death.

In presence of this destroyer, what should be the attitude of a Christian philanthropist? Am I my brother's keeper in the arrangements of our common Father, and do I keep my brother in point of fact, as God commands me?

Various attitudes are assumed by various persons and classes in regard to the ravages of intemperance.

First of all, some busy themselves in pushing their neighbours into the stream, or at least cheer them on when they enter it of their own accord. In the passage in Proverbs xxiv. which has suggested this paper, there is no reproof addressed to this class of transgressors; “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that

keepeth thy soul, doth not he know it? and shall he not render unto every man according to his works?” The silence of the Scripture regarding their crime is a much more severe condemnation. Take the omission of parricide from the calendar of crimes to which punishments were attached in a celebrated system of jurisprudence, the deed which is not condemned is condemned the most. It is assumed as a thing unspeakable, inconceivable; the prescription of punishment begins with one that lies beneath it, on the assumption that the higher degree of guilt being so enormous, it may be expected that in a well-regulated commonwealth, a specimen of it will never emerge. In this verse of Scripture at least, those who should in malice or levity hold the cup to the lip of the drunkard, and press it upon his appetite, are not reprobated and condemned. Leaving these, if any such there should be, without even a warning, it sounds an alarm in the ears of another class, less hardened and less positive in their wickedness. It is addressed not to the Cains of the human family, who shed their brother's blood; but to those who are what Cain falsely represented himself to be, indifferent to the fate of a brother, when by other influences he is drawn unto death. The sin here reprobated is not the sin of taking another's life away, but the cognate sin of not doing your utmost to save another's life when you see it in danger. It is in this respect precisely parallel to the normal fact in the moral teaching of the Lord Jesus, that a man is condemned at God's judgment seat not merely for the positive evil that he may commit, but for even neglecting to employ the talents and opportunities which he enjoys.

What a multitude are these negative offenders! how deep is their guilt, how disastrous its consequences! The question, then, is not—Did you push the drunkard over the precipice into the pit in which he lies? The question is—Did you “forbear to deliver” them that are drawn unto death? It is this question that needs to be brought home to the consciences of Christians. For my own part I have long lived under the conviction that the disciples of Christ in our land, and in our day, sinfully and shamefully neglect their duty in this respect. Men are too cool on the subject. It is wrong to be calm and cool when our brother is perishing. There should be keenness, there should be passion here. We should do well to be angry in such a cause. If every man who hopes in Christ were adequately aroused, and wisely employed in this work, we might soon see a great change in the condition of society. There is as much soundness yet in the body as might suffice to heal all the unsound parts, if we were awake and astir. It is the dead indifference that ruins us. It is precisely this indifference that the Word of the Lord condemns. The men of Solomon's day were not accused of directly compassing the death

of their neighbours; the complaint which the Creator and Judge brings against them is that they sat still and allowed their neighbors to be slain. "If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul doth he not know it? And shall he not render to every man according to his works?"

As to methods, there is room for variety of opinion and diversity of action. I would not demand uniformity in this crusade against the infidel. If I could see a levy in mass of the Christian community, I could bear a very large measure of freedom in the action of the several corps. The main thing needed is a determination in every true man's heart, to do something, each in his place and according to his abilities—something corresponding in effort and energy to the power of the adversary, and the damage he is doing to our country and our King.

Very frequently a strong dash of the ludicrous is thrown into the look and gait and action of a drunken man. This feature is important. It insensibly lead to lightness in the contemplation of the whole affair. When one is induced to laugh at any fact, he is not likely to take it seriously to heart. It seems as if the Author of Evil had obtained power to throw an air of levity over the scene, that he may not be disturbed in his deeds of murder. We should not be caught in this snare; we should not be thrown off our guard by this device. Granted that on the surface the scene is often laughable, it is certain that beneath it is written all over, Lamentation and woe. Check the mirth if it is suddenly excited; let the mirth be drowned under an instant flood of tears. Let deep compassion for a fallen brother, and strong indignation against his destroyer, and reverence for the creature and the law of God, combine to drive off all levity, as wind drives smoke away. The attitude of the ancient prophet, who wept day and night for the slain of his people, becomes us better than mirth or indifference, in view of the ravages of intemperance.

If a foreign enemy should invade our shores, you might, without risk of mistake, undertake to tell the subject under discussion in every group of two or three that might be seen laying their heads together at a distance in the street. Every man as he met his neighbour would eagerly get or give the latest intelligence of the advance or retreat of the loathed or dreaded enemy. Why should not each man keenly question his fellow for news regarding the greatest destroyer of the population. Why should not every heart burn with desire to repel his advance? Why should not every hand wield some weapon against the common foe? This kind goeth not out by an idle wish, or a finding fault with the methods of other men. A passionate determination to exterminate the plague must pervade the sound portion of

the population. The fiery cross must be carried round ere the tide of the invasion be turned back.

A few years ago a sloop laden with coals was beached on the shore of the Solway, near Wigton, on the Scottish coast, in order that her cargo might be carted away during ebb tide. While the vessel lay high and dry on the sand, some men were sent in beneath her to effect some necessary repairs. While the work was going on, some person outside observed the hull keeling slowly over to one side, and gave the alarm to the workmen. All escaped but one. The ship in leaning over caught his limbs before he had time to creep out, and locked him fast between the hull and the sand. The man lived and spoke, and took counsel with his neighbors, but remained pinioned to the spot. All hands went to work. They tried first by lightening the ship of her cargo, but this method proved too slow; they tried by digging in the sand, but this method also failed; they tried by attaching hawsers to the ship's mast, and setting a great number of men to pull, but their united efforts failed to heel her over to the other side. The men were not able to liberate their comrade. In their abortive efforts a precious hour—the precious hour for there was but one—had been lost, and now the tide of the Solway came rushing in like a race-horse. All that were free fled before it, and left their imprisoned companion to his fate. The sea soon slackened the grip of the ship's side, and set the captive free; but before it lifted of his burden it had quenched his life. The water drowned him, and then let him go. Deliverance came too late, and his lifeless body was washed up in the surf.

Calamities greater in extent frequently occur among our seamen, but I do not remember one that was so excruciating in its nature, and cut so keenly into the people's heart. The living man saw the tide approaching, but could not get out of its way; felt the water wetting his hair—felt it cold, covering his brow, and yet must needs lie still—lay still till it stifled him; and thus with the whole town turned out on the beach, spectators. I suppose there was no dry eye in Wigton during that awful hour. I suppose there was few who slept deeply on the following night. It is right that man should be shaken in the depths of his being by witnessing a brother so miserably perishing.

We must not deceive ourselves. We see multitudes caught as fast between their own appetites and the fiery flood which these appetites feed on—caught and held till a tide, mightier than that of the Solway, comes up with its awful rescue. They cannot wrench themselves away. It is better in such a case to lose a limb, and save the life; but, alas! neither the man who perished in the waters of the Solway, nor the men who perish by drink, have strength, even though they had the will, to tear off the limb in order to save

the life. Where physical disease and moral depravity clasp and close in upon each other, the soul is overlaid and quenched between. Although the prisoner were will to part with the right arm, he cannot get it severed. It holds him till the tide rise, and he dies.

With an earnestness equal to that displayed by the neighbours at Wigton, and with a skill superior, we might save our brother. We could, if we would. By the power of love in all the earlier stages, and by the power of LAW, if the madness proceed to extremities, the community should arise in its might, and rescue the man from himself.

WILLIAM ARNOT.

—o—
WORDS FOR WOMEN.

BY THE REV. J. C. RYLE.

I have often wondered what Bible-readers think of one particular chapter in the New Testament. That chapter is the last Epistle of St. Paul to the Romans. What do they do with it? What do they get from it? What honey do they extract from its contents?

The last chapter of Romans is singularly full of names. The first fifteen verses are almost entirely taken up with greetings to persons of whom we know little or nothing. Many, I fear, are tempted to pass over them with a hasty glance, like the advertisement sheet of a newspaper, and to class them with the first chapter of Chronicles. "This is a barren land," they say to themselves; "there is little or nothing to be learned here."

Now, I believe that this way of viewing the last chapter of Romans is a great mistake. I believe that all Scripture is given by inspiration of God, and that every chapter is useful and profitable. I am one of those old-fashioned people who firmly hold that everything in the Bible is inspired. I have faith to believe that the hand of God is in the catalogues of Chronicles as well as in Rom. viii., or John xiv., xv., xvi., xvii. Believing this, I feel no doubt that there is a great lesson in Rom. xvii., and I will try to show what it is.

The chapter I have mentioned appears to me to contain a *special lesson for women*. The important position that women occupy in the Church of Christ—the wide field of real, though unobtrusive, usefulness that lies before them, if they will enter on it—the good service that they can do for Christ, if they have a mind—all these things seem, to my eyes, to stand out in the chapter, as if written with a sunbeam. I will proceed to show what I mean.

Observe, for one thing, that out of twenty-eight persons whom St. Paul names in concluding this precious Epistle, no less than eleven, if not twelve, are women.

Observe, for another thing, the manner in

which St. Paul speaks of these women. He says of Phebe that she was "a servant of the Church" and "a succourer of himself." He says of Priscilla that she was his "helper in Christ Jesus"—of Mary, that she "bestowed much labour on him"—of Tryphena and Tryphosa, that they "laboured in the Lord"—and of Persis that she "laboured much in the Lord."

Now, I say there is much in all this to make us think. St. Paul was an apostle—a man chosen and called by Christ himself—a man eminently useful in his generation—a man who possessed extraordinary gifts and singular fitness for his work—a man who seemed able, if any one ever was, to stand alone and do without the help of others; yet see how this great Apostle openly declares his obligation to a few weak women: see how he is not ashamed to publish to the world that they had strengthened his hands and refreshed his spirit, and helped him forward in his work. Let every woman that reads this chapter mark these things, and inwardly digest them.

I will write plainly the thoughts that come across my mind, while I read of Phebe and her sisters in Rom. xvi. I think how wide is the field of usefulness which is open to professing Christian women: and I wish every Christian woman who may read this paper to lay it to heart.

I say, then, that every woman may be most useful, if her heart is inclined to it. Every woman may do much, if only she is determined, and, like the Jews in Nehemiah's time, has "a mind to work."

I would not be mistaken in saying this. I am not speaking of public work. All cannot be district visitors. All cannot teach schools, and direct Bible classes. All have not the gifts of Mrs. Stevens and Mrs. Fry. All cannot write like Hannah More and Elizabeth Fry. Let those who have time, and gifts, and a clear call, give themselves to such work. But I speak of usefulness that all women can attain to—mothers with large families, wives with home engagements, daughters who must consult their parents' wishes rather than their own: and it is of them I say that every woman can do much.

I cannot away with the common notion that great usefulness is for men only, and not for women. Some women, I fear come into this notion only too readily. I am afraid there is in some minds a kind of proud slothfulness that assumes the name of *humility*, and keeps people idle. Against this false humility let us always be on our guard.

A consistent Christian woman brings God before the eyes of those around her all the week long, whether they like it or not. She is "an epistle" that none can help reading.

It should never be forgotten that it is not preaching alone that moves and influences men. There is something to be done, as the Apostle Peter reminds us, "without the

word" (1 Peter iii. 1), and none have the opportunity of doing good so much in this way as women. Humanly speaking, the salvation of a household often depends upon the women.

To bring men, for example, to attend the means of grace, and regularly hear the Gospel, is one grand object that a true minister sets before him. Every minister who "does the work of an evangelist" must know how difficult it is to get some people to attend. There are always obstacles raised and objections started. If the men come one month, they do not come the next. It reminds one of our Lord's expression, "compelling them to come in." And what is the reason of this? Often, far too often, I firmly believe, the simple account is discouragement from wife or mother at home.

If women ask me what way they can be useful, I answer, unhesitatingly and decidedly, first and foremost by encouraging religion at home. Show your father, or husband, or brother, that you take a pleasure in seeing him attend to his soul. Let your manner and your words show him plainly that you want to help him forward and not to keep him back. Let your household arrangements be so managed that he shall see you will make any sacrifice rather than keep him from the house of God.

The fire of good inclinations often burns very faintly in the conscience of a hardworking man. Let his wife or mother see that she stir and feed it. Let her beware, lest she be a wet blanket to put it out. The road of religion is a rough and up-hill journey. Let her strive to take up every stumbling-block, so far as in her lies. The cup of self-denial is a bitter one to weary flesh and blood. Let her labour, as far as possible, to make it sweet.

But, after all, there are a hundred little ways in which a woman can be useful in her own home, of which time would not allow me to speak particularly. Much is to be done by kind tempers, by gentle words, by meekness, by patience, by unselfishness, by attention in little things, by consideration about little peculiarities, by thoughtfulness about little wants, by bearing with infirmities, and by "not an swering again." All these things tell in the long run. These are the constant droppings which can wear away the stone, the daily returning habits which influence men's minds. Whatever women may fancy, men's character is exceedingly influenced by their homes. Tell me the general character of a man's home, and I generally know something of the man.

It is a true saying, and a sad one, "Cold homes make full public houses." I firmly believe that disorder, unkindness, and ill-temper at home drive many a working man into bad company, and make him seek relief in drinking or frivolous amusements. I have sometimes gone into the

homes of poor men late in the evening, and found everything in confusion just before the husband came in from work—children dirty, unfed, and crying—nothing ready, nothing comfortable, nothing in its place. In such a case, I cannot wonder if the husband turns out ill. I am persuaded the true account of many a poor sot I see is just this—"made a drunkard by his wife."

If a woman would be useful, let her strive to make her home a happy one. Whether she be mother, wife, or daughter, let her make this her aim, that all the members of the family shall say, "There is no place like home."

Let her strive to make the evenings of the day pleasant. It is the time when most men are wearied and worn with the labour of the day. A wise woman will endeavour to have a stock of cheerfulness in reserve for that time. Ah! these may seem small things to some readers. But you have much to learn of human nature, if you do not know the difference it makes to a tired husband, father, or son, if he finds a cheerful, pleasant, smiling face at home.

If a woman would be useful let her look well to her home duties. Whatever place she may fill in a family, let her resolve that, by God's help, she will fill it well. I count it nothing for a woman to be active out of doors, however good her work may be, if she does not, at the same time, glorify God at home. Home is a woman's peculiar sphere, and let home, therefore, have her first attention. She ought to endeavor to keep all the machinery of the family in perfect order. She must try to help, to counsel, to restrain, to direct according as need may require. She ought to make her husband, or father, or son, or brother feel that all is going on well in his absence—a post for every one, and every one at this post. There are a hundred little things in every family which need daily attending to, and none can attend to them so well as women. Little as they are they can harass and vex a man's mind; and if he can be freed from their burden by a woman's thoughtfulness, it is no little gain to the peaceful working of the family. The scratch of a pin may be a trifle, but it can keep an elephant awake. Paul mentions it as a special duty of a woman, that she should "guide the house." It is said of the excellent woman in Proverbs, that the heart of her husband "doth safely trust her"—he knows that all is going on well while his back is turned. It is a high character that is given of Sarah, when Abraham could reply at once to the inquiry, "Where is Sarah?"—"Behold, in the tent."

If a woman would be useful at home, let her watch well her opportunities of doing good. If she would do good to the soul of husband, father, or brother, let her pray continually for the spirit of wisdom and discretion. Of all people, she ought to remember

that there is "a time to be silent," as well as "a time to speak," and to know the one from the other. She must not appear to set herself up as the teacher of men. There is a foolish pride about a man that makes him kick at the idea of a woman showing him anything he ought to know; and a woman who would do good must never forget that. She must try to win, not to compel; she must endeavour to draw not to drive. A wife would be acting very foolishly who began preaching the Gospel to her husband when he came in tired, wet, and hungry, without allowing him to rest, to clean himself, or to get refreshed. A sister would find her advice little valued by her brother who thought it proper to give it before company. A mother would be most unwise who gave her sons a severe lecture on the sin of drunkenness, at the very moment when they came home intoxicated. Abigail showed her wisdom in not speaking to Nabal while he was full of drink; she knew that her words would be wasted on him, and waited till the morning. The wife of Samson might have known she would lose her hold on her husband's affections, by teasing and vexing him in the days of the marriage feast. Esther watched her opportunity for speaking to her husband; she waited for the door to be made open for presenting her petition, and so gained her end. The saying of Solomon should never be forgotten: "A word spoken in season, how good is it!"

A woman who would be useful in her own home, must be careful to encourage the smallest beginnings of religion in those about her. The first actings of grace are often exceedingly small, so small as to escape observation. The first growth of gracious inclinations in a soul is often very slow, very easily checked; and if checked, perhaps retarded for years. No man can tell the importance of cherishing the first movings and drawings of the heart towards God. It may be only a willingness to hear, or a readiness to join in prayer, or a different treatment of the Bible; and yet this may be the first step that will lead on at least to a close walk with God. Blessed are those women who lend a helping-hand at such a turning-point in a soul's history, and take up even the smallest stumbling-block out of its way! Coldness, and want of sympathy, often throw the inquiring soul back. Happy is the man who has any near him to say, like Leah and Rachel, "Whatsoever the Lord hath said unto thee, do."

I bring these things forward as seeds of thought. I hope that all women who read them will consider and think them over. I want them to understand how much they can do, how much depends on them, and how great is their responsibility in the sight of God.

Of course it would be easy to add to the paper. I might speak of the vast field of usefulness which is open to women in the train-

ing of children. It is not too much to say that the first seven years of life depend entirely upon mothers and nurses. The first seven years contain the foundation of character for life. "The first seven years of young England are in the hands of women!"

I might speak of what women may do in the matter of visiting the poor and ministering to the sick. There are hundreds of cases continually arising in which a woman is a far more suitable visitor than a man. She need not put on a peculiar dress, or call herself by a Roman Catholic name. She has only to go about, in the spirit of her Saviour, with kindness on her lips, gentleness in her ways, and the Bible in her hands, and the good that she may do is quite incalculable. Happy, indeed, is that parish where there are Christian women who "go about doing good!" Happy is that minister who has such helpers!

I conclude this paper by asking any woman, who is not convinced by what I say, to take up the Bible and run her eyes over the histories it contains. If she wants proof of the influence that women have in their hands, let her notice how women leave their marks at almost every step in God's Word. Their influence, I freely grant, has not always been for good. But influence they have had, and influence they will have, as long as the world stands.

Ever in the garden of Eden, the daughters of men before the Flood, Sarah, Rebecca, Leah, Rachel, Potiphar's wife, Miriam, Pharaoh's daughter, Jethro's daughter, Rahab, Jael, Deborah, Jephthah's daughter, Delilah, Ruth, Hannah, Abigail, Michal, Bathsheba, Jezebel, Athaliah, Jehoshabeath, Belshazzar's mother, Elisabeth, the Virgin Mary, Mary Magdalen, Martha and Mary, Sapphira, Dorcas, Lois, Eunice,—who that reads the Bible is not familiar with these names? Who can forget how they come up at almost every turn, and have a place and a portion in almost every story? To say, in the face of these names, that women have no influence, and are of no importance, is simply absurd. Let them know that they have a mighty influence, and let them use it for good. What the oil is to the machinery, what the whetstone is to the scythe, what the fire is to the steam-engine, what the stream is to the water-wheel, all this the woman may be to the man. Let her remember it, and strive daily to do good.

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"Three things," said the Rev. Dr. Henry, "appeared to have been uninjured by the Fall: the song of birds, the beauty of flowers, and the smile of infancy, for it is difficult to conceive how either of these could have been more perfect had man remained holy; as if God would leave us something pure to remind us of the Paradise we have lost, and to point us to that which we shall regain."

DR. CUMMING.

In one of our exchanges a correspondent writes from London regarding Dr. Cumming as follows:

I found my way to Dr. Cumming's church to realize my anticipations of fifteen years ago, when I first read his "Tent and Altar."

The Doctor is a man of fine personal appearance, preaching in gown and bands. He has a pleasant, melodious voice, with a very slight lisp, and upon some words a very Scotch accent. His flow of words is excellent, with an easy, familiar manner, quite winning. The singing was done by the congregation, a quartette in front of the pulpit leading off without an instrument. A very fine treble voice led the whole congregation of 1000 people. After the opening psalm and prayer, the choir chanted a psalm, quite alone. The Doctor then read 2 Thes. 11., and commented upon it fully fifteen minutes, showing how the "great falling away and the revealing of the Man of Sin, sitting in the temple of God and showing that he is God," must allude to the Pope of Rome. He said that at the installation of the Pope, after his election, he was always set upon the high altar, in the very place which all the Roman Catholic world believes to be occupied by the very body of Christ; thus fulfilling to the letter this prediction that he would "exalt himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." The comment on the chapter held the audience in the profoundest attention. The Lord's Prayer and another hymn prepared the way for the sermon based upon 1 Thess. v. 21; "Prove all things. Hold fast that which is good." His subject was the exercise of the right of private judgment in seeking what is truth and what is not. In examining the text critically, he made constant use of the Greek Testament, which he held in his hand. He had done the same thing during his commentary on the chapter read. In seeking what is truth we are led into the question: Was Christ a real personage and did he live 1800 years ago, according to the New Testament record? This simple fact, he said, had been so much assailed of late, and from high quarters, that it would be well to look into it. He first brought the testimony of five different writers living in Christ's time, proving that Christ was expected very generally, and that he came and wrought miracles. These were all profane writers, entirely outside the Bible record. He then considered the story itself—how marvellously told, such simplicity, such a want of any effort on the part of the evangelists: themselves to substantiate their statements. If the story be untrue, he said, it bespoke for evangelists the character of four of the greatest geniuses the world ever saw; to be capable of constructing so unpre-

tending a narrative. He then examined the miracles, drawing out in a few forcible sentences, their unanswerable argument. Is the Book, as we have it, the same that the apostles wrote by inspiration? was the next point. He remarked that none of us had ever seen any of the original handwriting of the evangelists. They often wrote by another person, as their epistles say. Why their handwriting had not been handed down by Providence, it was difficult to judge. The various manuscript copies next went under review: Tischendorf's copy of the fourth century, in Russia; the Vatican copy of the fourth century, the Alexandrian in the British Museum and others. These are all written in capital letters. The Syriac translation, made from the original Greek, as early probably as the days of John the Evangelist, or at the latest, in the second century; and then the translation from Greek into Latin were mentioned. From the existing writings of the Fathers, if all our other copies were destroyed, we can cull out, in quotations, the whole of the New Testament, the Psalms, and large parts of the prophecies. This forms a wonderful feature in the chain of evidence. The voluminous and long continued controversies on theological questions in those early days, was the cause of these copious quotations. The different readings of the copies was then touched upon, and the Doctor said he had himself examined these differences with considerable labor and could testify, along with other investigators, that they were trivial in the extreme, about single letters here and there; the text never varying in the essential and leading doctrines and truths taught. In the most polite and kindly manner he handled the recent objections made by the Dean of Canterbury to the veracity of the accounts of the crucifixion, inasmuch as each of the evangelists record a different inscription over the head of the Saviour. "Certainly the Dean will recall his doubts when he learns that John followed the Hebrew, Mark the Latin, Luke the Greek, and Matthew all three combined: 'This is Jesus the King of the Jews.'"

Now consider how the Bible has been a proscribed book, how it has been burned publicly over and over again; and people commanded to destroy it under pain of punishment; and how it has withstood all this rough handling, while three-fourths of the classic writings of olden times, notwithstanding the efforts of men to perpetuate them, have perished. The profane writings of the ancients, too, accord with the feelings, the desires and wishes of worldly men; while the Bible is throughout against them *in toto*; and yet it lives while they die. To-day \$50,000 would be given for some of the lost books of Livy; but they have perished and no price can revive them. Now, instead of the few hundreds of readers of Homer in the world; we have hundreds of thousands of

readers of God's word. You find a copy of it in the knapsack of the soldier, under the pillow of the sailor, in the palace of the king and the lowly hut of the poorest subject; where arctic snows never melt, and where tropical suns ever glow. A book cheap yet dear—finding its way from sea to sea and from the rivers to the ends of the earth. The perfect shower of pearls and diamonds that came flowing from his eloquent lips at this point, was so delightful, so sublime, that ere you could realize its presence it was gone. His delivery becomes rapid when warmed up in a culmination like this. But right after it came the quiet, searching inquiry, "Has this book left its mark on your soul, my hearer?" You have the book, no doubt, but remember, it is not the possession of a laboratory that makes a man a chemist, nor of a library that makes him a scholar. To save you, the truths of the Bible must be impressed upon your hearts by the power of God.

In his last moments Napoleon Bonaparte, that great warrior, that wonderful scholar and statesman, gave evidence that the truths of God's word had made their imprint upon his soul. Hear his last words, while in conversation with Berthier at St. Helena. The Doctor then read copious extracts from Abbot's Napoleon, and closed with an earnest appeal to prove all things and hold fast to the saving truths of God's word.

The Monthly Record.

DECEMBER, 1867.

This time last year the present Editor of the *Record* held the office of Convener of Financial Committee. The present Convener has authorized us to exercise anew the duties of that office, and indeed a certain love for the old office still survives, so that we are quite prepared to do duty again. The duties referred to may be briefly described to consist in these two things—to see that some 1,600 or 1,800 persons subscribe for, and that as nearly as possible the same number pay for our periodical. Our hope that this will be accomplished lies in the fact, that, in nearly all our congregations, there are at least one or two men who have a hearty desire to see our *Record* well supported and widely circulated. Certainly it should be self-sustaining, though it is not expected or even intended that any profit should be realized, yet neither is it intended that any loss should be sustained. In many places both the circulation and the payments for the *Record* are all that can be desired; while in many others there is abundant room for improvement. We shall do our best to merit a wide circulation. Our staff of contributors and correspondents seems to be on the increase. Our good friend A. P. rarely fails to send his excellent "Notes of the Month." More than that, we have even

the promise of an occasional column or two in *Gaelic*, for which, doubtless, a large number of our readers will be thankful.

The Presbytery of Pictou has made the following appointments:

	Saltsprings.	Gairloch.
Sab. 15 Dec.	Mr. Pollok,	
" 29 "		Mr. Stewart,
" 12 Jan.	Mr. McMillan,	
" 26 "		Mr. Philip,
" 9 Feb.	Mr. Hardman.	
	Barney's River.	Lochaber.
Sab. 15 Dec.	Mr. McGregor,	
" 29 "	Mr. McCunn,	
" 12 Jan.		Mr. Goodwill,
" 19 "	Mr. Philip,	
" 2 Feb.	Mr. McCunn,	
" 23 "		Mr. Stewart.
	W. McMILLAN, <i>Pres. Clerk.</i>	

The Rev. D. M. Gordon has left for his new charge in Ottawa. The address published on another page and a letter from one of the Truro elders shew the esteem in which he was held, during the period of his labours in Truro, Folly Mountain, and adjacent stations.

The address presented to the Rev. A. McKay, from the Salt Springs and Gairloch congregations, with reply, will appear in our next issue of the *Record*.

We have to thank our Ontario correspondent for his long and interesting letter.

Thanksgiving Day.

We devote a considerable portion of our space to the following outlines of Sermons, preached by our ministers on Thanksgiving Day:—

HALIFAX, NOV. 28, 1867.

Most of the Halifax Churches were open to-day for Divine Service—and were generally well attended. In St. Matthew's the military were present as on Sundays, and altogether about two-thirds of the ordinary audience that is to be seen on a Sunday forenoon.

The minister of the Church preached from Isaiah 40. 28, middle clause of the verse; "the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary." We append an outline of the sermon.

The text represents God as a person and a worker; as planning and executing. Man too is a person and a worker; he too plans and executes. And even man's power and wisdom, patience and resolve, in themselves

or as storied in results impress us. Let us rise from the thought of him to God that we may realize how great He is.

1. Contrast man in his contest with the material, and God in His work of Creation and Providence.

2. Look at man as a worker in the region of intellect and beauty, and compare his loftiest efforts with the continuous working of God.

3. The contrast between man and God as moral workers is most striking. The bent of man's nature is to work for self. If he work for others, it is intermittently and he soon gets weary and discouraged. But God is love. If others offend man, he says, "I may forgive but will not forget." God blots out our sins, casts them into the depths of the sea, and remembers them no more. Man says "revenge is sweet." God says "Be not overcome of evil, but overcome evil with good." And the Cross of Christ is the everlasting testimony to the wisdom of this way.

Lessons deduced:—(1.) The gratitude due unto Him for the untiring patience and goodness He shows towards us, as the God of Providence and grace.—(2.) That we should aim to be like Him by not wearying in well-doing.

"Like as a star,
That maketh not haste
That taketh not rest,
Let each be fulfilling
His God-given best."

ST. ANDREW'S CHURCH, HALIFAX.

Attendance large—about equal to an ordinary Sabbath morning Congregation. Choir performed an anthem (Psalm 98th) with great success.

Sermon, John V. 14, 15:—"Afterward Jesus findeth him in the temple and saith unto him: Behold thou art made whole; sin no more lest a worse thing come unto thee." The time was one of religious joy and festivity. The city would be crowded with the ordinary civilians, the provincial Jews, and the foreign Jews who had returned to participate in the feast. "But Jesus seeks a congenial sphere and work rather among the 'impotent folk, the blind, halt, withered.' He there heals this man and 'afterward findeth him in the temple,' &c. Christ, by his words, implies some connection between his moral sin and his physical suffering. If it were really so that the man was conscious that his disease came from some early sin, some irregularity of his early life, can you conceive of a more impressive sermon to his heart than these words of our Lord? And the sermon was so lovingly preached too, just in the same way that He afterwards preached to the recreant Peter with a look, and again on the shores of the Lake of Galilee by the simple question: "Lovest thou me?" Why was this man in the temple? (1) Because he had been released from a long, heart-sicken-

ing infirmity. (2) And chiefly, because he wanted to express what filled his heart, and to testify that not chance, demon, or man had "done this thing," but that a personal and overruling God had displayed His power and love unto him. So why are we in our Temple on this thanksgiving day? Is it not that we may take and mark our position as a Christian people, as believers in a special Providence, as believers in this, that not chance, blind law, nor human wisdom hath brought the mercies of the past year, but a personal and loving God? The people of this Province to-day assemble together as a people, convoked by the command of that which alone has a right to speak and act for the people, as the sole embodiment and expression of the popular will, the Government, and by their assembling together they recognise this fact and testify to their belief in it as a fact. Much need there is of such a recognition and testimony in those days of denial of God's special Providence. The clergyman then referred to the distress consequent on the failure of the shore fisheries, and showed the Christian way of regarding such calamities, viz., as reminders of our constant dependence, the full recognition of which he characterized as the necessary condition of all true national vitality. Hence the blessing of all that will keep a people in remembrance of this by "exercising" them and teaching them that there is a God who doeth all things. Illustrations of this: in ancient times, Moab and Israel—the former had been "at ease from his youth;" "had settled on his lees;" therefore "his taste remained in him and his scent had not changed,"—the latter had been "exercised," chastened, taught dependence, till a strong, anti-idolatrous national character had been formed. In modern times, see another illustration in China and Britain. Therefore, let us welcome all that can exercise us, and teach us what we are so prone to forget, that God is above all and ordereth all. The sermon concluded with an appeal on behalf of the suffering poor, for whom a collection was taken.

ROGER'S HILL.

There was a good attendance at the Kirk. Mr. Goodwill took for his text Psalm 3. 7. latter clause. "Thy blessing is upon thy people." He began by remarking that God's blessing may be said to be upon all people. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing." But, in a special sense His blessing is on the children of the Covenant. "Thy blessing is upon thy people." During the past year we have been recipients of his blessings, and what reasons of thankfulness we have: 1st.—There is the blessing of peace. 2nd.—The blessing of civil and religious liberty. 3rd.—The blessing of a bountiful harvest. For this we are

particularly called upon to give thanks this day.

Conclusion: danger and sin of ingratitude. The Eastern Christians forfeited their privileges by failing to appreciate them. Unfaithfulness to privileges exposes us to their loss.

Mr. Goodwill preached again in the afternoon at Cape John.

ALBION MINES.

Mr. Philip preached from Ps. 24th 1, former clause, "The earth is the Lord's and the fulness thereof."

A truth which it may be thought there was no need for the Psalmist telling us Does not the Brahmin acknowledge that the idol before which he prostrates himself is an idol—that is, an image intended to represent the great Spirit, who, invisible to mortal eye, sits in his pavilion above the clouds and holds the reins of universal Empire? Does not the Mahomedan, as he kneels at morning and evening with his face turned towards Mecca, cry aloud to Allah, the Omnipotent one, who spanned the heavens, and spread the illimitable desert, and sent forth the winged winds on their strong career? And amid all the strange and complicated ceremonies of the old heathen worship, Greek and Roman, is there not a plain recognition of one Supreme and Omnipotent Being who fashioned out of blind chaos this bright and beautiful world, and hung aloft through all the voids of space the ever-rolling spheres? Why then should the Psalmist proclaim to us this ancient truth acknowledged by

"Saint by Savage and by Sage?"

He does so, just because it is one of those truths which although generally admitted, in a superficial sense, is seldom recognised in its full significance and awful importance. What are the lessons it is calculated to teach us? It must be remembered that we stand face to face with nature, under circumstances very different from those in which the heathen are placed. We occupy a much higher vantage ground than even the Psalmist did.

1. A pious soul *will live under a constant sense of this truth.* The knowledge of it ought to be ever present to our minds producing within us thoughts and sentiments in some degree worthy of the great Being whom we are thus permitted to contemplate with an eye of intelligence. Many professing Christians never imagine it is their duty to think of God as the Creator and Proprietor of the Universe. Their memory is perhaps well stored with scriptural doctrines and scriptural texts, and their hearts are impressed with a lively sense of the mercy of God as manifested to them personally through the dispensation of His grace. This is well, but not enough. If their own soul is to them the universe, the sole dominion within which the Almighty exerts His power and displays His

glory, they are visionaries and fanatics, and not christians. It is neither lawful nor wise nor safe for any man to shut himself up continually within the narrow circle of his own sensations and feelings, to be always feeling at his spiritual pulse and groping about within the dim labyrinth of his own mind. The contemplation of God, as the God of the whole earth, the study of His works and ways on the vast scale of creation and Providence, is the best antidote against the tendency to religious despondency and fanaticism.

II. The truth proclaimed in the text is calculated to subdue human pride and ambition. "The earth is the Lord's and the fulness thereof." To the tyrant who in the insolence of pride and the wantonness of power plants his foot on the neck of a bleeding and helpless nation, and tells it, with the dagger quivering at its throat that his will is to be the law, let these words come, as in a voice of thunder issuing from the eternal throne, "The earth is the Lord's and the fulness thereof." Nebuchadnezzar was brought down to herd with the beasts of the field. What shall be the punishment of those who have a bloodier tale of crimes to answer for than even the Babylonish King?

A wise and thoughtful man will never envy those who may have received a larger portion than he, of the things of this life. However poor and humble you may be, do you not find it a difficult task to be faithful in the little you have?

III. The truth proclaimed in the text makes the earth sacred and ALL knowledge sacred, provided we pursue it with a proper motive. The motive which ought to be strongest in our mind in striving to read the book of nature, is that we may know more of its author, that we may have a fuller and deeper insight into the ways of God and the principles of His government. The danger we have to guard against in all our efforts to gather knowledge, is the tendency to forget the author while we study his works, to rest satisfied with secondary causes and lose the solemnising sense of an ever present, ever active Deity, in a word to forget that the "earth is the Lord's and the fulness thereof." Science will not bring men nearer to God, without religion. We must feel him within before we can see him without. When the soul is illumined with religion, then ALL: truth, scientific, historical &c., leads direct towards the throne of the eternal, and the distinctions of which we so often hear about, sacred and profane, vanish from the mind.

IV. This truth ought to produce in our hearts a continual sense of gratitude to God. "The earth is the Lord's and the fulness thereof." All that supports life and renders it agreeable and happy comes originally from the earth, or from the hand of God. The earth is a vast storehouse provided with all things that can conduce to our comfort or promote our happiness. There, piled up in

immeasurable strata, lies the fuel ready-made, which redresses the rigour of climate and bids the genial warmth of summer glow within our homes while wintry blasts without sweep the wide wastes of ice and snow. Thence we obtain directly or indirectly the food we eat and the clothing that covers us. But the earth is not only replenished with all we require to sustain life and render it agreeable. Over its whole surface and around us in every direction the beneficent Creator has poured a flood of beauty. The pleasant verdure of wood and meadow, and the gorgeous hues of innumerable flowers, the serene blue of the firmament illumined by day with the golden light of the sun, or garnished at night with moon and stars, all these devices (if we may so speak) of the Creator indicate the minute and tender care with which he has provided for the delight and enjoyment of man. How grateful we ought to be to God, when we contemplate the riches of his bounty! Ought it not to be our study to use every gift and every blessing in such a way as shall conduce most to His glory? Once again the serene leaves have fallen, and the fields are blank and gray, and nature enwrapped in her snowy shroud, shall soon be locked in the long deep sleep of winter. But out of her womb she hath borne the rich pledge of life to all creatures. The spirit of God has breathed on the earth, and made it fertile, and His good promise has been fulfilled, that seed time and harvest should never fail. Bless the Lord oh! my soul, and all that is within me bless His holy name!

WEST BRANCH, RIVER JOHN,

The Rev. Mr. McMillan conducted the services, and as is customary on such occasions the elders of both congregations Free and Established took a part.

The subject from which Mr. McMillan endeavoured to assist the devotional feelings of the congregation was, Psalm 92. 1, "It is a good thing to give thanks unto the Lord."

1st.—It is a profitable exercise for man's own soul to give thanks, to attach due importance to gifts, and to connect them to the Giver with links of gratitude.

2nd.—It is well pleasing into God, and not only so, but to withhold our gratitude from Him is not only ungrateful, but it is robbing Him of his dues. Ingratitude is vile, robbery, atrocious.

Causes of Thanksgiving.—1.—That our Rulers have appointed and proclaimed a day of thanksgiving, on which as a nation we might raise our hearts and voices in united gratitude to God for his manifold mercies.

2.—For the Bounty of God in crowning the year with his goodness, in causing "grass to grow for the cattle, and herb for the service of man, in which His wisdom, power, and goodness are seen to have been exercised, for supplying of our daily wants, and

while famine prevailed in other lands, plenty smiled on us.

3.—For the blessing of continual peace. While wars and rumours of wars caused other nations to tremble with fear, and shook kingdoms to the very centre, interrupting commerce and religion, peace smiled on us. While other lands were devastated and watered with human blood, ours received the early and latter rain, and yielded food for man and beast.

4.—For the averting of "Plague" from our midst. Slavish fear by whatever cause produced unfits man either for secular or religious duty. The presence of the "noisome pestilence" would have disturbed not only the enjoyment of families and society, but peaceful pursuits and solemn assemblies. But while other lands have been distracted by the ruthless plague in varied and loathsome forms, carrying its thousand victims to premature graves, no pestilential cloud lowered upon us to fill our grave yards in a day.

5.—For our spiritual blessing. The word, sacraments and prayer, are still continued. "All things are ready, and there is yet room," and there is still balm in Gilead and a Physician there, for the sick, and if we desire to be made whole Jesus is both able and willing, The same yesterday, to-day and forever.

ABSTRACT OF SERMON PREACHED IN ST. ANDREW'S CHURCH, PICTOU, ON THURSDAY, 28TH NOVEMBER, BEING DAY OF THANKSGIVING.

Text, Isa. 31, 19:—"How great is the goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men." That God is good all nature cries aloud. He is good in himself, *i. e.* amiable and excellent, the *summum bonum* and supreme portion of the soul; and he does us good, giving us rain from heaven and fruitful season, filling our hearts with food and gladness. To Ceres and Jupiter did the ancients ascribe the glory due to the Father of mercies from whom we derive every good and perfect gift. How great is His bounty? It is new every morning and fresh every moment.

"Ten thousand, thousand precious gifts

My daily thanks employ,

Nor is the least a cheerful heart

That tastes these gifts with joy."

His goodness in *providence*, the Psalmist mentions towards travellers, mariners, captives, invalids and farmers, in the 107 Psalm.

But it is possible that the goodness in the text is that of *redemption*. That cost more than creation. One word made the world, but the only begotten Son had to die to redeem it. This work is more honorable and glorious than that of Providence or creation, displaying the Divine perfections more, and

elevating and restoring lost man, hence the redeemed best praise God for His goodness, having an adequate sense of it and thankful for the chief mercy forget not the less, while other men, thankful merely for what eye sees and heart enjoys, are apt to be selfish.

But especially is His *goodness in covenant* here set forth. "For it is laid up for them that fear Him and wrought for them that trust Him." This includes personal and special mercies to soul and body, to family and substance, Rev. VIII. 28. Each believer's life is a record of this, and whoso is wise will note it to excite to gratitude.

But on a day of thanksgiving it becomes us to take a comprehensive view, and first for the health we enjoy as people, to be grateful next, for peace within our borders.

3rd. For the blessings of Education. However in its details, the measure will bear to be modified, yet is it a large and comprehensive boon to the masses.

4th. For the Harvest, which in some of its provisions, far excels last year, see Ps. 65, 9, 13. Gratitude should be discovered by praise to the good giver, and by assistance to the poor. As to the latter, we are directed on such days to help them, "that their loins may bless and rejoice the more with us,"—see directory at end of Confession of Faith,—therefore have we always done it, and they have a claim,—1 Cor. XII. 21, 22,—and are Christ's representatives. Here I commended the benevolent societies in town and private largesses and quoted Mary's example who "did what she could" and whose motive love to the master is for our imitation. "In as much as ye do it to one of the least of them, you do it unto me."

The appeal in behalf of the poor of the Congregation resulted in a collection of 25 Dollars, although the Congregation was not large, being confined very much to the town, a circumstance to be regretted, as none ought more cheerfully to render thanks than those who live by the fields. How can the Lord be expected to bless farmers when they acknowledge him not in days of thanksgiving. Of old, two days were kept in this County, one in Spring for fasting, and another in the Fall for thanksgiving, and now we find a poor turn out for the one. But if any blessing be expected there must be improvement. See Zech XIV. 16, 17.

A. W. H.

Presbytery of Pictou.

St. Andrew's Church, Pictou, 4th Sept. 1867. Which time and place the Presbytery of Pictou met, and was constituted with prayer: Sed-erunt, Rev. John Goodwill, Moderator, Rev. Messrs. Philip, Pollok, A. W. Herdman, Anderson, and McCunn, Ministers, Alex. Strumberg, John A. McLean, John McKenzie, and Charles Oulton, Elders. In the unavoidable absence of the clerk, Mr. Pollok

was appointed, and agreed to act *pro tem*. The minutes of the regular meeting of June 5th, and *pro re nata* meetings of June 18th, and 26th, and July 1st were read and sustained with the following emendations, 1st. That in the minute of regular meeting it be mentioned that the Presbytery ordered all the Synodical collections be made by those congregations which had not already contributed to them all.

2nd. That it be inserted in the minutes of meeting of 26th June, that the sum of £170 was not as agreed upon as the minimum stipend for supplemented congregations, but only in the case of River John.

The Revd. Mr. Philip was unanimously appointed moderator for the ensuing year.

Commissions in favour of Messrs. Charles Oulton, John McKenzie, Alex. Murray, John A. McLean, Alex. Strumberg, and William Gordon, were received and sustained.

The Rev. Daniel McGillivray, of Brockville, Ontario, being present was introduced and invited to sit and deliberate with the court. With regard to the injunctions repeatedly issued to the Rev. Mr. Brodie, to furnish a statement of the financial affairs of the Cape Breton Mission, it was resolved that a committee consisting of Messrs. Pollok, Philip and McCunn, be appointed to consult with Mr. Brodie, on that and other subjects connected with the mission. There was received and read a communication from the Rev. Mr. McKay, Gairloch and Salt-springs, intimating his intention of being absent from his charge for two months, and requesting pulpit supplies for six Sabbaths. His request was allowed and the following appointments made.

15th Sept. Mr. McCunn, to preach in Gairloch, 29th Sept. Mr. Anderson, Gairloch, 6th October, Mr. Philip, at Salt-springs.

Mr. Reid, elder, Barney's River being present, and soliciting services for Barney's River, and Lochaber congregations, the Rev. Mr. Pollok was appointed to preach in Loch-aber on the 6th of October, and Messrs. Herdman, and Goodwill to dispense the Sacrament of the Lord's Supper at Barney's River, on the 13th of October. Messrs. Fraser and Gunn, Cape Breton, applied by letter for assistance during the communion season there, but the Presbytery, owing to the absence of so many members from the field, and the accumulation of work thereby entailed upon those present, regret that they cannot hold out any prospect of a deputation being sent to Cape Breton this season as usual, but hope and pray that the great Master of the vineyard may strengthen the brethren in Cape Breton, for all the duties to which they may be called. The Presbytery in consideration of the absence of Mr. Mc-Millan by sickness, expressed their sympathy with him, and their hope that D. V., be may soon in health be able to resume his pastoral duties.

Adjourned to meet in this place on the 4th Dec., at 11 a. m.

Closed with the benediction.

A. POLLOK, *Clerk pro tem.*

ST. ANDREW'S CHURCH, }
NEW GLASGOW, 30th Oct. 1867. }

Which time and place the Presbytery of Pictou met, summoned by the moderator, in terms of the following circular:—Revd. Sir, —Please attend a *pro re nata* meeting of Presbytery, to be held in St. Andrew's Church, New Glasgow, on Wednesday, 30th October, at 11 a. m., to receive the Rev. Mr. McKay's demission of his charge, as minister of Salt Springs and Gairloch, and to deliberate on matters of importance connected with Cape Breton Mission.

Your Obedient Servant,

W. M. PHILIP, *Moderator.*

And was constituted with prayer. Sederunt, Rev. W. M. Philip, Moderator, Revds. Messrs. Pollok, Stewart, McCunn, Goodwill, McKay, and McMillan, and Rev. J. W. Fraser, Missionary.

The moderator in accordance with the above circular stated his reasons for calling this meeting of Presbytery, when it was moved by Mr. Stewart, seconded by Mr. Goodwill, and agreed to, that the moderators conduct in calling the meeting be approved of.

The Rev. Mr. McKay being present, handed in a written demission of his pastoral charge of Gairloch and Salt Springs, which was read by the moderator, (and taken up for action.)

Mr. McKay in addition to his written demission gave reasons orally for wishing to be relieved from his present charge.

The Rev. Mr. Grant, of St. Matthew's, Halifax, having entered at this stage of the proceedings, was welcomed and invited to sit and deliberate with the court.

Mr. McKay's reasons having been heard and considered, it was moved by Mr. Pollok, and seconded by Mr. Stewart, and agreed to, That while the Presbytery regret the separation from them, of Mr. McKay, and the loss of his counsel, aid and fellowship as a co-presbyter, they consider it best in these circumstances to accept his demission, and release him from the onerous duties which he has so long and zealously discharged, in connection with said congregations.

The Presbytery having expressed the hope that Mr. McKay might be long spared in health and strength, to do the Master's work, in whatever part of the vineyard may become his lot, instructed the clerk to furnish him with the usual presbyterial certificate.

The Rev. Mr. Fraser was appointed to preach at Gairloch, on the 2nd Sabbath of November, and to declare the congregations of Salt Springs and Gairloch vacant.

The consideration of Cape Breton affairs in the absence of Mr. Brodie was postponed

until the regular meeting, to be held in Pictou on the 4th December.

Closed with the benediction.

W. McMILLAN, *Pres. Clerk.*

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ADDRESS

To the Rev. D. M. Gordon, B. D., Missionary of the Church of Scotland.

We, the undersigned, on behalf of the congregations of Folly Mountain and Aca-dian Mines, Londonderry, in connection with the Church of Scotland, tender you our heartfelt sympathies for the faithful and Christian manner in which you laboured amongst us as Pastor.

We will always look back to the time that has marked our separation as Pastor and people with a feeling of regret, knowing that we have lost the labours of one that had continually before him the salvation of souls.

Our acquaintance as pastor and people has been short, but not too short to know that we have sustained a loss; but we should rest satisfied, feeling that the great Creator and Preserver of mankind has so ordered it.

And now, Revd. and dear sir, in bidding you farewell be pleased to accept the accompanying tribute of our esteem. We freely admit that the donation is, in itself, unworthy of your acceptance, and quite inadequate to your wants: still, we are confident that your generous mind will appreciate the motive that prompted us.

Finally, in your removal to a wider sphere of usefulness you will be followed by our most earnest prayers that your valuable life may be long preserved, and your anxious and indefatigable labours in the service of your Divine Maker abundantly rewarded with spiritual blessing that maketh rich and addeth no sorrow.

HUGH CAMERON,
WILLIAM MCLEAN,
DONALD A. MCDONALD,
DUNCAN MCKENZIE,
JAMES SIMPSON,
JOHN MCLEAN,
THOMAS TOTTEN,

To which Mr. Gordon replied as follows:—

MY DEAR FRIENDS:—Accept my sincerest thanks for the kind address I have received from you. There are few things so gratifying to a Pastor in the discharge of his duties as the sympathy and affection of those to whom he ministers; and the address which you have just presented to me is only a further evidence of the genuine cordiality and kindly feeling you have always shown towards me, and by which I have been so greatly cheered during the year I have laboured among you. Although soon to be removed to another and more laborious charge, I shall always look back with emotion to the

seasons I have spent with you, and shall remember with gratitude your earnest and affectionate attention towards me.

If any words of mine have been, by God's grace the means of quickening the faith, strengthening the hope or increasing the love of those among whom, as missionary, I have laboured, humbly would I desire to thank the Father of our spirits who rules the hearts and thoughts of His children.

For the token of regard that accompanies your address I am truly thankful, and I value it, not merely for its own sake, but, more particularly, as an expression of those feelings that cannot be rewarded by a money-standard and that are infinitely more precious than were material benefits.

Again I thank you for your kind address and the assurance of sympathy it contains. My heartfelt prayer is that God may abundantly bless you, and that He may strengthen us all so to live and work in the positions He gives us in this world, that we may look forward with firm faith to a home of peace beyond it.

DANIEL GORDON.
To Mr. Hugh Cameron and others, Folly Mountain, Londonderry.

Letter from Mr. Wm. McLeod, Onslow.

To the Editor:

DEAR SIR,—It is with sincere regret that I take up the pen to notice the destitute condition of Truro, and the adjoining stations, owing to the departure of the Rev. Mr. Gordon, who has laboured faithfully as a missionary among us for twelve months. We have reason to acknowledge our thankfulness to God for his kind Providence to us in all things, but more especially in conferring privileges which have for their end our everlasting happiness. Such privileges we have enjoyed for a considerable time, and of Mr. Gordon we have to say, with a due appreciation of his work, that all his appointments to us were punctually fulfilled, while he laboured among us. We sustain a great loss in being deprived of his services, but we must acknowledge that in striving to build up the Church among us, he had many difficulties to contend with. The congregation is a weak and scattered one, entailing lengthened journeys in inclement weather, and over bad roads, a circumstance which would be trying to the constitution of any man, while there were other circumstances of a different nature attending the charge, which could not be avoided. Nevertheless Mr. Gordon manifested a firm and cheerful spirit always and in every place, and may he continue to manifest the same where his lot is now cast. We trust and believe that he will be found a useful and acceptable Minister to the important congregation over which he is now set, and we pray that he may be blessed more abun-

dantly in an increase of all his graces, and be a blessing wherever the Lord may send him. We are at present deprived of Ministerial services, but we hope that the success of those who have been successively called from us to superior charges elsewhere may encourage others to come and fill up their place. We hope that Truro will in the meantime receive occasional supplies as circumstances admit. I am &c.

Onslow, 1867. WILLIAM McLEOD.

Outline of Address

Delivered at the Annual Meeting of the Richmond Branch of the British and Foreign Bible Society, 5th November, 1867, by the Rev. James Kidd, A. M., Richmond, N. B.

SUBJECT:—"Our duty to the British and Foreign Bible Society."

It is in accordance with our usual procedure that as we derive benefit from individuals or things so do we esteem the former and appreciate the latter. Now of all the advantages which we can receive here the best is that instruction which teaches us holiness in this life and trains us up for blessedness hereafter,—and this instruction has its foundation and origin in the Holy Scriptures, consequently they have the first claim on our esteem,—and those individuals who prepare and circulate these sacred Books are justly entitled to all the countenance and support we can give them. Such is the most laudable design of the British and Foreign Bible Society. It is to spread the knowledge of God to the utmost ends of the earth,—it is to teach mankind salvation through Jesus Christ, the only Saviour of the world,—it is to instruct the nations how to be happy here, and happier in another state of existence. Think only what we would be without the scriptures among us,—the condition of the heathen would be our condition,—darkness and doubt would surround us on every side,—life would be stripped of its sweetest charms,—we would be living Godless and graceless,—without hope in the world. If we then owe much of our social comfort,—much of our security,—most of our religious knowledge,—and if our hope for future glory is assured us in the truths recorded on the sacred page can we do less than strain ourselves to the utmost in endeavoring to spread these Scriptures over the world,—and thus instruct our fellow-men in the will and ways of God? If we are sensible of having derived much advantage from the Scriptures, is it not in accordance with their injunctions and spirit that we should do all we can to let others also partake of this advantage? Now, the great end and aim of the British and Foreign Bible Society is to influence the world, by scattering the Scriptures among all nations in their own particular language and tongue, to live holy as

virtuous lives here,—and by believing in Jesus, to fit all men who do so to share at last in the full benefits purchased by His death and resurrection. This design is the highest and noblest that ever entered into the mind of fallen man to conceive,—good will to the children of men is the foundation on which it rests, and glory to God in the salvation of every human soul is the desired result through their means. If we then appreciate aright the holy motive of these pious men who so act in this matter we ought to aid them in their good work with the means which are at our disposal,—and as God has blessed us so should we give our substance for the spreading abroad of the knowledge of His name over the earth, and His saving health among all nations. The British and Foreign Bible Society is not a speculating company got up to benefit the temporal means of its members by receiving contributions from private individuals:—no one surely can form such an opinion of its directors:—but the principle upon which they go is this—that as more liberal contributions come in to them, so do they extend their influence. By the good blessing of God resting upon the scheme and their labors, their work has been extending from the commencement of the society, so that at the present day they have the Scriptures printed in whole—or in part—in no fewer than 164 different languages or dialects. The good work was appreciated from the commencement of the society,—for during the first four years the society was in existence it circulated no fewer than 81,157 copies of the Holy Scriptures,—while last year (1866) its issues were 2,296,130 copies,—and this large number is even less, we are told by last report (page 3) than the issue of the preceding year. The total issues up to this year amount to 50,283,709 copies. The income from all sources for last year amounted to £171,375 Stg.,—and all this money is also being expended in preparing copies of the Scriptures, and circulating them throughout the world. Thus we learn what the British and Foreign Bible Society has done,—what it is doing,—and, as it is farther supported, what it intends to do. It means not to rest satisfied until it is enabled to put a copy of the Holy Scriptures into the hands of every human being on the earth, in a language that he can read and understand. The British and Foreign Bible Society prints and prepares its copies of the Holy Scriptures without note or comment,—consequently its directors mean not to proselytise to the views of any one Christian sect,—but by giving the world pure translations from the original they leave men to judge of the particular tenets of the different sects of Christians, and choose for themselves,—knowing well, that this is the best way they can take to lead the prejudiced to the truth as it is in Jesus—and also afford to the unprejudiced ample scope to think as they may. The society also

prepares and sells its copies much cheaper than any private individual who may print and sell copies of the Sacred Scriptures is able to do,—and this from the subdivision of labor,—from its immense sales—and from the gratuitous contributions given to it. Thus it is that we have a copy of the Old and New Testaments offered to us by the Agents, at the cost of a few cents. Nor let any one refuse to purchase these—being influenced by the idea that he is receiving a charity,—for whatever is offered to the public at a certain price, the purchaser of that article is not to be looked upon as receiving any particular favor bestowed upon those who are not able to pay more for it. Besides, the benevolence of the society is shown otherwise, in as far as, to the utmost of its ability, the different agents are empowered to give gratis—or sell at a further reduced price than the common one, copies of the Scriptures to those who are desirous of obtaining them, and yet cannot procure them on any other condition. No obstacle therefore will it allow to stand in the way—if it can at all remove it—between the desiring mind and the words of truth. In short, every thing that can be done the society is doing and will do to bring Jesus and His salvation home to the hearts and souls of the men of the world in this way. Is it not our duty then to aid it and encourage it, by giving it abundantly of our temporal means—and also by offering up our sincere prayers to God for its success,—and benefiting it in every other legitimate way.

PROSPECTUS.

OF THE

JUVENILE PRESBYTERIAN,

New and Attractive Issue.

PRICE MUCH REDUCED.

“The Conductors of the *Juvenile Presbyterian* have great pleasure in announcing that they have made arrangements for the issue, on the 1st January next, of the *Juvenile Presbyterian*, in a much more attractive form, and at a price greatly reduced. A good paper for the youth of the Presbyterian Church of Canada, in connection with the Church of Scotland, is exceedingly to be desired on many accounts, and this want the *Juvenile Presbyterian* has in some measure supplied. The cost of the paper, however was a great obstacle to the circulation, and the Magazine form adopted did not find favour with youthful readers. These difficulties have at length been overcome, and early in January will be issued the first number of the new series of the *Juvenile Presbyterian*, at a price so low as to place it within the reach of all. The paper will be similar to the *Sabbath School Messenger*, and will be full of attrac-

tive and interesting illustrations. The reading matter will be carefully selected, and while it will contain nothing frivolous or unwholesome for perusal on the Sabbath day, care will be taken to interest the youngest readers. Instruction will be combined with innocent enjoyment, and the great aim and end of all religious teaching will be kept steadily in view.

In addition to the ordinary contents of a well conducted Sabbath School paper, the *Juvenile Presbyterian* will continue to be the organ of the Orphanage Scheme. It will contain regular information from various Mission fields, especially India. In it will appear all letters and reports from the Orphanages, and it will be the ready means of communication between our Sabbath Schools and their proteges in the east. In its missionary character the *Juvenile Presbyterian* will thus be of great service to the Church, and almost essential to the prosperity of our flourishing Orphanage Scheme.

Under these circumstances the *Juvenile Presbyterian* is respectfully and strongly commended to the favourable consideration of the Ministers and Sabbath School Teachers of our Church. It is only by at once securing a large circulation that the success of the paper can be established, and its great cost defrayed. Orders are therefore respectfully solicited from all the Sabbath Schools of the Church, and Parents are also invited to introduce the paper to their families. In the course of a very few weeks the specimens of the first number will be issued, immediately after which the paper will be issued to subscribers.

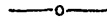
The terms of the paper will be 25 copies and over, 12½ cents each; under 25 copies, 15 cents each per annum.

As no profit is expected from the paper, losses of course cannot be met. All subscriptions must therefore be sent strictly in advance, the year being calculated from the 1st January, and the paper will in every case stop if a subscription expires without renewal.

Subscriptions, &c., can be sent to James Wardlaw, Liverpool & London & Globe Insurance Company's Office, Montreal."

We have been requested to insert the above *Prospectus*, and we do so with great pleasure. The two defects which it is proposed to remedy in the New Issue are, we are persuaded, precisely those which have hitherto prevented the circulation of the *Juvenile Presbyterian* proving as large as is to be desired. The form now to be adopted and the price now fixed upon will certainly secure a larger, let us hope a perfectly satisfactory circulation throughout our Sabbath Schools in Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland.

In addition to the means used to bring this Now Issue under the notice of all our ministers by circular, the Nova Scotia Synod's Sabbath School Committee will, if the specimen number meets their approval endeavour to encourage its circulation in all the schools under their care.—ED. RECORD.



News of the Church in Ontario and Quebec.

(From our Ontario Correspondent.)

The following facts which have transpired since I last wrote (by the way, I would rather be considered an *occasional* than a "stated" Correspondent,) may be of interest to the readers of the *Record*.

In the middle of July the Rev. Daniel McGillivray was ordained by the Presbytery of Perth to the office of the ministry and inducted to the pastoral charge of the Church at Brockville. If I mistake not, Mr. McGillivray hails from Pictou—the County which has sent forth so many good and stalwart men for the service of the Church, and to which the West, as well as the East, has been largely indebted. I regret very much to learn that he has been laid aside from duty for a considerable time by ill health.

We have the prospect of welcoming another Pictonian, in the person of the Rev. Daniel M. Gordon, B. D., who has been unanimously chosen by the Congregation of St. Andrew's Church, Ottawa, as successor to Dr. Spence. From personal knowledge of Mr. Gordon's many excellent qualities of heart and head, as well as from pleasant recollections of days spent together within the venerable walls of Glasgow University and among the hills and glaciers of Switzerland, I am prepared to extend to him in advance the right hand of fellowship and to bid him God speed in the task of building up the Church in the metropolis of Canada. Is it unreasonable to hope that the settlement of Mr. Gordon as the Minister of Ottawa may form one strong link in the chain which we expect soon to see binding together the Church in the different Provinces more closely than heretofore?

In the Presbytery of Guelph two vacancies have lately been filled. The Rev. Donald Fraser was inducted at Priceville on the 15th of August, and the Rev. James A. Murray, lately of Bathurst, N. B., was settled at Mount Forest in the beginning of October. Priceville is the fifth new pastoral charge which has been formed and supplied with a minister since the organization of the Presbytery of Guelph in 1860. The four which preceded it were Mount Forest, Leith and Johnson, Kincardine and Owen Sound.

"These facts shew that though we may sometimes, as a body, be liable to the charge of apathy, there is vigorous life in some, at least, of our limbs. Kincardine is at present vacant—the late minister, Mr. Dawson, having transferred his allegiance to the Canada Presbyterian Church. It is a pity that from any cause we should lose even *one* man at a time when it is so difficult to find supply for our vacancies.

Another deserter from our ranks is Mr. John Kerr MacMorine, who seems to have been attracted by the high pretensions of the Anglican Church, and who has gone so far in his new-born zeal as to insist on being re-baptized. The Presbytery of Renfrew deposed him—a step for which they have been on the one hand severely condemned, and on the other defended as having only consulted their dignity as a Presbyterian Church Court. To depose a man from the office of the Holy Ministry is an extreme step, and it may be questioned whether the end desired would not have been as well attained by simply declaring Mr. MacMorine to be no longer a minister of our Church. Perhaps a justification of the infliction of the extreme penalty of the law in this case is to be found in the fact that the Church of England, to which Mr. MacMorine has gone, offensively refuses to recognise the validity of Presbyterian ordination. The ceremony of deposition cannot have had much meaning to the offender, for, as he had come to consider the Presbytery incompetent to grant him ordination, he must also have regarded their pretence of taking away what they had never granted as a fiction—pleasing to them, perhaps, but doing no great harm to him. The exact effect of the sentence was to declare him a layman, which he already held himself to be. After all, it may be questioned whether it was wise to annex a penalty which usually conveys with it a moral stigma to a course of action which was simply the result of an honest change of views. There are some individuals, to whom the present aspect of Protestantism is anything but satisfactory, who will be tempted to say:—Is this the boasted unity which Protestants claim as underlying all their differences? That when a man finds it necessary to change from one of these so-called 'branches' of the Church to another he must be degraded from his rank as a minister of the Gospel?"

We have experienced a loss of a different nature in the appointment of the Rev Robert Jardine, B. D., Sc. D., a Graduate of Queen's College in Arts and Theology, to the Chair of Mental and Moral Philosophy in the University of Fredericton. If, therefore, the East has given us a Metropolitan, the West has furnished a Professor in exchange. Mr. Jardine was the only person who received, last spring, the newly created degree of Doctor in Sciences in the University of Edinburgh.

Baymapville, Port Hope and Lindsay,

within the bounds of the Presbytery of Toronto, are still without ministers, to say nothing of Cobourg, where we have a church, but hardly the nucleus—perhaps I ought to say hardly the *remnant*—of a Congregation. In view of such facts, we cannot help asking very seriously, where are we to get *men*? Queen's College is very far from supplying the wants of the Church from year to year, and the number of candidates for the ministry seems to be falling off rather than increasing. Nor are the gaps filled up by men from Scotland. Most thankfully do we acknowledge the valuable aid which we have been in the habit of receiving from the Colonial Committee. Gladly do we recognize the worth and energy of not a few who have come to this new world, and have been instrumental in laying the foundations broad and deep of a Church which might be worthy of the land to which it owes its origin. Even with all this assistance, however, our Church has lost ground in many parts of the country, simply for want of men. It must also in candour be admitted that sometimes the Colonial Committee has acted under the impression that anything was "good enough" for the Colonies, and that the Church in these Provinces has now and then been burdened with men who might have succeeded at home, but who were utterly incapable of adapting themselves to the altered circumstances in which they were placed. The truth is, we need the very best and ablest men that are to be had. The toilers in this new country may not be so highly educated as the church-going population in some parts of Scotland; but they are every whit as keen and as able to grapple with the questions which are agitating the minds of thoughtful men. Let us have, in the pulpit, either good men or none. This remark applies, of course, as strictly to those who are trained in Canada as to those who may come from Scotland.

What hinders men of the right stamp from offering themselves as candidates for the ministry? Is it the want of piety? or is it the prospect of inadequate support? or is it the existence, in a young country like Canada, of so many more attractive openings for young men of talent and industry? or is it the tedious course of study which must be gone through by way of preparation for the sacred office? Are the petty bickerings of rival sects tending to lower the estimation in which the pulpit was once held? Do ministers magnify their office? Is it not rather a significant fact that so few ministers' sons are on the roll of our Synod? Why do not our wealthy meechants, farmers, lawyers, doctors—men on whose incomes the drain of a long college course would be comparatively light—more frequently educate sons for the Church? Is the "inadequate support" so loudly complained of altogether due to the indifference of the people, or is it in some measure to be traced to an evil system—a

system which practically compels a man to remain in a profession for which he finds himself unfit, and which makes no provision for relief to either minister or congregation when mutual dissatisfaction exists? If we had men of the right calibre, would they not command a sufficient maintenance? Perhaps not, for the notion still prevails in some minds that a minister of the Gospel is entirely above the need of creature comforts, and that he does his work better on a starvation allowance. Nevertheless it is true as a rule that the higher the standard we set up for ourselves as preachers and pastors, the more likely are our services to be appreciated. We may make up our minds that in these days little attention will be paid to the clerical office on account of any special sanctity, apart from the personal merits of the bearer of it.

I have been led into a homily on a well-worn theme. Let me wind it up by referring to two facts, which have a direct bearing on the subject under discussion. One is that an effort is being made to endow a new theological professorship in Queen's College. The Colonial Committee has liberally guaranteed £100 sterling, per annum, on condition that double that amount be provided in this country. A salary of £300 sterling would thus be secured. The Professors of Queen's College have divided the Presbyteries among them, and they expect in the course of three years to go over all the ground, and raise the necessary sum—say \$14,000. There can be only one opinion as to the necessity of having a thoroughly equipped theological faculty at Kingston.

The other fact referred to is that the Commercial Bank has failed. The Temporalities Board of our Church held 1264 shares, which cost \$142,000. Queen's College held 320 shares. These figures tell their own tale. The failure of the Commercial is a very severe blow to the Church and College. It is hoped that by amalgamation with another bank or in some other way the Commercial may be set on its feet again, though of course it will be sadly crippled.

D. J. M.

Peterboro, Ontario, Nov. 8, 1867

NOTES OF THE MONTH.

The expedition to Abyssinia to release the Englishmen held in duress and terror by a strange and absurd monster, glorying in the name of King Theodore, has set out from our East Indian possessions. The comparative novelty of the region, the probable hardships of the journey, and the chivalrous object of the expedition have lent to the mission a chivalrous and romantic character. It may do something both for science and civilization. The globe has been visited by convulsions and storms of a most devastating description.

A storm at sea in the West Indies swept everything before it. No vessel that human skill could construct could survive its fury. A whole Island is said to have sunk in the ocean. This was at first doubted and is yet hardly believed. A tremendous storm, accompanied by an earth-quake, has also visited the Indian Ocean. Thus are we compensated for our colder climate and more ungenial skies by comparative immunity from such terrible onslaughts of the elements as take place in sunnier lands. These terrific powers, when long restrained, lash themselves into fury and take their revenge. All admirers of Christian heroism and true science have rejoiced to hear of the probable safety of Dr. Livingstone, whose journey across the central region of a continent, peculiarly inaccessible from the want of natural openings, has withdrawn him from the eyes of the civilized world. Sir Rogerick Murchison will receive credit for sagacity in persisting so firmly against the world, of knowing and unknowing ones in his opinion of Livingstone's safety—a credit to which that shrewd and stiff scotchman is justly entitled.

French Popish persecution of Protestant Missionaries in the South Sea Islands is perfectly scandalous. Popery is revealing itself more and more as the curse of mankind. Wherever the Protestant manse shews its modest little form, this old vindictive cat raises her back, utters a low grunt, quivering with passion, cruelty and revenge, and pounces her venomous paw upon the panting innocent. In other circumstances when mouse-hunting would be impolitic, impossible or dangerous, puss can put on a matron cap, lurk quite demure and meek, hide her sharp and blood-stained claw under a soft and silken muff and purr about in a sweet low voice. An excellent narrative, of these persecutions in the islands of New Caledonia, acquired by the French will be seen in the Record of the Presbyterian, C. L. Provinces for November.

Public opinion utterly condemns the interference of Napoleon in the affairs of Italy, whereby the Pope is kept in his unsteady throne by the men whom he denounces, and Garibaldi the Liberator, has been overpowered and imprisoned. The Catholic powers are strong enough to keep the Pope where he is, but will international relations permit this? The worst feature is that the masses of Italy are ignorant, and Popery may regain its ascendancy over an ignorant people. The Protestants of England and America should go to the rescue, and surround the old den of "giant Pope," as John Bunyan calls him, with a blaze of light. Napoleon has served those who are never grateful and enraged the red republican party of Europe, who may yet rise, overwhelm his throne, and sweep down his dynasty. A "conference" will do little, as the Pope must either "accept Italy, quit Italy, or destroy Italy." The French Emperor's speech at the reopening of the Chambers

has given what is called "assurance of peace." The truth is that such manifestos are worthless as a guarantee of peace. An ambitious man is none the less likely to speak peaceably to-day that he means to draw the sword to-morrow. Everything he does and says is political. He is in public a political machine. Shrewd heads decide whether he shall speak in "King Cambyses reign," or like a Peace Congress-Quaker. In connection with this, it delights and almost amazes us to read a speech of Dr. Wm. Anderson of Glasgow, in which he pitches into Napoleon for interfering with Italy in a most vigorous condensed and racy style. He was an oldish man, when I entered College, more than twenty years ago.

Mr. Disraeli's speech at the banquet given in his honor in Edinburgh, was one of the most masterly things of the kind, delivered in modern times. The general argument of the speech—that an extension of the franchise based upon rates has been the past policy of the Conservative party, will scarcely receive credit, but he will be considered as having shown that the Conservatives were as sincere reformers as the Whigs. The oration was truly grand, combining the passion of ancient oratory with the more fastidious taste of modern addresses. The peculiar excellence of his English lies in the skill with which his epithets are selected: The Roman Catholic clergy of Ireland pretend to refuse any endowment. Probably they would feel uncomfortable and their influence would be impaired if they were deprived of a "grievance." There is much outcry in Britain against the price of bread and beef. Trade is dull and strikes are far too prevalent. Ironworkers refuse nine and ten shillings a day.

The Ottawa parliament has been opened with great pomp. Indications are prevalent that the anti-confederate party are moderating in tone. Gaiety in the capital is said to be the order of the day and the night. After the groans from Nova Scotia had been heard, the motion in support of the address, passed without a division. The Intercolonial Railway route will probably be by the North Shore. In Nova Scotia the Government appointed a thanksgiving day for the harvest, and ran the Government railroad—a great inconsistency. How can these be reconciled? and what likelihood is there that the day in such circumstances will be kept? And it was in very many cases not kept. It is quite clear that an understanding must be arrived at among the churches that such a day shall either be kept or not.

A very important meeting of delegates from the most influential branches of the Presbyterian Churches in the States has just been held in Philadelphia, in the interest of union. This is a most important movement. Presbyterians are at last learning wisdom. The tendencies of our time hostile a vital religion, ritualism, popery, rational-

ism and religious indifference require a concentration of force on the part of those who represent scriptural doctrine and church government.

Our Church in Canada has suffered a serious loss in the failure of the commercial Bank of Kingston, the Temporalities Board losing \$120,000, and the College \$30,000. A special meeting of the Synod has been called and the necessary arrangements for making up the deficiency referred to the Temporalities Board. Since Mr. McKay left, the sister Church in Canada has gained and we have lost by the departure of Mr. Gordon. A writer of a paragraph in the *Presbyterian* in referring to the appointment of Mr. Gordon, to Ottawa evidently does not contemplate the appointment with unmixed pleasure. The notice in question is the production of an uncandid mind. If any writer is dissatisfied with the matter, let him say so and not praise and qualify—censure and commend in the same breath. Mr. Gordon was sought after, and such paragraphs are dishonorable and must be repudiated by the Canadian Church. I have known Mr. Gordon since he was one of the most promising scholars in the Pictou Academy; which also gave Principal Dawson to Canada, and his career ever since has been one of progress and distinction. The Ottawa people may consider themselves to have been not only lucky but wise in the way in which they have exercised their constitutional privileges. The matter, however, is hardly worth saying much about.

A. P.

For Pictou Presbytery Clerk's Fee.

Rec. from Kirk Session Barney's River	\$4.00
" " McKennan's Mt	4.00
" " W. Bt & E. River	4.00
" " Pictou	4.00
" " Saltsprings	4.00
W. McMILLAN, Pres. Clerk.	

Musquodoboit, Manse and Globe Fund.

The Congregation beg further to acknowledge, with thanks, the receipt of the following sums:—

Col. in St. Matthew's & St. Andrew's	
Prayer Meeting, Halifax	\$32.00
Rev. George Caie, Portland, N. B.	4.00

SCHEMES OF THE CHURCH.

1867.

Nov. 27—Roger's Hill Congregation £2 5 4
 RODERICK McKENZIE,
 Pictou, Nov. 27th, 1867, Treasurer.

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