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THE  
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

MAY . . . . . 1867.



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Truro 30th April, 1867.

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Wallace March, 1867

**NOVA SCOTIA.**

THE Presbyterian Church of Nova Scotia in connection with the Church of Scotland having resolved to engage in the

**FOREIGN MISSION FIELD,**

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ALEX. McLEAN *Convener.*  
 Manse, Belfast, P. E. Island, February, 1866.

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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIII.

MAY, 1867.

No. 5.

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

### SERMON

BY REV. DR. CUMMING, OF LONDON,

*Preached in Dornoch Cathedral, Sutherland-shire, in presence of the Prince of Wales, on Sabbath, 30th September, 1866, and reported for the "Dundee Advertiser."*

The Rev. Doctor preached from 1 Corinthians vii. 29, 30, 31 :—'But this I say, brethren, the time is short: it remaineth that both they that have wives be as if they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away.' He said—

Dear Brethren,—It seems a truism when we hear or read the words 'The time is short!' But it is a strange fact that the most impressive and important truths—which are generally accepted as such—are regarded too frequently as truisms, and therefore lose their weight, their impression, and their significance. Time, nevertheless, whether we feel it or not—whether we acquiesce in these words or not—speeds on its rapid course. Each revolving year tells us that 'The time is short'—the heather already parting with its bloom—the golden sheaves in the field, amid which Nature seems to sit like a mother among her children thanking and praising God!—all

tell us that 'Time is short!' The fainting limb; the feebler heart; the white hairs upon the old man's head—as if the nearer the light of Eternity comes the whiter and the more resplendent the lustre it reflects upon humanity—all confirm the statement of the inspired Apostle, that 'Time is short!' Scripture indeed exhausts the most impressive figures to convey this impression. 'What is life?—A tale that is told!' saith the Psalmist—that leaves a murmuring echo in the memory; is ended; and forgotten. It is 'like the grass that groweth up;' or, if you occupy the loftier levels of the earth, like 'the flower of the grass,' first bitten by the frost, first mowed down by the scythe of the mower. The living walk upon the footprints of the dead. Death is even mentioned in the marriage service, as if there were needed the sound of the funeral bell to mingle with the bridal chimes, and teach us that life's sun soon sets; that the day is far spent; and that the night is at hand when no man can work. You know that at twenty years of age people think time will never end, the years are so long; but at sixty or seventy we marvel how Christmas comes round so rapidly. This feeling has been well expressed by one of our own Scotch poets—the most classical that we have—when he tells us that the older we grow the shorter the years seem :—

'The more we live, more brief appear  
Our life's succeeding stages;  
A day to childhood seems a year,  
A year like sitting ages.

'When joys have lost their bloom and breath,  
And life itself is rapid.  
While as we near the falls of death,  
We feel the tide more rapid.

'Heaven gives our years a fitting strength,  
Indemnifying fleetness:—  
To those of youth a seeming length  
Proportioned to their sweetness.'

But though we all lived to seventy, time for us will be no longer than it is. Yet is it not a sad and suggestive fact that half the deaths in the great city in which it is my duty to live and labour, are those of infants? With them the time is emphatically short; and yet it always seems to me that the death of an infant is the saddest and the most sorrowful of all deaths—and I declare to you that if I did not see that pale, tiny face in the light and glory of the resurrection morn, I should despair of the existence of a God, and doubt His goodness and beneficence. But when I know—and as I at a fitting time can prove—that all infants dying before the years of responsibility are, without exception, taken to be educated in our Father's house amidst the splendours and perfections of eternal day; when I remember that these tiny sparks which shone so beautifully, though feebly, by our firesides upon earth, shine with a more beautiful lustre in heaven, I begin to feel that infants' graves are but the footprints of the good angels; that an infant's death indeed proves that 'the time is short,' and that death himself looks more lovely as he appears covered with the flowers that he carries away to bloom in everlasting gardens! The time is short even if we live to seventy—it is emphatically short in the case of the infant, in the case of those who are cut down in youth. Such is the solemn fact—not, I would have you remember, a sad one. There is nothing either in nature or religion to make people sad, but there is a great deal to make them solemn. There is, for instance, only the slight beating of the pulse between us and the unsounded depths of eternity. The heart beats—that is life; it ceases to beat—that is death. What an important thing it is, then, standing upon an isthmus washed by the waves of time and swept by the great ocean of eternity, that we should make sure what we may make sure—and what every human being without exception may make sure—and that we obtain a foothold in that better and blessed land where the time is ever long, where sickness never intrudes, where all is 'happy as a marriage bell,' and where the days of our life, like the hours on the sun dial, are measured only by sunshine!

The Apostle having announced the great fact that 'time is short,' draws some practical precepts from it, and I think we may fairly follow his example. For instance, we largely enjoy the blessings of this life—great health or vast possessions—the consciousness that time is short should make us hold them with a light and gentle grasp. If, on the other hand, we be stricken with poverty, with sickness, or with sorrow, will it not dilute our tears to feel that, at the worst, the time is short? If we ardently desire to meet and

mingle with the parents and the children, the brothers and the sisters, whom we loved and would have kept, but whom God loved better and took to himself—if we desire to mingle with the glorious company that is around the throne; and if we do so most heartily, as we naturally and instinctively must, then let us remember that the time is short till we and they shall meet again. If we long, as we sometimes do, for that blessed and beautiful day when earth shall be restored to its pristine purity—when creation shall be reconstructed to be once more God's grand cathedral—that blessed day fast approaching, when Earth shall melt into Heaven, that land on which the sun ever shines, and on which no shadows ever fall—if we sometimes impatiently long for it—for this world is not our rest, and all our hearts' experience proves it) if we sometimes impatiently long for it, and cry, 'Why tarry His chariot wheels?'—then let us 'be still and rest in the Lord'—the 'time is short!' and we shall in due time enter into the rest that remaineth for the people of God. That this is the legitimate inference from the text is plain. The Apostle's reasoning is this. 'The time is short,' therefore let us not with the worldling say, 'Let us eat and drink, for to-morrow we die.' 'The time is short,' therefore let us not with the ascetic say, 'leave the world, desert its duties and its responsibilities, play the coward, and hide yourself from the holy strife.' Nor are we, on the other hand, to say with the covetous man, 'the time is short,' therefore let us make money, make it in honest dealing, or in any way—if only money.' But, says the Apostle, the time is short, therefore 'let those that have wives be as though they had none'—let those that have a home not worship that home. You remember in the parable that one of the invited guests gave as his excuse, 'I have married a wife, and cannot come.' The excuse was not only false in itself, but was besides hypocrisy on his part. It was an excuse that he knew to be both empty and vain, and only shows too well how much we have inherited from our great forefather. When Adam sinned, he did not in a manly and open manner say, 'I am guilty,' but he laid the blame upon his wife, and when God spake to her, she laid the blame upon the serpent. How like mankind still!—laying the blame anywhere, everywhere, except where it should be laid—at the door of one's personal and individual conscience. It was a false excuse. Should marriage be hostile to Christianity? Is marriage what this man represented it to be? No! Surely if there be a blessing upon earth more precious than gold, it is the possession of a pious and Christian wife, of good sense, loving her husband, loving her God. It is her presence that weaves into the dull warp of this weary life of ours its brightest flowers, and imparts to the wings of time their ruddiest plumage. It is her presence that creates in the gipsy's tent, or in the

Highland shieling that pure and holy happiness which Royal palaces and noble halls have not always and everywhere possessed in this world of ours. Therefore home, instead of being an obstruction to religion, ought to be its nursery and its support. Instead of repelling, home ought to welcome true religion. Home ought to be to every one a sweet spring by the wayside of life, at which you are not always to cwell, but at which you are to drink and then continue your journey rejoicing. Be it remembered that the Saviour's first miracle was wrought at a poor man's home in Cana of Galilee. I think it a most exquisite trait in the character of Him who is the reflection of all that is exquisite, perfect, and beautiful, that He stopped on his dreary road to rejoice with them that did rejoice before he went forth to suffer for those who sinned. In so doing he demonstrated to mankind that to rejoice and be glad with those who are innocently happy is as much a duty as to unite with the sad and the sorrowful our sympathy for their affliction. Let me entreat you, then, my friends in this district—where the temptations to broken and deserted homes are not so many as in great cities, in not a few of which occurrences of a sad character, in their nature and results, often happen—let me nevertheless entreat you to make home the anchorage of your affections, and to make nothing on this side of Heaven, save Jesus Christ and Him crucified, the anchorage of your whole mind and heart and soul.

The second injunction in my text is, that 'they that weep should be as though they wept not.' There was, my friends, a certain class of philosophers of old who thought weeping unmanly. The Stoics condemned weeping, and denounced it as useless and wrong. But it is said the Saviour wept. That is an answer to the Stoics. The tears that Jesus shed upon the streets of Jerusalem, and upon the grave of Lazarus, have diluted all the tears that have since been shed. A man's sorrow, even in its most poignant and keenest agony, is borne less heavily, because 'Jesus wept.' We are to weep—that is, we are men—we are not made of granite or iron. Why, instead of weeping being cowardly or unmanly, I have read that the hero who has led the world to hope and has been the conqueror of many fields, has had a heart soft, sensitive, and susceptible as that of a woman. It is *not* unmanly to weep. It is *not* unchristian to weep. But we ought to 'weep as though we wept not.' Perhaps some of you are weeping over those who have been removed from among you. Bereavement is bitter to be borne. Tears are pardonable over the cold ashes of them that you love. But if you feel that the gem that has ceased to shine on your hearth upon earth has become a fixed star in the firmament of Heaven; if you feel (what I am persuaded of) that those who have left us (in the language of

the good and great Dr Chalmers) 'have not gone to a different place, but are only in a different condition;' if you believe, as I think Scripture indicates, that those who have left us encompass us like a cloud of witnesses—hover over us in shining battalions—and are the spectators of our triumphs and our struggles—if you believe all that, then be persuaded that you are not separated from them forever! That footfall which sounded so musically on your threshold on a Christmas eve, you will hear again; that face which was so welcome, but now lies in the shadow of the tomb, will reflect the everlasting sunshine again; that voice which was so dear and sweet, and which was as delicious music to your heart, you shall hear again; broken links shall be renewed—lost links shall be restored! My dear friends, if we estimate aright the height and the depth of the happiness we have in reversion, we should look not with carelessness but with less intensity upon earth's brightest joys and upon earth's proudest and most resplendent positions. If, then, these things be so, weep—that you cannot help—but do not weep as unbelievers who disbelieve all, but as Christians who can see a sanctified end and issue to all. I daresay you have read the lines of the American poet on this subject—I have often done so with very great pleasure—and they express my own sentiments so beautifully, that I cannot help quoting them to you:—

'There is no flock, however tended,

But one dead lamb is there:

There's no fireside, howe'er defended,  
But has one vacant chair.

'The heart is full of farewells for the dying;  
Of mournings for the dead;  
The heart of Rachel for her children weeping  
Will not be comforted.

'Let us be patient. These severe afflictions  
Not from the ground arise;  
But oftentimes celestial benedictions  
Assume this dark disguise.

'We see but dimly thro' the mists and vapours  
Amid these earthly damps;  
What seem to us but sad funeral tapers,  
May be Heaven's distant lamps!

Let us, then, weep as though we wept not!

Let me turn now to the next injunction of the text—that we are to rejoice as though we rejoiced not. My friends, there is less religion in a gloomy face than in a bright countenance beaming with innocent happiness. I had almost said there was no religion in a gloomy face. Do you feel that if you are unhappy? It is not because of religion, but because of the want of it. The very essence and aim of Christianity is to make men happy, and that happiness consists in being loving, loyal, and obedient. The Apostle distinctly says we are to rejoice as though we rejoiced not, and therefore rejoice we should, as God would have us. Is there not in this earth, my friends, anything to make us joyful? To speak only of dumb Nature: who

for instance, can look upon the everlasting hills, and the exquisite lights and shadows that creep and travel over great rocks, and mountains, and fields, without feeling that his spirit receives an impulse to higher and purer enjoyment? The operations of nature are so many calls to Man to glorify God. How beautiful sunrise and sunset! How glorious the starry firmament, enclosing earth and sea in its soft embrace! How welcome the flowers that come unasked to beautify the returning summer! How sweet the first bud of spring! How lovely the last rose of summer! And this in a world we have forfeited—a world on which the curse has fallen! Yes! God in His goodness has left us much to make us happy; and in these blessings we are to rejoice as in wellsprings by the way, but in the Rock of Ages we are to rejoice evermore, with joy unspeakable and full of glory.

Let me now ask your attention to the next point involved in the text. We are to buy as though we possessed not. And what does that teach us? It teaches us that the distinctions of property are divine. There are those who have, and there will be those who have not, and that by a law that cannot be broken or abolished till a better dispensation comes. Exchange is holy, and should be Christian; and the building should stand, as it often stands on the Continent, by the cathedral or the church itself. My friends, it is easy for a rich man to take all his money, to cast it into a convent, and to become a beggar. That is not difficult. But it is very difficult to use the wealth that God has given to you, and the position in which he has placed you, so that you shall have a helping hand and a loving heart for the weak and the weary; that you shall be a ministry of kindness to them, and that you shall use the talents you have received for the blessing of all around. The anchorite says, 'Not to possess or buy at all, but, if you have to surrender.' The Christian says, 'We are to buy and we are to possess—as though we possessed not.' The Christian opens a shop, freights a ship, enlists in the army, takes command of a regiment, becomes a Volunteer, treads the deck, wields the axe, sways the sceptre—and he may do all that as a Christian. It is a foolish thought that some think—that when you become a Christian you ought to leave the world. Why, the worse the world is, the more need it has of you, if you can do it good! The Saviour's language is the sublime and true language—'Father, I pray not that Thou wouldst take them out of the world, but that Thou wouldst keep them from the evil that is in the world.' Hence, then, the idea that we must buy and possess as though we possessed not, does not mean that trade is profane, that property is sinful, or that poverty is a merit; but that you are to use the power that God has given you for doing the highest good. And if you wish to know

a pleasure the most delightful that I know—a pleasure which is not enjoyed so much as it ought to be—and that is the pleasure of doing good—you should be thankful if you have the means of carrying your wish into effect. I have looked into the face of the victim recovering from epidemic disease; I have looked into the face of the hunger-bitten, the naked, the cold, and the weary, and when they have received some liberality, little to those who gave, but much to those who received it—I declare the happy smile reflected on the countenance of the relieved one was more than a recompense for having given richly and munificently, for it is, as the Scripture teaches, 'More blessed to give than to receive.'

And now let me notice the next injunction of my text, to 'use the world as not abusing it, for the fashion of this world passeth away.' The desire of the world is the neglect of duty. The abuse of the world is the perpetration of sin. Here, then, is the great distinction. The proper use of the world is a Christian obligation, but you are not to desire the world for worldly purposes. The Devil has no right to the world—he is a usurper. It is God's world—it is a redeemed world—every acre, every stone of it—they have all been ransomed, like immortal souls, by the precious blood of Christ; and the world, therefore, ought to be used for the noblest and most beneficent ends. The Scripture gives a most emphatic reason for its use and against its abuse when it says, 'for the fashion of this world passeth away.' The word from which 'fashion' is translated derived its meaning from the stage. It is this. A poor actor stepped upon the stage dressed as a King. He appeared and spoke and acted as a King; but the drama closed, he returned to his house a poor actor again—the 'fashion' of royalty had passed away. I may illustrate the use of the word in a familiar way, if you will pardon me a personal illusion. I have a school in a place between two playhouses in London—Drury Lane and Covent Garden; and at the time of the pantomime, some twenty of the best looking little girls are selected by those who have the management of the pantomime. These little creatures are dressed like angels during the pantomime—they are fitted with wings—they enter the theatre, and as angels appear; but once the play is over, their beautiful robes are laid aside, and they go back to their homes poor, ragged little girls again—the fashion of the angels passed away. So it is with the pomp and splendour of this material world of ours. Life at best is but a masquerade—death comes and takes off the mask; and we stand, all of us without exception, sinners by nature but saints by grace, before the judgment seat of Almighty God. 'The fashion of the world passeth away.'

But though the fashion of the world passeth away, blessed be God, there are great

and glorious realities which remain! First of all, man's soul remains. Do you ever, my friends—I know you believe it, but—do you ever feel it as an influential fact that when you die it is not an end of you;—that it is merely the tent struck and the inhabitant removed?—that it is merely the shrine which falls, but that the glory which once filled it can never be quenched? Some of you may recollect, I daresay, that when I last preached to you in this place, it was from the words, 'What shall it profit a man if he gain the whole world and lose his own soul?' What an awful thought that the soul of a man should be lost! What a blessed thought that it need not be lost—no, not in a single instance! I am one of those who believe that God Almighty will save every human being that will submit to be saved, and who will let God take him in His appointed time and way. I do not believe there is any decree or any predestination that crushes any man to everlasting ruin. I believe in the words that the Saviour has said—'Him that cometh unto me I will in no wise cast out.' I was reasoning with a brother Christian on this very subject only yesterday, and I showed him that the Saviour did not say 'him that repenteth' or 'him that reformeth,' but him that *cometh*—the greatest sinner that could be imagined if he only went to Christ—he would in no wise cast him out. Then in another Scripture we are told that the Spirit and the Bride say 'come,' and him that heareth is asked to take up the exhortation and say 'come,' and also 'let him that is athirst say come.' Now, mark!—'And let *whosoever will*'—not whosoever is elected or decreed; not whosoever I approve of; not whosoever has been always what he should be; but whosoever *this very day*—this last day of September 1866—whosoever *will*, let him come and take of the water of life freely!

And, my friends, not only man's soul remains, but—blessed thought—the Saviour remains. For 1800 years He has looked down upon a world that has often forgotten and forsaken Him; but he has never forgotten it, and He has never forsaken it. That Saviour still remains. It is still gloriously true that the blood of that Saviour cleanseth from all sin—not cleansed at the Cross, or that *will* cleanse, but that cleanseth *now*. Nothing can be broader or wider than that. He endured the curse and was smitten for us—the innocent for the guilty—that the human race might be redeemed to God, and inherit the blessing. There was nothing in Jesus worthy of death when He expiated the world's guilt on the Cross, and there will be nothing in you or me worthy of Heaven when we cross the threshold of eternal glory. His righteousness is all our trust. Can you appeal to it from the depths of your hearts this day, and say, in the words of the hymn:—

'Rock of ages, cleft for me.  
O let me hide myself in Thee!

In the next place, not only do the soul of man and the Saviour remain, but the Word of God remains. Do not be afraid, my dear friends, that any supposed opposition will ever upset that blessed Book. Amid all changes and revolutions it remains the Word of God. The hammer of the geologist will never chip a fragment from the Rock of Ages. The telescope of the astronomer will never see a spot in the Sun of Righteousness; the crucible of the chemist will consume the dross of tradition which has covered it, but it will only reveal the fine gold seven times refined, purer, more resplendent, more beautiful than ever; and depend upon it, notwithstanding so many divergencies and doubts, the day is approaching when all the sciences will unite in one sisterhood in support of the Word of the God who gave them—when astronomy and chemistry and geology will all join in one glorious theme, and when music will strike a harp grander than that of Miriam, and will cry—'Great and marvellous are Thy Works, Lord God Almighty! Just and true are Thy ways, O King of saints.'

One word more. The good we have done remains. Never forget that. It is beautiful, it is acceptable through Christ in the sight of God; and the day approaches when to have built a Ragged School will be remembered with sweeter memories than to have executed a great work of genius—a day when to have given a cup of cold water to one of Christ's little ones for His name's sake will be a more blessed recollection than to have gained a splendid victory, or to have been greeted with the acclamations of a grateful and delighted nation. Are you, then, not only believing in what has been done for you, but doing the good it becomes you to do as the heirs and possessors of so great advantages? It is right to commemorate the great and good by monuments and statues—most right, most proper, thus to attempt to discharge the debt we owe to their memory; but there is yet a grander way of commemorating them—in the hearts that love what they were, in the lives that imitate their beneficent example, in the conduct that perpetuates in the future what has been exemplified so beautifully and so nobly in the past. The same poet from whom I have already quoted finely tells us how to commemorate the example of those who have gone before. He says—

'Art is long and time is fleeting.  
And our hearts, though stout and brave,  
Still like muffled drums are beating  
Funeral marches to the grave.  
'Lives of good men all remind us  
We may make our own sublime,  
And, departing, leave behind us  
Footprints on the sand of time.  
'Footprints that, perhaps, another  
Sailing o'er life's solemn main—  
A forlorn and shipwrecked brother—  
Seeing may take heart again.'

The Doctor then concluded by the ascription of glory to God—'Now unto Him,' &c.

## THE TONGUE INSTRUCTED.

HE THAT KEEPETH HIS MOUTH, KEEPETH HIS LIFE.—PRO. XIII. 3.

Guard well thy lips; none, none can know  
What eels from the tongue may flow;  
What guilt; what grief may be incur'd  
By one incautious, hasty word.

Be "slow to speak;" look well within,  
To check what there may lead to sin;  
And pray unceasingly for aid.  
Lest, unawares, thou be betrayed.

"Condemn not, judge not."—not to man  
Is given his brother's faults to scan;  
One task is thine, and one alone.—  
To search out and subdue thine own.

Indulge no murmurings; oh, restrain  
Those lips so ready to complain;  
And, if they can be numbered, count  
Of one day's mercies the amount.

Shun vain discussions, trifling themes;  
Dwell not on earthly hopes or schemes;  
Let words of wisdom, meekness, love,  
Thy heart's true renovation prove.

Set God before thee; every word  
Thy lips pronounce, by Him is heard;  
Oh, couldst thou realize this thought,  
What care, what caution would be taught!

Think on thy parting hour: ere long  
The approach of death may chain thy tongue,  
And powerless all attempts be found,  
To articulate one meaning sound.

"The time is short."—this day may be  
The very last assigned to thee:  
So speak, that should'st thou ne'er speak more,  
Thou mayst not this day's words deplore.

I am resolved, by the grace of God, never to  
speak much, lest I often speak too much; and  
not to speak at all, rather than to no purpose.

I am resolved, by the grace of God, always to  
make my tongue and heart go together, so as  
never to speak with the one what I do not think  
in the other.

I am resolved, by the grace of God, to speak  
of other men's sins only before their faces, and  
of their virtues only behind their backs.—*Bishop  
Beveridge.*

## AUTOBIOGRAPHY OF J. V. HALL.

(Concluded.)

III. That V. Hall was a true convert, is plain from the biography. His future course abundantly evidenced it. He never failed to give God the glory for what he had wrought in him. "I am, indeed," he says, "a brand plucked from the burning, and now my soul burns towards the living God. The being saved from the power of my former habits causes this great exultation; and now that, by the grace of God, I am enabled to live to His praise, in the bosom of my family and before the world, I find my heart filled with ineffable delight in being brought to speak to His faithfulness who had declared that He willeth not the death of a sinner. My appetite for holy things increases. I love the people of God, and it is my delight

to open my house and heart to receive His ministers. Daily do I delight to study the Scriptures, and I feel an increasing desire to obtain a knowledge of the whole counsel of God, that I may, in my poor way, be fit all times ready to give an answer to myself and to others." With him, it was temperance accompanied by the grace of God. "More than forty years ago," he states, "and from that time to the present hour, not so much as a single drop of wine or spirituous liquor has ever passed the surface of my tongue. I never drink anything stronger than tea or coffee; and, although the enemies of temperance may insinuate that such simple beverages will never give strength, yet I stand here to witness to the contrary, for, although a few years have passed since my eightieth birth-day, I am, through the mercy of God, full of health and strength, the love of God cheering my soul, and the love of Jesus ever dwelling in my heart, a welcome guest, my only hope of glory." Yes, V. Hall was more than a reformed drunkard: he was a converted man, living for the good of his fellows, and proving useful and holy in his day and generation. Gough, Davidson, and others, are of a similar stamp, not only turned from the foul streams of this world's corruption, but drinking of the waters of life and refreshing others. In such, temperance has its place and power as a check to the appetite, and the grace of God as a support and sanctification to the soul. The one aids the other. Temperance brings within the reach, and grace saves the soul. "Howbeit this kind goeth not forth but by prayer and fasting." No fasting or denial of appetite, no preparation to receive the cure, and no healing. Without the one, the drunkard would never be under the gospel sound; but without the other, external means would fail to heal: but by both conjoined, the person is cured. Hence the propriety of the movement in connection with an evangelic ministry. Temperance has its use and place even as our training schools have theirs. To say "temperance is not the gospel," is not to the purpose. The secular schools in India, which, years ago, the Assembly sanctioned, are not evangelical training, but yet are useful as preparatory. So temperance paves the way for receiving the word. What other remedy, in five cases out of eight, can you propose that will better answer? Drunkards care not for the gospel, and, deep in indulgence, will scarce come under the sound. But get them to abstain, and you have removed a stumbling-stone and made their return easier. Only found your temperance on gospel principles, and you wield an arm of great power; a lever to raise, and a loadstone to attract the drunkard. Till abstinence was proposed, that class of miserables was nearly hopeless. But abstain you, and I who require it not will for your sake. Then was the electric chord struck. Then was the suffering brother sav-

ed. And still and always has that self-denial power over the heart. None so hardened as to unheed it. "We shall abstain," said a company of ministers, "for the sake of our erring brother;" and that was the commencement of the movement. Whoso unmoved would allow that would be harder than a rock of adamant. But it has apostolic warrant; for what else did Paul in Romans xiv.? Noble philanthropist! He would "neither eat flesh nor drink wine, nor do anything whereby a brother is offended or made weak." How different from those who glory in their liberty, and will parade it before a fellow-sinner! Let such read, ponder and digest 1 Cor. viii. What is the principle of that chapter? Charity to the weak. But what? Must I give up my rights for the sake of a weak brother? Even so; if you follow the example of Paul, you shall let nothing stand in the way of a brother's edification. His recovery you shall count of more consequence than your own gratification. This may not be the world's philosophy, but it is Paul's teaching (v. 13); it is Jesus Christ's;—and did only His servants in the ministry everywhere rule themselves by this pattern, in addition to faithful and pure preaching his ever-blessed gospel—did they only deny themselves to gain a brother, then should we have fewer falls to mourn over, for one thing, and, for another, the ministry would have a power among a class otherwise hard to reach, and an influence surpassed only in Pentecostal times. May God so effect it, to whom, as the author of good, be all the glory.

A. W. H.

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(From the *H. and F. Missionary Record.*)

## MONTHLY NOTES OF RELIGIOUS AND MISSIONARY INTELLIGENCE.

### I. CHURCH OF SCOTLAND.

Very full accounts of the progress of our Jewish Mission will be found in the present number. It is gratifying to observe now successfully this mission is fulfilling in the East its twofold duty, both to the Scottish residents in the large cities and to the outcasts of Israel. At the same time, it will be seen that much remains to be done, especially in the way of erecting mission buildings, to render the labors of our missionaries more thoroughly efficient.

An interesting account will be found of the laying of the foundation-stone of a church at Kurrachee, one of the most rising ports in India, and at which there is the prospect of a flourishing congregation being organised.

### II. OTHER CHURCHES.

EUROPE—Paris.—The following statement is taken from the (English) 'Colonial Church Chronicle.' It is well that members of the Scottish Church should observe the practical

working of High-Church principles abroad as well as at home. Scottish Episcopalians are no doubt entitled to co-operate with their fellow-Episcopalians in any good work they like; but there is something unspeakably paltry, as well as essentially unchristian, in their repeated attempts to put themselves forward with their 154 congregations—many of them weak and ill-supported—as representing the Christianity of Scotland.\* Equally absurd is it for the American Episcopalians, who form but one of many large Christian communions in the States, to profess to absorb the Christianity of that vast country. And if such conduct is unbecoming anywhere, it is outrageous in the metropolis of France, where high Episcopal theories have their proper home in the Roman Catholic Church, which views with contempt the orders and succession of the Protestant episcopate; and where the Protestantism of the country is out and out Presbyterian, and knows nothing and never has known anything of Episcopacy. A French Protestant Episcopal congregation is a thing unknown. French Protestants know and respect the Church of Scotland. They have often had unreserved intercourse and communion with it. It is now represented by a church of its own and a chaplain of its own in Paris; and this leads us to express a hope that our own congregation in Paris will soon be placed in a more suitable chapel than that which they now occupy. We trust also, especially as we see a "Free Church" chapel is to be set on foot, that during the period of the Exhibition, every care will be taken to make the fact of the chapel's existence, its position, its days and hours of service, &c., well and widely known; and that whatever alliance is possible with Presbyterians from America and elsewhere will be sedulously promoted.

The 'Church Chronicle' speaks as follows:

"The influx of visitors to Paris during the approaching Exhibition, expected from both our own country and the United States, renders it a matter of great importance to make better an adequate and worthy provision for their spiritual needs.

"The Continental Chaplains' Committee of the Gospel Propagation Society had already addressed itself to the question how best to meet this want, but the awakening of anything like due attention to it must be regarded as dating from the assembling of a meeting of British and American Churchmen at Paris on the 14th of January, under the presidency of the Bishop of Illinois. The meeting, which was held at the residence of

\* It is pleasing to be able to point to the testimony of so distinguished an Anglican churchman as the Dean of Westminster on the opposite side. We refer our readers to his statement regarding "Scotch Episcopacy and the Church of Scotland," in a recent speech delivered by him in convocation, extracted by us in another column.

the American chaplain, the Rev. W. O. Lamson, was attended by the clergy of the three English Churches, and by an influential representation of the laity of both nationalities. Among our own countrymen we are glad to find as one of the foremost that zealous son of the Church in Scotland, Major Scott of Gala.

"At this meeting it was agreed on all hands that, notwithstanding the multiplication of services projected in existing places of worship, there was still great room and necessity for further provision. As an example and incentive in this respect, Bishop Whitehouse mentioned that the erection of a Roman Catholic Church, capable of holding about 800 persons, had already been decided upon, either on the ground of or adjacent to the Exhibition. That building is to be chiefly of iron, and is intended to serve as a model of cheap church architecture, as well as to supply, by its numerous services, the wants of a far larger body than could be contained at once within its walls. Something of a similar kind appeared, in the opinion of the meeting, to be imperatively requisite for the large number expected to arrive in Paris of our own communion. The meeting, before it dispersed, formed itself into a committee for carrying out the object in view. The Rev. W. O. Lamson and Major Scott were appointed American and British Secretaries respectively, and authorized to correspond with the Archbishop of Canterbury, Bishop of London, Primate of Scotland, and Presiding Bishop of the United States, and with the Gospel Propagation Society and other bodies willing to aid.

"In addition to the direct and immediate necessity of this scheme for our countrymen and American brethren who will visit Paris, we need not dilate upon the general and permanent importance of the results which such a co-operation of the English, Scotch, and American Churches is calculated to produce. It is a striking testimony for catholic unity, and thus will prove, we doubt not, an instrument of ramified and cumulative blessing. Let whatever is resolved on be carried out worthily; let our ritual be observed in all its fullness and accuracy, with fitting music and all circumstantials usual in a well-appointed church at home; let every seat be free, the preachers carefully selected, and the hours of daily prayer conveniently arranged; and it may be counted on that while our own people, by large attendance and liberal offerings, will show their due appreciation, persons of other communions—Latin, Eastern, Presbyterian—will be favourably impressed, and at least some of them be induced to 'joy in beholding our order,' and our 'God is with us of a truth.'"

*Sweden.*—The time-honoured practice of appointing that four Sabbaths in each year shall be specially observed as days of humiliation and prayer still continues to be follow-

ed in Sweden, and the annual royal mandate, naming March 10, May 6, July 7, and October 6, as the days to be observed this year, has recently been issued. Places of public amusement, which may be open on forty-eight Sabbaths of the year, are closed on the four above noticed; and special measures are adopted in the capital, and in other large towns, to remind the people of the approaching day of humiliation. The king, who appoints the days, also announces three texts for each day, which are to form the subjects of discourse by the ministers officiating. The texts for 1867 are the following—viz.: For March 10: Job xxv. 4; Psalm iii. 4; Psalm xiii. 1. May 5: Psalm lxxiii. 1; Matt. xviii. 20; Psalm xxxvii. 34. July 7: Psalm cxxv. 4; Rom. iii. 32; Psalm vii. 10. October 5: Psalm xxix. 2; Psalm lii. 8, 9; Psalm lvi. 12, 13.

The following is a brief extract from this year's proclamation. In these days it is refreshing to find a monarch in Europe addressing his subjects in language like this:—

"At the beginning of a new period in our life, we are moved by an inward conviction as our first act to direct our eyes to Him who bears the destinies both of peoples and individuals in His divine hand. To seek Him with the innermost desires of the heart is our most important and most urgent duty, as well as our deepest need. Without Him life on earth lacks light and power, death is cheerless, and the thought of eternity gloomy and joyless; but in him the human spirit possesses the satisfaction of its immortal desires, true mental strength for the conflicts of life, and blessed anticipations on the approach of death. Dwelling in the light which is inaccessible, he has in the person of His eternally beloved Son, appeared in all the riches and beauty of His great love to man, and thereby met the longings after the living God which consciously or unconsciously dwell in the depths of the human heart. manifold tokens of the Heavenly Father's faithful goodness and love have, during the past year, been vouchsafed to us: the industrious have reaped the reward of his labour; the field and meadow have yielded the expected fruit, and that blessing which imparts preciousness to the visible gift has never failed in the home of the godly. Great benefits have again been conferred upon us by the Gracious and Merciful One. Who can reckon the sum of them? When the clouds thickened, to the obscuring of the light of hope, He commanded them at the right time to disperse, and suddenly, clearly, and smilingly that light appeared amid the separated clouds. After the tempest the sun at His bidding shone forth. He tried us, but at the right time help came; the pestilential scourge which was lifted in threatening; over our country was turned aside by His Father's hand, at least as to its more severe and general visitation. The pure waves of divine grace, in their fructifying, life-giv-

ing, quickening power, have flowed over the spiritual field, and no one who turned to the Lord for salvation and renewal was left unrelieved. The remembrance of the Lord's mercies to us is associated with the conviction of our great guilt in the sight of a loving, but, even in His love, holy God. Inasmuch as this guilt is common, let us in the presence of Him who is not only our righteous Judge, but also our gracious Father, heartily confess our sins, humble ourselves in the dust before his incomparable Majesty, and supplicate that forgiveness which is certainly to be found for each and for all in the perfect atonement of Jesus Christ. No one can earnestly seek this grace without obtaining it; and when it is received, it proves to be the heaven-born seed, securing peace, freedom, and safety to individuals, families, and the nation. Grace in Christ is the well-spring of all blessings; it nerves for and urges to all needful labours, self-denial, and conflicts; it nourishes genuine, disinterested patriotism, and promotes in the most excellent way all the developments of life in every praiseworthy direction. It supplies a people who stand on the threshold of a new course for their citizen life with courage, trust, and especially a vital confidence in the Almighty Guide who is in heaven. Up, therefore, ye descendants of a people who have often experienced the special care and wonderful guidance of the Eternal God; up to approach the Merciful One! At the throne of grace let us unitedly seek and obtain the treasures which are needed by us. 'O come, let us worship and bow down: let us kneel before the Lord our maker.'—Ps. xcv. 6. 'Come ye, and let us walk in the light of the Lord.'—Is. ii. 5.

**ASIA—Armenian Church.**—The American Protestant Mission to the Armenians in Turkey, divided into three active branches, occupies 23 stations, of which the chief are Constantinople, Smyrna, Antioch, and Erzeroum. It has been the instrument of much good. For some time past a party in the Armenian Church, influenced by the American missionaries, has been labouring for a thorough reformation. In the light of the Scriptures which the Americans have introduced into almost every village, many have come to see the errors of much that their Church has hitherto taught and practised. Schism and secession from the Church have wisely and patiently been forborne, but thousands are combining to compel the Church to renounce its errors and go back to the simple teachings of the Bible. They propose to retain the Episcopal form of church government as better adapted to Turkey than any other. Their Central Committee is in constant communication with Protestant pastors and missionaries, and is drawing up a creed as a basis for their party to act upon. An Armenian lately declared that all the young men among them were joining this new movement, and

prophesies that it would succeed. We are not quite so sure about immediate success, for the corrupt ecclesiastical hierarchy has unlimited power for evil; but the movement is a striking evidence of the success of the American missionaries in bringing this people back to the Bible as their only sure guide.

**AMERICA—The Mormons.**—One of the most stirring and painful facts of the present age is the rapid growth of Mormonism, which finds its converts chiefly among professing Christians. In 'New America,' by Mr. W. Hepworth Dixon, we read:—

"Thirty-six years ago there were six Mormons in America; none in England; none in the rest of Europe; and to-day (1866) they have twenty thousand Saints (i. e. Mormons) in the Salt Lake city; four thousand each in Ogden, Provo, and Logan; in the whole of their stations in these valleys (106 settlements properly organised by them, and ruled by the Bishops and Elders), 150,000 souls; in other parts of the United States, about 8,000 or 10,000; in England and its dependencies, about 15,000; in the rest of Europe, 10,000; in Asia and the South Sea Islands, about 20,000,—in all, not less, perhaps, than 200,000 followers of Joseph Smith. All these converts have been gathered in thirty years."

One cause of such rapid increase is doubtless to be found in their missionary zeal, which leads them literally to compass sea and land. Thus, in another part of Mr Dixon's work, we read:—

"The way in which an elder may be called to missionary work has, in this age of dollars, an air of primitive romance. Brigham Young (say) is walking down Main Street; he sees a young fellow driving a team, galloping a horse, riding in a cart; and, calling that young elder to his side, he tells him that the Lord has chosen him to go forth and preach, mentioning, perhaps, the period and the place. The time may be for one year, for three years, for ten years; the Locality may be in Liverpool, in Damascus, in Delhi, in Pekin. Asking only a few hours' time to put his house in order, to take leave of his friends, to kiss his wives and children, that young elder, chosen from the street, will start on his errand. I have talked with a dozen of such missionaries; young men who have been called from the ranch, from the saw-mill, from the peach-garden, at a moment's notice, to depart unto the ends of the earth. Elder Stenhouse had been sent to labour in France and Switzerland, Elder Ritter in Austria, Elder Naisbit in England, Elder Davey in India and Ceylon. Their method was the same. Without money and without food the missionary starts on his journey; hiring himself as a driver, a guard, a carpenter, to some train of merchandise, going either towards the river or towards the sea. If his sphere is Europe, the young elder works as a labour-

er to New York, where he hires himself out either as clerk or as a mechanic, till he can save his passage-money: or he agrees with some skipper to serve before the mast, on which he will take his place humbly with the poor sailors, to whom, as the ship heaves onwards, he finds many opportunities for preaching of a Mormon's rest in the Valley of the Mountains. He is not a man of books. 'We have no colleges here,' said Young, 'to train our young men to be fools; we just take a fellow from the hills, who has been felling wood, killing bears, and catching wild colts; we send him out on a mission, and he comes back to us a man.' Arrived in Europe without a penny, the missionary finds, if he can, a lodging in the house of a local Mormon. If he cannot, he sleeps on a bench, on a stone step, under a tree, 'I landed at Southampton,' said Elder Stenhouse, 'without a farthing in my purse, and I sold the boots from my feet to buy a plank from which I could preach.' Such is the spirit of the young Mormon elder. Sometimes he is helped forward by a Saint (a Mormon,) oftentimes by a stranger and a Gentile; at the worst he gets employment as a tailor, as a carpenter, as a dockyard labourer. He toils and preaches from town to town, living the poor man's life, offering himself everywhere as the poor man's friend. When his task is done, he will preach his way back from the scene of his labour to his pleasant home, to his thriving farm, to his busy mill, in the valley of the Great Salt Lake.\*

Is such missionary zeal to be found among us? or is this one of the cares in which the children of this world are, in the generation, wiser than the children of light? If it is, then, as we are told to learn wisdom from the unjust steward and the poisonous serpent, so we may learn zeal in mission work from that poor and despised and ignorant body, the deceived and deceiving Mormons.

[From the II. and F. Missionary Record.]

## COLONIAL MISSIONS.

### TUE MISSION FIELD IN CANADA.

As the report of an eye-witness of the state of our Canadian mission-field, the following statement, kindly furnished by the Rev. Mr Bell of Haddington, will be read with interest:—

Numerous as are our churches in Canada, there is still urgent need of many more, in order to meet the requirements of the existing population, and of the continual immigration of our people into that country.

In Ottawa, the capital, the population is 20,000, though more than the half, indeed, are Roman Catholics;—but we have there as

yet but a single congregation in connection with the Church of Scotland.\*

In Quebec, with an immensely larger population, and with also a preponderating proportion of adherents of the Church of Rome, the same state of things exists.

In Montreal, the commercial metropolis of the Canadas, we have three churches, very large, excellently attended, and surrounded with flourishing Sabbath-schools; but these are not at all commensurate with the religious necessities of 100,000 inhabitants, even admitting that a vast proportion of them are Papists, and that many other Protestant places of worship exist in the city.

And in Kingston, Toronto, Hamilton, and many other large and important cities, which I visited as far as Quebec, the proportion of our churches to the population is similar, and is, obviously, quite inadequate.

Surely, then, we ought to strive to co-operate with our brethren in Canada for further church extension there;—more particularly as regards the large cities. The other Presbyterian Churches are proportionally more numerous in those centres of population than are ours. Our churches in the cities I have indicated are well filled and flourishing, and the ministers are men of high attainments and of eminent Christian piety, and are universally respected; but the population is hopelessly beyond their labours. Indeed, twice as many churches in those cities would, each, possess, in such case, as large congregations as the existing ones! There are divers and strong considerations that urge the duty of extending our churches in the large cities—nay, everywhere in Canada. There is, first, the rapidly increasing population that presents itself. Then there is the good and stirring example of our other Presbyterian friends by whom we should not like to be left behind in well-doing. And, above all, there is the well-known indisposition of people to walk great distances to church, the weather being too hot in summer and too cold in winter to admit of this being done with any comfort. Thus our own adherents, with the alternative of great distances to travel, will naturally enough fall into churches of other denominations which are near enough to prevent this trouble; so that, practically, we are driving away from our churches our own brethren and members, while these churches are suffered to remain so scanty in number, and so far removed from each other.

Our ministers, office-bearers, and people in Canada are quite sensible of the disadvantages we labour under in respect of our inadequate supply of churches in the larger cities, and are exerting themselves with a view to remedy the evil.

\* Since Mr Bell's visit, a movement has been made towards the founding of another congregation in Ottawa, in connection with the Church of Scotland, the progress and success of which we hope to be able very soon to report.

Great exertions besides have been and are now made by our presbyteries and people in the large cities to increase the missionary stations in their suburbs, and extend them elsewhere. The following I refer to merely as examples.

The presbytery of Montreal supports a missionary within their own bounds: the station is La Prairie, on the other side of the St. Lawrence. At Elgin, too, where the Colonial Committee has for several years granted support, the congregation has at length addressed a call to a preacher, whose ordination over them as their stated pastor was to take place in autumn last. Their purpose now is to be self-supporting.

At Cacouna, a watering place about 150 miles below Quebec, there was opened last year a small church. Dr. Cook of Quebec exerted his great influence in its cause, and took a leading interest in its erection. But though mainly thus established, it is intended for the benefit of Presbyterians of all denominations visiting the coast of the St. Lawrence in summer. And any Presbyterian minister present officiates.

At Kingston, the professors and students of divinity dispense services on the Sabbaths at towns in the neighbourhood, and the places where they officiate are so many missionary stations. The services of the students are chiefly limited to the winter months, and the professors often accompany them, and criticise their proceedings and manner in the classroom next day, so that the work thus becomes also a happy occasion for the *pulpit training* of the young men. And some of those preaching stations wax into churches and large congregations, as in the case, within the last few years, of those at Wolfe Island and Pittsburgh, Leith, and Johnston.

It was most gratifying to observe the extension and success of our Church, especially in the smaller towns and throughout the rural districts. No other Presbyterian Church seems to be more remarkably prosperous and overtaking more Christian work in those towns and districts than our own. In the eastern townships church extension has been rapidly progressing. In Sherbrooke there is now a congregation of 200, and of these 76 are communicants; whereas four years ago we had neither minister, as we now possess, nor church, nor congregation there. The minister, Mr Evans, has also five stations around his own church, where he gives stated services. Mr Smith of Melbourne has also laboured since his settlement there lately with remarkable success; his Sabbath-school is a large and flourishing one, and his good influence has been experienced throughout the district. He superintends several stations around, and he states that an immense deal of evangelical work would soon be effected in many districts more, that are comparatively destitute spiritually, provided we could obtain suitable missionaries and a little mon-

ey. Passing thence to the more western towns and districts, we find Galt, with a population of 4000, and a church there, which, founded in 1830, now numbers 240 members, and whose able and active minister, Mr Campbell, was about to be translated to St. Gabriel's, Montreal. Guelph, too, with its population of 6000, has a church which was erected a few years later, and which, under its present minister, and the divine blessing on his services, has risen to be the wealthiest and most influential congregation in the Presbytery. In Fergus, and founded about the same time, there is also now a prosperous congregation, with a communion-roll of 230. In Arthur there is a beautiful little church, built partly by aid from the Colonial Committee, and now numbering 100 members. It was first erected into a congregation in 1857. At Mount Forest, Mr Hay began his ministerial labours in 1861; he continued to receive assistance from the funds of the Committee; and, at his death, last summer, the communicants numbered 80. The whole district was, as we may gather from the name, a wild forest only a very few years ago. There never has been a settled minister at Princeville, though it has been a missionary and preaching station; nor has the Colonial Committee advanced sought for services there. But it is a very interesting station, chiefly a settlement of Scotch Highlanders, and with a number of adherents amounting to about 100. Paisley is a growing village, with a large Presbyterian population lying around. Our church there was founded in 1858, and has been supported by the Committee, both as respects the building of the edifice and the maintaining of ordinances. I was told that it was likely soon to be one of the largest congregations of the Church in the whole district. Kincaidine is a fine Presbyterian centre. Our church there, though not planted till 1860, nor supplied with a regular minister till 1863, nor having received any assistance from the Committee, nor sought it, has continued to increase in numbers notwithstanding, and in prosperity. And there are many more promising congregations in those districts that would be able to support themselves if favoured with only a little supplementary aid from the Committee for a short period, and that would thus ere long attain to sufficient strength and maturity to do for themselves. Do not these, then, and all such cases, appeal to our deepest and warmest sympathies? Do not they excite our heartiest prayers for the well being and prosperity of those rising churches and congregations? Do they not quicken our gratitude to the great Head of the Church for their by-past successes, and His increasing protection of them, and tenderness in regard to them? And shall we withhold, in time coming, our most liberal contributions and most energetic co-operation, in order to the diffusion throughout the whole of those interest-

ing colonies, and among all our brethren there, of the blessings of the Gospel of Christ?

TRURO, NOVA SCOTIA.

The Rev. D. M. Gordon, lately sent to Truro, gives the following succinct account of his labours among the scattered stations under his charge. His letter will help us to appreciate the sort of work which has to be done by a missionary in building outlying stations into regular charges in our colonies:—

“The work and stations assigned me by the Presbytery are as follow:—Out of four Sabbaths, one in full in Truro; the second at Acadia Mines (Londonderry) and Folley Mountains, twenty-one miles from Truro; the third, part of the day at North River, seven miles from Truro, the remainder in Truro village; the fourth at Salmon River and Georgetown, sixteen miles from Truro. The second-mentioned stations (Acadia Mines and Folley Mountains) have not hitherto been in the habit of subscribing anything, but I am happy to say to say that, after I had persuaded them to open a subscription list, and endeavour to make themselves self-supporting for such services as they received, the people have come forward very well, subscribing 51 dollars at the former place, and 76 dollars at the latter—i. e., 127 dollars between the two stations; a sum I hope, in another quarter, to have raised to 150 dollars, or £30 sterling (per annum). This is new ground, and I trust by continued attention that it may soon become independent. Truro and North River contribute their own proportion of stipend, while the two remaining stations, Salmon River and Georgetown, have already subscribed £20 sterling per annum for the proportion of services they receive, which is not their full proportion of stipend, but larger than has hitherto been raised in that district. I trust, however, before another half-year, that the stations at present under my charge will increase their subscriptions to such an amount that, supplemented in a slight degree by our Presbytery Home Mission, they may become almost, if not entirely, independent of support from the funds of the Colonial Committee. In course of time I hope that one or more of these stations may be so combined with others as to be able to support a minister of their own; and I presume that in case of such a separation, and the consequent erection of these stations into separate charges, some support might for a year or two be expected from the Colonial Committee.

In this district, as you may surmise from this imperfect sketch, my endeavour is to build up, firmly, however slowly, these scattered stations into separate charges; and as men most readily take interest in the cause which they support, my first aim has been to make them feel the necessity of independence, and enlist their sympathies by induc-

ing their support. In the mean time, however, we must still be dependent for some assistance upon the Home Church.”

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ASHLEY DOWN ORPHAN HOUSES,  
BRISTOL.

The total income for the various objects of the Institution, from its commencement on March 5th, 1834, up to May 26th, 1866, has been altogether above £326,000 sterling. By this amount, nearly 16,000 children or grown up persons have been taught in the various schools entirely supported by the Institution, more than 38,000 Bibles, above 29,000 Testaments, and above 4,000 Psalms, and other small portions of the Holy Scriptures have been circulated, and nearly 27,000,000 of Tracts and Books, likewise, in several languages, have been circulated. There have been also, from the commencement, missionaries assisted out of the funds of the Institution, and of late years about one hundred and twenty. On this object alone, more than £65,000 sterling have been expended from the beginning of the Institution. Likewise above 2000 orphans have been under our care. Three large houses, at an expense of about £60,000 sterling, have been erected, and fitted up and furnished, with a considerable sum in hand, towards building two more houses for 850 orphans. As to the spiritual good which has resulted from the operation of the Institution, God alone can say how much has been accomplished: yet, so far as results have come under our own knowledge, we gladly say to His praise, that we have most abundant cause for thanksgiving.—*George Muller, Report for 1866.*

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DEAN STANLEY ON THE CHURCH OF  
SCOTLAND AND SCOTTISH EPIS-  
COPACY.

In a recent speech in Convocation on the proposal for a “Pan-Anglican” Synod, the Dean of Westminster, in the course of a long argument against the proposal, spoke as follows: “I must confess I was shocked to hear the way in which he (Canon Seymour) spoke of the small body of Scottish Episcopalians, as if they were the only Christians in a heathen land. He said they were the only representatives of the Church of Christ in Scotland. I must demur to this, both on Christian and on legal grounds. I cannot bear in this Synod of Canterbury that such expressions should be used respecting one of the most religious and God-fearing nations on the face of the earth. The Church of Scotland, by the law of this land, and by the language of this convocation, is the established Presbyterian Church of Scotland. In the 54th

anon of Convocation, which is the only place in our records where the Church of Scotland is referred to, it is the 'Presbyterian Church of Scotland;' and if the Archbishop of Canterbury were acting according to the law of the land, instead of from his own impulse, and invited the representatives of the Church of Scotland to this Synod, he would have to write the moderator and representatives of the Presbyterian Assemblies."

*A Member.*—"The canon alludes to the Scottish bishops."

*The Dean of Westminster.*—"The canons were framed in 1603, and at that time there were no bishops in Scotland; and Mr. Grubb, in his 'Ecclesiastical History of Scotland,' a profound antiquarian and a staunch Episcopalian, has no doubt that the canons referred to the Presbyterian Church of Scotland. After the disruption of the Reformation, bishops were first introduced into Scotland in 1610, and so careful was even Archbishop Bancroft the founder of the High Church party in England in the matter of the Church of Scotland, that when Spottiswoode was consecrated Archbishop of Glasgow, he would not reordain him, lest he should appear to the Church the Presbyterians. These remarks are due to the great and venerable Church, and numbers amongst its ministers names as bright as any in the Episcopalian body of Scotland, or in the whole range of colonial churches. It is only due to that Church to say, that the language held towards them, and language implied in the report, is not the legal language of this house of this Church and nation."

#### ITEMS OF INTELLIGENCE.

We are pleased to learn that Mr. Peter Irvine, at present studying at Glasgow University, has been the successful candidate for a bursary of the value of £20 sterling per annum, tenable for three years. The gaining of this bursary is all the more creditable from the fact that it is awarded according to scholarship, after a most searching examination. This is another honor to Pictou county, as Mr. Melville hails from Cape John, where his mother and friends reside.

We observe that a Bill has been introduced into our Local Parliament, and probably by this time passed, to incorporate the trustees of St. John's Church, Albion Mines. This is a step in the right direction. Some of our Churches are in an unsatisfactory state as to organization,—in some instances having even a written constitution.

On Monday the 8th ult., while the Rev. Mr. McMillan of Earltown was riding, at a sure pace on horseback, to the prayer meeting, his horse suddenly stumbled and

fell, and Mr. McMillan was thrown violently to the ground. It was at first feared that the injuries he sustained might prove serious, but at latest accounts he was quite recovering, and we trust is now able again to attend to his pastoral duties.

THERE is a custom still kept up in some, though probably few, of our congregations, of observing a Spring Thanksgiving day. Thursday the 18th April was the day fixed for the observance of this Thanksgiving at West Branch River John. It so happened that the day was quite as wintry-like as any of its predecessors, being the day of the violent snow-storm. One could not help fearing that the minister might have prepared his sermon from the text, "The winter is past," and wondering what, if such were the case, his feelings would be, as he rode to Church through the drifting snow.

THE post of Halifax City Missionary, vacated by Mr. Grierson, who now devotes himself entirely to the Industrial School, is to be filled by Mr. James Patterson, of Pictou. Mr. Grierson's labors were much blessed, and Mr. Patterson, we doubt not, will prove himself a worthy successor.

THE Rev. William McCullagh, one of the missionaries of the New Hebrides, has been obliged to resign his connection with the mission, on account of Mrs. McCullagh's health. At latest accounts he had returned to Australia.

THE Report of the "Institution for the Deaf and Dumb" for 1866 has been published. The number in attendance is 38, and these, with the exception of half-a-dozen, receive not only their education, but also their board, at the Institution. In calling attention to the benefits of the Institution, Mr. Hutton says:—"While payment is expected from those who can afford it, none are excluded on the score of poverty. There is therefore no valid excuse for any parent in the Province allowing his deaf-mute child to grow up in ignorance." We paid a visit to this Institution last summer, and have reason to believe that great attention is paid both to the training and also to the health and comfort of the pupils.

WE have received a copy of Mr. Costley's elaborate and really interesting "Registration Report." Among other curious and suggestive calculations, he reckons that there are, in all probability, in the County of Pictou, about 3000 persons of the name of McDonald, and about half that number of Frasers. Certainly in almost all our congregations both of those honourable names are well represented, and we trust the present race will keep up the character of their fathers as to *quality* as well as *quantity*.

We understand that the Rev. G. M. Grant and Rev. S. McGregor contemplate enjoying a three months' clerical furlough across the Atlantic. We are sure their enjoyment will be increased by the fact that, in each case, the trip follows six years' arduous labor, and, in the case of one of the Rev. gentlemen, by an interesting event which is not usually chronicled till after it has taken place.

**ST. JAMES' CHURCH, CHARLOTTETOWN, P. E. I.**—From the *Patriot* of the 11th ult. we learn that the Annual Congregational meeting of the above Church was held on Monday the 8th of the month. John Mackieson, Esq. M. D., was called to the chair.—After prayer by the pastor (Rev. Thomas Duncan) the Treasurer's account for the past year was submitted to the meeting by the chairman of Trustees (Mr. Morrison) and unanimously adopted, showing a handsome balance in favor of the Church funds. A most gratifying part of the proceedings of the meeting was the unanimous adoption of a resolution to add twenty-five pounds to the present stipend of the minister,—an act which presents a true index of the happy relations existing between the pastor and people of the congregation. After some other routine business the Congregation proceeded to elect by ballot the following gentlemen as Trustees for the ensuing year, viz:—Messrs. J. W. Morrison, Chairman; Alex. McKenzie, Treasurer; Arch. Kennedy, Secretary; W. R. Watson, Ambrose L. Brown, William Sinclair, and Henry Morpeth McLeod.

"THE Presbytery in connexion with the Church of Scotland," says the *Acadian*, of Woodstock, N.B., "are moving briskly in the matter of the proposed Kirk. Hon. Mr. Connor has most liberally made them a present of a lot for a site. This lot is on the south side of Orange Street, not far from the Orange Hall. Wm. Lindsay, Esq., M. P. P., made a similar offer of a lot, between the Methodist's Institute and the Houlton Road; but this kind offer was declined, we believe, on account of the other lot being more conveniently situated. A plan and specification are in course of preparation, and the members of the congregation seem to be sanguine of success."

R. N. C.

### DALHOUSIE COLLEGE.

THIS Institution held its annual Convocation on Wednesday, April 24. Among those present were His Excellency the Lieutenant Governor, His Lordship the Chief Justice, Hon. Prov. Secretary, Prof. McLeod (King's College), Honbles. John Holmes and S. L. Shaughn, John Tobin, Esq., M. P. P., Stewart Campbell, Esq., M. P. P., James Fraser, Esq., M. P. P., Dr. Avery, Rev. Drs. King

and Bayne, Rev. Canon Cochran, Rev. G. M. Grant, Rev. W. Maxwell, Rev. R. Sedgewick, Rev. P. G. McGregor, &c.

Subjoined is a list of the students who obtained prizes:—

#### FOURTH YEAR.

Classics—A. Ross, Roger's Hill, Pictou.

Chemistry—Do.

History and Modern Languages—Aubrey Lippencott, New Glasgow.

Ethics—John H. McDonald, Cornwallis.

#### THIRD YEAR.

Metaphysics—Thomas Christie, Yarmouth.

Classics—James Creighton, Halifax.

#### SECOND YEAR.

Logic—E. Miller.

Classics—Do

#### FIRST YEAR.

Rhetoric—J. Silver, Halifax.

Classics—Do.

Mathematics—A. W. H. Lindsay, Halifax.

Second prize—Hugh Scott.

The "Young Prizes" of \$25 and \$15 respectively, contributed by the Hon. the Chief Justice, were awarded to Mr. John Gow and Mr. A. C. McKenzie; and the "Grant Prize" of \$20, given by the Rev. G. M. Grant for the best essay on the "Genius and Character of the Roman People," was won by Aubrey Lippencott.

The degree of Bachelor of Arts was conferred, with the usual interesting ceremonial on the following students: Messrs. Joshua Burgess, Alex. Ross, Aubrey Lippencott, J. J. Cameron, John H. McDonald, Samuel McNaughton, Edwin Smith, David Smith and Robert Sedgewick. Professor McDonald addressed the graduates briefly in Latin. The Principal also addressed them in the same language, and also in English.

Addresses were then delivered by the Provincial Secretary, the Chief Justice, Stewart Campbell, M. P. P., and the Hon. John Holmes. In response to repeated cries from the students, the Principal called upon Mr. Tobin, whose remarks were received with loud applause. The Rev. G. M. Grant then took the opportunity of directing the attention of the gentlemen present to the necessity of laying the foundation of a College Library, the possession of which was absolutely essential to the efficient working of every such Institution, remarking that he had already been promised \$100 each, from two gentlemen who, in comparison to many around him, were "poor men." Mr. Tobin responded by requesting Mr. Grant to put his name down for \$200. The announcement was received with prolonged and vociferous cheering by the students. This generous example was followed by several others. Mr. E. Boyd offered \$25; the Hon. Provincial Secretary \$100; J. A. Sinclair, Esq. \$100. His Excellency then rose, and, after congratulating the College on the great work it was doing for the youth of the Province

erly seconded the movement in favor of a library, remarking that he wished his words could be heard by every gentleman in the country, when he said it was the duty and ought to be considered the privilege of every man who could afford it, to contribute to this noble purpose, and to immediately forward his donation to Mr. Grant. He wound up humorously expressing his regret that he was obliged "to extinguish" Mr. Tobin, when he requested his name to be added for \$400— an announcement which put the capping stone to the enthusiasm of the students, who broke forth into three hearty cheers for the gallant general.

The session was then pronounced terminated, and after the Principal had announced that the Summer session would commence on Monday, May 29th, the Convocation ended. We subjoin a list of those who have received certificates of merit, as well as those who have passed the terminal examinations: *Holders of Certificates of Merit*—1st Class—A. Ross, Arthur P. Silver, A. W. H. Lindsay, A. C. McKenzie, Hugh Scott. 2nd Class—John H. McDonald, Aubrey Lippenot, Samuel McNaughton, James A. Creighton, Thomas Christie, E. D. Miller, Ernest Bayne.

*Pass List*—4th Year—Joshua C. Burgess, A. Ross, John H. McDonald, Aubrey Lippenot, Robt. Sedgewick, David Smith, John Cameron, Edwin Smith, Samuel McNaughton.

3rd Year—James A. Creighton, Aeneas Gordon, Kenneth McKay, Thomas Christie. 2nd Year—Ebenezzer D. Miller, John J. McKenzie, Joseph Annand.

1st Year—Arthur P. Silver, Alex. C. McKenzie, Hugh Scott, Ernest Bayne, A. W. H. Lindsay, David McKay, John Wallace.

The liberality of those who have thus subscribed for the formation of a Library in the college, is worthy of special notice. The subscriptions of His Excellency the Governor and Mr. Tobin,—the former probably but a temporary President, and the other a Catholic,—ought to stimulate others upon whom this College has much stronger claims. His Excellency gave \$400, and Mr. Tobin gave \$200, what should the wealthy men who have been born, lived, prospered, and will probably die in Halifax, give for the improvement of a College which exists for the elevation of their own community, including their friends and posterity? It is to be hoped, however, that this money will be judiciously expended. The Governors should arrange, that, however slowly the Dalhousie College Library is formed, it shall be formed upon a right principle. It will become, undoubtedly, our best public library. In present circumstances, no book that can be easily procured at the bookseller's should be placed upon its shelves. Making a list of the sciences taught in the College, the most

authoritative, the most inaccessible, the best edited and the best bound books upon each, should be procured. As for the introduction of works which have no special authority, or are not illustrative of something historical or scientific, it should not be thought of for a moment. There are myriads of books in the world which have no character of their own, and are as like many other books as one donkey is like another. If this Library is formed upon a sound principle, it will secure many friends and benefactors among those who have experienced its serviceableness.

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**PERSECUTION IN THE NURSERY.**—One day, when conversing with a friend, something was said on the subject of religious persecution, on which Archbishop Whately remarked, "It is no wonder that some English people have a taste for persecuting on account of religion, since it is the first lesson that most are taught in their nurseries." His friend expressed his incredulity, denying that he, at least, had been taught it. "Are you sure?" replied Dr. Whately. "What think you of this:

'Old Daddy Longlegs won't say his prayers;  
Take him by the left leg, and throw him down  
stairs?'

If that is not religious persecution, what is?"

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### SOURCES OF DIVISION IN CAPE BRETON.

I do not happen, at present, to get the *F. C. Monthly Record*, but a friend sent me, the other day, the February number of it, containing extracts from the Rev. Peter McLean's report to his committee, on his return to Scotland last autumn.

As one of many concerned in the circumstance, it may not be improper for me to comment a little, if not on the spirit, yet on some of the portions given of the above document.

The sources of dissension here Mr. McLean gives out as being for the most,—their young Ministers here having "forced on the Union" before securing the assent of Congregations; and the undue interest taken by them, he says, in the political contest here at the time, not a little to the distaste of their followers; whereupon certain Ministers of the Church of Scotland, he adds, taking advantage of the general confusion, "stepped in" here, with the view to regain their former position in the Island.

Now, as to the blame in the case, attached to the first of these parties, and the rebuke administered to them in consequence, I do not feel particularly called on to interfere. The young gentlemen, however, are come of

rgo, and can answer for themselves. Possibly they might have been bad boys, at the time, as represented in the report; yet, it is somewhat difficult to see how they could alone have carried their point in a matter of less importance than the amalgamation of the two bodies in question. But we are all wrong here, according to the above authority; and it is well that a "healer" of the breaches complained of has come amongst us. It seems hard to say which has gone farthest astray here, such as did not or those who did, so hastily, enter into the above alliance. If, however, I find myself on this score set down as the "leader" of the Kirk party in Cape Breton, I at once accept the charge, as an honor to which I had not aspired, and which perhaps I do not merit, in whatever sense of the term it may have been applied.

Other things in the report, and out of it, I pass over.

I cannot, however, but animadvert, at least, by way of explanation, on the attack made in the same report, on our ministers; whose conduct here, from first to last, will be best vindicated by pointing briefly to the history of this mission.

The Rev. Dr. McGregor, of Pictou, was the first Presbyterian minister who visited this Island—above fifty years ago—but in Secession interest.

A few years after, our first Gaelic minister, the Rev. Donald Fraser, came out to Pictou, and the Rev. John McLennan to P. E. Island; both of whom hastened to the rescue of our people here, at the most critical period of their settlement; when the magistrates had to perform the ceremony of marriage for parties, and the Priests to celebrate the rite of baptism to Protestants. These noble heralds of the Cross, with once the Rev. Kenneth J. McKenzie, continued their excursions down here, under every disadvantage of conveyance and accommodation, and were the original pioneers of the Cape Breton Mission.

About this time, the Rev. Norman McLeod settled at St. Ann's here; who, notwithstanding his nondescript creed, and his morbid sentimentality, yet, by the force of his natural abilities, and the unmistakable evidences of his personal piety, exercised no inconsiderable influence and control there and over the Island, during about thirty years.

In the meantime, of the Church landed here successively, the Rev. Donald McDougald of P. E. Island, the Rev. Angus McLean of Canada, the Rev. Dougald McKichan of Pictou; all of whom passed some time in the Island, and travelled, and labored, and helped to keep the people's heads above water till the arrival of our first stationed Missionary, the Rev. Alexander Farquharson. He was by nature a Missionary—quiet, unassuming, very humble, and much given to prayer. On his travels, no ac-

commodation came wrong to him; he sat on horse-back, looking now and then at his Bible; when, upon coming to a halt, would preach a full and savoury discourse with a most melodious voice; after which was as genial as any man. Other zealous men followed, and worked hard in summer heat and winter's cold, under every circumstance of difficulty and privation incident to such a new country. And now was the Golden Age of the mission; but which was not destined to last long, and which soon to have gradually declined, under the repeated denominational changes to which the people have been subjected in these times.

Meanwhile came an era of Disunion from parties in Scotland, concerned in the troubles of this period. One of these Ministers of the seceding party, at the time finally settled on the opposite side of the Island, whose activity will leave behind him an immense congregation, as a monument of his genius, and the fruit of his great efforts and continued exertions in their behalf.

Of the able men sent out by the National Church on the occasion, one young man more adventurous than the rest, as it were, appeared—the Rev. Mr. Stevenson—felt before returning home, nothing would satisfy him short of seeing this wild and remote Island. Led by the Rev. John McLean, both unexpectedly made their appearance on this side of the Strait of Canso, where they received the hearty welcome of the settlers. Here and over most of that end of the Island, they travelled and preached, holding their meetings on Sabbath at separate stations, and on week days both together. Mr. McLennan had been known here long ago, and still retained the confidence and respect of the people; yet these Highlanders seemed to be particularly taken with his frank manners and genial disposition of a stranger in private conversation; and while the old among them did not understand his English sermon, they read in his face and inferred from the tone of his voice. After two weeks labors and intercourse with their friends, they returned, sorry that they could promise them no speedy supply of preaching. Their short visit, however, proved most opportune at the time. Although the Parent Church has not been able to send them a Missionary till last fall, the Congregations with three Churches in the quarter have all along, now for about twenty years, patiently waited for one.

Then succeeded a sort of Middle Age here as regarded the adherents of the Kirk on the island, during which some of them attended no Church; whilst others did while they could, and at the same time, contribute to the support of the local ministers, on the principle they said, of "any harbor, on a storm."

In the meantime, strong representations of their forlorn condition were made by the

to parties in Halifax; whereupon the Rev. John Martin, though advanced in life and without their language, could stand it no longer, but resolved on a month's mission to this rough island, when a run of two hundred miles on the mail, over a half-finished road, must have greatly shaken his old though strong frame.

Commencing operations on this side of the Strait of Canso, he moved on slowly towards this end of the island, holding meetings by the way, till, one hot day, he reached our house, almost done out. The happy man himself made us all happy. Next morning, we pressed him to rest himself, at least that day; but he said that he required to hold on as best he could. There was no carriage road here at the time. Our eldest boy, with two horses, forwarded our friend twenty miles northwards, both whose spirits, I doubt not, have since met in that "happy land that is far, far away."

Mr. Martin, as the minister of a respectable congregation in the capital, and the editor of the *Guardian* at the time, received the greatest attention from all parties, till his return back through the interior to the Strait; and as the result of his great effort on the occasion, together with the labors of many more since, we have now three congregations with as many churches in this district, one of them in dispute. And we have a sixth congregation, with a Church erecting in Cape North.

Now our Kirk people had a long and dreary night; after which, with straining eyes, they once more described the grey of the morning. At length Pictou began to fill with young ministers of great precocity, and thoroughly educated in Scotland. The first of these who crossed the Strait of Canso this way, is one of our ministers now in P. E. Island, and whose Gaelic oratory made certain people here to stare, on the ground, they confessed, that no good thing can come out of Nazareth. When such are undeceived, if sincere in their pretensions, they at once manifest their earnestness in the opposite direction. Applications for similar services from different parties here were made to several members of the Presbytery of Pictou. Somewhat tardily, quite a respectable deputation came on, yet, in the first instance, to see with their own eyes the real state of affairs here. Upon a full investigation of the case, they found that they could not in their conscience but sympathize not a little with their numerous friends on all hands, wherever they went. Occasional supplies were continued to them; and shortly before the Union, a call from Middle River congregation followed one of the Ministers; but which he declined to accept, and not long after returned to Scotland. Some time afterwards, on the occasion of a Communion at this river, the Ministers, at the suggestion of the Congregation, first meditated on delegating one of their number,

the Rev. Mr. McKay, for Missionaries to Scotland; and who proved the honored instrument of securing so many, our own admirable missionary, the Rev. Mr. Brodie, included. Now there are in Cape Breton three ordained Ministers of the Church of Scotland; twice as many Congregations, and thrice as many Churches; whilst parties at both ends of the Island are calling aloud for additional Missionaries.

From the above brief and necessarily imperfect sketch, it will appear that our Ministers, instead of "stepping in" here at a late crisis in the Island, have but stepped on in a well beaten track, by themselves and their brethren before them. And it is equally clear that if, according to the report under review, politics here, at the time, were the order of the day among men of every profession, and if the Union had been made the test of Christianity here, and its acceptance almost a passport to a better world, then, people here had reason to cry out; and the Ministers complained of, would be wanting in duty, if they did not respond to the call of their own adherents in the day of their necessity. J. G.

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## A PAGE FOR SABBATH SCHOLARS.

### NEVER CROSS A BRIDGE TILL YOU COME TO IT.

It was beginning to grow dark one pleasant October evening, and little Annie and her grandmother were sitting by a brightly blazing wood fire. Grandmother had her knitting in her hands, and the gathering darkness did not stop her work, for she had knit so many stockings for her children and grandchildren that her fingers knew just what to do without having any eyes to watch them. But, for a wonder, busy little Annie was doing nothing, and had sat for a whole quarter of an hour without even talking. The truth was, Annie had had three little friends to spend the afternoon with her, and they had played and laughed and talked so much that she was glad to rest and be quiet. So she sat watching the bright flames, till grandmother at last said, "What is my little girl thinking about so long?"

And then the unusual silence was broken, and Annie's little tongue ran as fast as it could talk, with a history of all that pleasant afternoon—of the games they had played, and the stories they had told each other under the trees.

"And oh! I remember," she said, suddenly, "there was something I wanted to ask you, grandmama. We were playing 'Proverbs' this afternoon; and one that Lucy gave us to guess was, 'Never cross a bridge till you come to it.' I don't know what it means; do you?"

"Yes, darling: it means, do not be troub-

led and anxious about difficulties or trials in the future; wait till you come to them."

"But still I don't exactly see what it means about the bridge," said Annie. "Of course, no one can cross a bridge before they come to it."

"I will tell you a little story that may help you to understand it. Once upon a time there was a little girl named Ruth. She was a timid child, afraid of all sorts of things that had no intention of hurting her. If a cow backed towards her, she felt sure it meant to run at her; if a dog barked, she thought it meant to bite her; and if she had to go into a dark room, she trembled with fear till she was safely in the light again. Don't you think she was very foolish?"

"Yes," said Annie, hanging down her head a little, for she remembered some such feelings herself. "But, grandmother, how can any one help being afraid?"

"I will tell you one way. When you are alone in the dark, for instance, do not think about unpleasant things—about ghosts, and robbers, and such things, that will naturally make you afraid; but think of pleasant things, and, if nothing else will take away your fear, remember that your Heavenly Father is with you as much in the darkness as in the light, and when you are with him there is surely nothing to fear.

"But to return to my story. Ruth had been spending a day with her aunt, who lived in a great farm-house, not far from her own home. Her father drove her over in the carriage in the morning, and told her she might stay all day, if she would be home by the time the sun set. So Ruth had seen the little new chickens, and played in the hay, and picked currants for Aunt Mary, and been very busy and happy all day. After an early supper, while the sun was still far up above the hills, her aunt took her out in the garden and orchard, and gave her a basket of fruit and flowers. Then she showed her a new and short way home, across the field, into a narrow lane that led into the main road.

"Ruth ran on merrily, stopping sometimes to add some wild flowers to her basket, and sometimes to look back to the fence where Aunt Mary stood watching her. She soon found herself safely in the lane, and, after climbing a little hill, she could see her own home not far away. It was a beautiful view, for she could see a blue ocean far away between the hills, and the river, with the white houses of the village reflected in it, and, close by the winding road, with hedges of wild rose and elder, and little clumps of trees here and there. But Ruth did not stop long to admire the view; for, as she looked down the hill, she saw something which frightened her. What do you suppose it was?"

"A cow?"

"No; guess again."

"A great black dog."

"No; it was only a pretty little brook, which ran sparkling over the stones."

"I don't see how she could be afraid of a brook. That couldn't hurt her."

"This was the trouble. The road, as seemed to Ruth, ran directly down to the brook, and for a bridge there was only a broad plank. So she began to think it dreadful it would be to have to go over such a bridge. It might break down, or she might be dizzy, and fall off, and be drowned."

"Why, I like to cross over the brook on board," said Annie, quite relieved to find that Ruth was not to be an illustration of her own foolish fears.

"But Ruth had not lived in the country long, and little city girls are not in the habit of running about in all sorts of places as you are. Ruth was very much afraid, and she began to think what she could do. Could she go back? No; for it would take a long time to go round by the road, and, besides, she was ashamed to have her aunt know that she was afraid. So she did the most foolish thing possible; she sat down and cried, and then she looked down the hill again, and the water seemed deeper and the bridge narrower than before; and so she cried again. She don't know how long she would have been there crying, if the sun had not gone down towards the mountains so fast, reminding her that it was time to go home. She went slowly down the hill till the bushes and trees hid the brook and the little bridge, and then she took courage, and ran on faster. She soon came to a turn in the little lane, which she had not seen, the trees were so thick; and where do you suppose she found herself? In the main road, with only a very short distance to go to reach her own gate, where her mother was looking out for her!"

"And where was the brook?"

"The brook was by the side of the road where it had always been; but the path down to it led off in another direction."

"So all her crying was for nothing, as she didn't have to cross the bridge at all."

"No. And now you see what is meant by crossing a bridge before you come to it; do you not?"

"Yes, grandmamma; but people are never so foolish really, are they?"

"Yes, dear; very often. Many a tear has been shed over troubles that never came. Do you remember a little girl who cried because there were such long words at the end of her spelling-book? How was it when she really had to learn them?"

"Oh, they were easy enough then. And remember crying one night last week because I thought it would rain the next day, and we could not go to the pic-nic. And it only rained a few drops in the night, and the next day was beautiful. Oh, dear! I didn't think I was so foolish."

"Ah! dear Annie, older people than you sometimes do the same foolish thing."

"But, grandmamma, sometimes the sorrows we fear do really come; and then we have to cross the bridge."

"Certainly, dear; but if little Ruth had not found she was mistaken, and really had crossed the brook, would her crying beforehand made it easier? No indeed; and remember this, Annie, God has given us no promise of strength for imaginary sorrows, or for trials that we think may be in the future. He says, 'As thy day so shall thy strength be;' and if we try to carry to-morrow's burdens to-day, we must expect to sink under them. Now, my dear, can you remember any text in the Bible that means the same thing as this proverb?"

"Yes, grandmamma. I think I know one: Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

#### NOTES OF THE MONTH.

The English Government has become involved in a difficulty with Spain, which, but for the forbearance of the former, and the insignificance of the latter, might produce war. An attempt of Napoleon to purchase a frontier state—Luxemburg, has shown the bad feeling between France and Prussia. Though the purchase has not meanwhile been effected, the whole affair produced a panic in commercial circles. War seems an inevitable consequence of the present feeling in Europe. Hundreds of millions are being thrown away in the manufacture of arms, by which human life will be destroyed. All this seems a disgrace to Christianity and civilization: but America has now demonstrated that it is not the fruit of despotism, any more than republicanism. A war in the west of Europe will be the signal for Russian interference with present political institutions in the East. The Conservatives have carried the Reform Bill safely into Committee, where its fate is yet uncertain. Forty Liberal members rebelled against their chief—Gladstone, and if he perseveres in his amendments, the number, it is thought, may swell up to 60 or 70. Disraeli has proved himself a far superior parliamentary tactician to Gladstone. The cardinal principle of the Bill, and one which the government will not abandon, is residence and rates. Disraeli affirms that it asserts no democratic principles, but only a popular right. A very new feature in the agitation is the number of deputations of *Conservative* working-men, who have waited on the Chancellor of the Exchequer to express their confidence in him.

In Ireland, educational changes are throwing education into the hands of the Romanists, who, as in all other places, when they

cannot keep the people in absolute darkness, so manage education as to destroy the human mind. Presbyterians in Ireland are doing their utmost to prevent the destruction of that national system which was fast improving the country, and which is being undermined and swept away. Popish politics demands its *quid pro quo* with a definiteness which crowns it with remarkable success. In the Southern States, military rule overrides the ordinary law procedure of the country. Reconstruction proceeds by the assistance of the bayonet, the new American instrument of Christianity and civilization. Mexico is in just that state of demoralisation which might be expected. The Ottawa buildings are being prepared for the new Parliament, and the several constituencies are beginning to prepare to give them occupants. If any shall enter the new House of Commons dreaming of repeal, they shall not have Brown of Upper Canada for a leader, as he does not return to Parliament for the present.

There is a sad outcry among religious bodies at present on account of a want of candidates for the ministry. Ecclesiastical doctors, after numerous diagnoses, can think of no other disease than *poverty*. Perhaps the want of independence in *position* and *thought* would be nearer the truth. If churches frame constitutions which have the effect of preventing Clergymen from *thinking* and *doing* as they like in matters that do not affect the gospel or any but themselves, they will fail to secure the services of the only men worth having. Of her 18,000 clergy, the Church of England has 6,000 who were never within the walls of a College. Let this go on, and the Church will lose power over society. In a debate in the House of Lords lately, leading speakers, such as the Duke of Argyll, the Archbishop of Canterbury, and Lord Russell, declared that the connection between the Church of England and her Colonial Churches was only nominal. The Royal supremacy was declared to be simply the supremacy of law. The Earl of Carnarvon went much further, and preached a lecture on the voluntary system to colonial Episcopalians, declaring that England had spoiled them, and that they should become vigorous voluntaries, and drop British notions. There is sound truth in all this, which all bodies would do well to ponder. The Church policy of another country than our own can only enervate a Church and make it a feeble parasitic plant, hanging on to a distant tree. Those who believe in "National Churches" should remember that this phrase means not the Church of another country, but the Church of the country wherein said Church is planted.

In Scotland the Innovation controversy rages. The organ question is expected to come before the U. P. Synod in Edinburgh, and Dr. Lee will again be before the General

Assembly. His innovations have been criticised by Dr. Candlish in his concluding address before the Free Church College. He looks upon this as the beginning of a great change. As far as we can gather, he does not sufficiently distinguish between a read prayer and a liturgy. Lee's prayers are not only read, but the people have the books in their hands. This is, of course, quite contrary to our usage. But he admits that Dr. Chalmers wrote and read his prayers. We would much rather see the Churches discussing some matters of greater moment. The Presbyterian Churches in England propose to unite. Dr. Cairns of Berwick has refused the chair of Theology in the Presbyterian College of London. The Presbyteries of Glasgow and Edinburgh in connection with the Free Church have, by considerable majorities, refused to interfere with the Union Committees.

Mr. Story of Roseneath having, in Old Greyfriars' Church, used Dr. Lee's prayers, according to the usual fashion, Mr. Stevenson has called the attention of the Edinburgh Presbytery to the fact. These and other circumstances cause us to look forward to stirring debates in the next General Assembly.

In our own colonial Zion, we have to note complaints of the state of our Church in Canada as to the way in which Presbyteries do their work. Professor Weir has withdrawn his protest to the judicial committee of Privy Council. Dalhousie College has closed its finest session. Mr. Grant has moved in the formation of a College Library, for which \$1000 are already subscribed. A. P.

HOME MISSION FUND.

The following sums have been collected for the above fund:—

Earltown	\$4.80
Tatamagouche River	3.00

SCHEMES OF THE CHURCH.

1867. HOME MISSION.

April.—Coll. Cape John congregation	£1 1 3
St. Andrew's, Halifax	4 0 0
Saltsprings congregation	2 7 0
	£7 8 3

W. GORDON, *Treasurer*.

Pictou, April 25, 1867.

1867. FOREIGN MISSION.

March.—Coll. Earltown congregation	£1 8 9
Tatamagouche River do.	1 5 0
	£2 13 9

April.—To cash enclosed J. J. Bremner, Esq., Halifax

	£2 13 9
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W. GORDON.

Pictou, April 25, 1867.

LAY ASSOCIATION.

ST. ANDREW'S CHURCH, NEW GLASGOW.

List of Monies collected in North Division, N. G. and paid over to James Fraser, Esq., Centn. Treasurer, for the year ending 31st Jan., 1867.

Miss Sarah Fraser and Miss Ann McKay, for first quarter	£1 6 10
Do. for second quarter	1 12 7
Do. for third quarter	1 10 6
Do. for fourth quarter	1 12 6
	£6 2 6

A. FRASER DOWNIE, *Sec'y.*

EAST BRANCH EAST RIVER CONGREGATION.

Collected by Miss L. McIntosh	\$14
“ “ C. B. Holmes	6.4
“ “ S. Fraser	6
“ “ M. A. McDonald	1.1
“ “ — Cummings	1.0
“ “ Jessie Fraser	1.5
“ “ Flora Grant	2.4
	\$13.9

D. A. F. HOLMES, *Treasurer*.

PUGWASH CONGREGATION.

For the half year ending April, 1867.

District Pugwash—Collected by Mrs John Oulton and Miss Euphemia Cooper	\$3.3
District Pugwash River—Miss Sarah Oulton and Miss Mary Conn	4.0
District Gulf Shore—Miss Mary McLeod and Miss M. Matheson	2.2
District River Philip—Miss Betsy Fraser and Miss J. Fraser	3.7
	\$12.7

JOHN OULTON, *Treasurer*.

M'LENNAN'S MOUNTAIN CONGREGATION.

Collected by Misses Flora McPherson and Isabella McDonald	£0 6 11
Miss Mary McPherson	3 9
Misses Anne Fraser & Isabella Cameron	8 9
Misses Mary A. McPherson and Mary Cameron	18 9
Misses Catherine McRae and Henrietta Fraser	15 5
	£2 12 10

ALEXANDER FRASER, *Treasurer*.

FOREIGN MISSION.

1867.  
April 6.—From Rev. Alex. McKay:  
Am't coll. at Gairloch \$40.00  
“ “ Saltsprings 12.75 \$52.75  
JAS. J. BREMNER, *Treasurer*.  
Halifax, N. S., 16th April, 1867.

RIVER JOHN MANSE FUND.

In addition to the sums formerly acknowledged, the following have been kindly forwarded towards the River John Manse:—

Rev. William McMillan, Earltown	£1 0
Hon. James McDonald, M. P. P.	1 5

ROBERT McCUNN.