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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

DECEMBER 1864.



CONTENTS :

	PAGE		PAGE
A Help to the Inquiring: being an Abstract of a Sermon, by Rev. A. W. Herdman, Pictou,	221	CHURCH AT HOME :	
The Justifying Righteousness,	223	Established Presbytery—The Bellahouston "Plagiarism" Case,	232
The Racers,	224	Opening of New Churches,	233
Armenian Doctrines examined,	225	Testimonial to Professor Robert Buchanan, of Glasgow University,	233
POETRY: -		Kelso North Church,	234
Christ Knocking at the Poor Man's Door,	225	MISCELLANY,	234
A PAGE FOR SABBATH SCHOLARS:		THE CHURCH IN NOVA SCOTIA:	
The Secret,	225	Meeting of Halifax Presbytery,	235
Making Tracks,	226	Truro,	236
Trials of the Cape Breton Highlanders,	227	Aid for Musquodoboit,	236
Grammar School Education in Nova Scotia,	229	Ten Meeting at River John,	237
Sermon preached on the Election of the Lord Mayor of London,	230	To our Readers,	237
India,	231	Monthly Summary,	237
Dr. Norman McLeod on Ecclesiastical Coquetry,	232	DALHOUSIE COLLEGE ENDOWMENT FUND:	
Strathbogie Outdone,	232	West Branch River John,	238
		Collected by Mr. Duncan, Charlottetown,	238
		Schemes of the Church,	238
		Lay Association—From Mr. Brodie, C. B.,	238
		Index to Volume x.,	239

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ALEXANDER MACLEAN, Convener.

Manse, Belfast, P. E. Island, May 11

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IN NOVA SCOTIA AND THE ADJOINING PROVINCES

Vol. x.

DECEMBER, 1864.

No. 12.

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

A Help to the Enquiring:

BEING AN

ABSTRACT OF A SERMON,

By the Rev. A. W. Herdman, Picton.

[PUBLISHED BY REQUEST]

“Make your calling and election sure.”—2 Peter i. 10, middle clause.

THE diligent Christian is alive to the state of his soul. A slip here is fatal: negligence ruinous; procrastination wasteful. Diligence alone maketh rich. While many are without light presuming, and others in doubt half their days, the attentive believer is at pains examining his state and collecting such evidence as may comfort him now, and fortify him against the trial awaiting him. Accordingly, he resembles the heir investigating the title-deeds of property, or the steward examining the state of his accounts,—thus anxiously and perseveringly does he enquire into his spiritual condition, that he may avoid deception and be ready for his account.

Now, observe the order laid down by the apostle: not your election and your calling, but your calling first, and then your election. And why? Not because calling precedes election. We do not call, and then God elects us; that were preposterous and void. Election is eternal, and, with God, the secret purpose, before all worlds, of what he was about to accomplish in time; and so must be first. But because Election is in that Book of Life above, which we cannot dive into, and Calling is in that Chart on earth, which we and our children are to follow, therefore our

calling must be ascertained first, and then our election established. Observe, calling must be *first to us*, and, in all our inquiries, obviously is so. We cannot ascertain the source of the Nile without first reaching that river, and then ascending to its fountain-head. The rebel knows not whether his name has been canvassed by the authorities, or whether he may yet feel secure: but let him find it on the States' warrant, and then he knows that the discovery is made, and that he can elude search no longer. So we cannot read our election. To go up to heaven, and there ransack the Lamb's Book of Life—that is not permitted us; nor by chance shall we alight upon it. But we can search the record of God's revealed Word, and there ascertain our calling or our conversion; that once established, we then infer our election. Wherefore the apostle's method is one that we must follow in our investigation, not the first in point of time with God, but the first for us to follow—calling, and then election.

Again, we are not required to make sure our calling to God, but to clear it *to ourselves*. He knows it, and needs no evidence; but we require certainty, and therefore must collect evidence—Scriptural grounds for our holding ourselves called or converted persons. How many take this for granted! Some deny that it can ever be made out; but “prove your selves,” “Know ye not your own selves whether Christ be in you or no?” had never been written were it impossible to prove our conversion. On what evidence, then, are we to rest it? On our love. Were we conscious of this affection—of love to God and delight,

in His people, then the point were easily made out; for love and calling are synonymous terms in Rom. viii. 28. And he that loveth is born of God, and chosen by Him. But how many Christians are at a loss to make out this affection, and to tell whether they love God and His people, or no! Then, if not by introspection altogether, how may we proceed? In two ways we may make sure our calling: First, by a review of the past, and contrasting its experience with the present. We may remember a time, for instance, when we were without love to God—in duty formal, and in worship cold; our hearts never once offered Him, and, consequently, we could have no love. An affection to our relatives and to our fellow-men we might have, but not from love to God. Sacraments—fellowship-meetings, we might frequent, but no enjoyment in Divine things possessed. We were without the affection, and never once blamed ourselves for its want. But now how different! Unless we enjoy the Divine presence in the sanctuary, and the love of Jesus in the sacrament, it is no pleasure to us; if we be altogether without a sense of brotherly love, our fellowship is broken as the links of a chain. But this affection could not grow spontaneously in our hearts, nor are we deceived as to its actings; but it is the work of the Heavenly Agent; wherefore we conclude that we have been called by Him, and are therefore the objects of the Divine approbation. "For whom he called, them also he predestinated," &c. Rom. viii. 29. Hence our comfortable conclusion.

Now observe, I do not insist upon the time or mode of this calling. I do not ask what signs was it accompanied, or what preceded or followed it. Nor do I affix any one standard of experience. But what I desire is, the proof of the change having taken place, and its record read. Give us these, and then we argue that our calling is made out—our election is established; for had we not been chosen by God in eternity, we had never chosen Him in time. Hence our calling evidences our election, and that again is proved by our experience.

Secondly. We may look forward, and, by our hope, establish the point. For the Christian is bound for a better land; he is a citizen of a noble country. He may live beneath his dignity, and, at times, show himself as he should not; nevertheless he is born from above, and something within is moving him upward. In possession of a hope that disappointeth not, he rejoices in view of the glory of God. Then, the question for us is, Are we living above, or for, this world, while in, and minding the business of life? Are we still not of it, but passing through it to a mansion above? Are we preferring this life, or preparing for another and a better? Let us examine ourselves impartially as to these points. No doubt there may be, and are,

diversities in Christians; still, "not of this world, but citizens of heaven," is the characteristic of the true believer. Then if we settle down here as if we were to live always, we are strangers to his hope, and, consequently, to his calling; and our calling not made out, our election can never be established. Thus, then, prospectively and retrospectively, we may know our state and clear our calling; and that done, our election follows.

No otherwise, I am persuaded, did believers act in any age. No voice from heaven exclaimed: "You are one of the elect." No prying into secret decrees revealed it. Not by chance was it hit upon. But by patient inquiry they ascertained their calling, on the ground of love or hope—decided on that point, and then arrived at their election. See 1 Thess. i. 4. Do you the same, for no royal road is open besides.

Then comes, in the second place, the benefit of so doing. 1. For this life, are comfort and security. No doubts or distraction, no laying again foundations, or questioning the Spirit's work; but "building" one's self up "in holiness and comfort, through faith unto salvation." "Am I really a child of God, or is it all a delusion?" How distracting the question! But ascertain your calling, and then take comfort. Then, also, you may go on to perfection. Like a man who has cleared his path, every step is one of advance; but otherwise you are standing still or retrograding. Once more: Hereby it is that you will relish sacraments and enjoy fellowship; otherwise, you will scarce ever know whether you have a warrant to the one, or are a true member of the other. O, then, for your comfort's sake, make your calling sure. 2. A triumphant death, and a joyful admission, are motives to the same exercise. See following verse (2 Peter i. 11.) All believers, though they die safely, don't die equally well—some joyfully, like Simeon; others in fear, like Solomon; some, like Cromwell, once were assured; others, like Paul, desire to depart; some, as by fire, are saved; others enter heaven joyfully;—and what is the reason? One class kept their evidence bright like a mirror; the other fumbled, like Ignorance, in their bosom for their roll. One read their title clear, and walked in the comfort of it; the other left all to chance, or rested in a profession, or hoped that all would yet be well. Hence their difference. Some time ago, a man died who said, "I have been long reading the promises, but could not find rest for my foot till now; now all is clear, I am saved in Christ: my future is full of glory." O, we must get saved in Christ, and not leave the matter to haphazard. Multitudes enter eternity who never doubted of their safety, just because they were all along under a delusion. No doubt some are in fear who have no cause; but the cure is, not taking things for granted, or asking others for their

oil. No: nor yet asking the opinion of ministers or of experienced christians; but "the rather giving diligence to make their calling and election sure." The farmer who looks well to his flocks and herds, flourishes; the negligent is clothed with rags. The soul of the diligent is made rich, whether in temporals or spirituals. Then, be not slothful, or mere hearers of the Word, but clear your state, and prove your election. (See Use of Saving Knowledge, at the end of the Confession of Faith; and read Guthrie's trial of a saving interest in Christ.) Obey the invitation of Christ, if hitherto you have not done so. Close with His offers, and cleave to Him, if heretofore you have been undecided. But use diligence, for otherwise you will not attain. "Unstable as water, thou canst not excel," will be your description; "Always learning, but never coming to the knowledge of the truth," your characteristic. Wherefore "give diligence to make your calling and election sure; for if ye do so, you will never fall."

—o—

The Justifying Righteousness.

THAT righteousness by which we are justified, is a free gift, as appears by the following words:—"The gift of righteousness, conformably to which, the Apostle represents believers, not as performing it, but as *receiving* it. The Gospel of sovereign grace, proclaiming the sufficiency, suitability, and freeness of it, is thence denominated *the word of righteousness*.—*the ministration of righteousness*; and one of the glorious characters which our Divine Sponsor bears, is, The Lord our Righteousness. In perfect correspondence with which, He is said to be *made unto us Righteousness*; and it is affirmed of believers, that they are made the Righteousness of God, in Him. Hence it is that they are declared, by the Spirit of Infalibility, to be *justified in Him, accepted in Him, complete in Him, and saved in Him*. Such is the divinely appointed method of justification, and such the provision which Grace has made, for the acceptance of guilty, ungodly and wretched creatures."

The grand design of the Gospel is to reveal this righteousness of God, and to display the riches of that grace, which provided and freely bestows the wonderful gift. The Gospel informs us that, in regard to justification, what is required of the transgressor, both as to doing and suffering, was performed by our adorable substitute. This perfect obedience, therefore, being revealed in the word of truth, for the justification of sinners, it is the business of true faith, not to come in as a condition, not to assert its own importance, and to share the glory with our Saviour's righteousness, but to *receive* it as absolutely sufficient to justify the most ungodly sinner, and as entirely free for his use. For what is evan-

gelical faith, but the *receiving of Christ and His righteousness?* (Lev. xlv. 22; John i 12; Romans v. 17.) Or, in other words, *a dependence on Jesus for eternal salvation?* A dependence upon Him is all-sufficient to save the most guilty, and every way suitable to save the most ungodly sinner, and as absolutely free for the viles of sinners. The Divine Redeemer, and His finished work, being the object of faith, and the report of the Gospel, its warrant and ground, *to believe*, is to trust entirely, and without reserve, on the faithful word which God has spoken, and on the perfect work which Christ has wrought. Such is the faith of God's elect; and the comfortable evidences of its truth and reality, are the love of God and holy obedience, peace of conscience and hope of glory. These, to a greater or less degree, are its proper effects and genuine fruits.

Happy, thrice happy, they that are interested in this divine righteousness, and have received the atonement! All such are pronounced righteous by the Eternal Judge. There is nothing to be laid to their charge. They were acquitted, with honor to all the perfections of Deity, and everlastingly free from condemnation. Their sins, though ever so numerous, or ever so hateful, being purged away by atoning blood, and their souls being vested with that more excellent robe—the Redeemer's righteousness—they are *without spot, or wrinkle, or any such thing*. They are *presented*, by their great Representative, *in the body of His flesh, through death, holy, unblamable, and unreprovable, in the sight of Omniscience*. They are fair as the purest wool, and whiter than the virgin snow. Yes, let believers exult in the thought! the work and worthiness of the Lord Redeemer give them acceptance with infinite Majesty and dignity, before the angels of light. These afford consolation on earth, and procure estimation in heaven. Through these, they shall stand, with courage, at the bar of judgment, and make their appearance, with honor, among the inhabitants of glory. Let the legalist boast of his good works, his devout services and strict holiness; the man that is taught by God esteems them all, if set in competition with Christ, or presuming to stand in the place of His righteousness, sordid as dross, vile as the dung, lighter than vanity and worse than nothing. Were he endued with all the shining virtues that ever adorned the lives and characters of the most excellent saints; did he possess the exemplary meekness of Moses, and the amazing patience of Job, the ever-active zeal of Paul, and that love which glowed in the bosom of John; he would not, he durst not, advance the least claim to justification on that footing. No, blessed Jesus, it is in Thy righteousness only that he dares to confide; it is only in thy obedience he presumes to glory. This obedience is an immovable basis for the anxious mind to rest upon by faith. This is a sure

foundation to support the believer's hope of glory, even when he views the righteous law, in its full extent and unabated purity. This foundation of confidence will support the soul in the view of death, and when on the confines of an eternal world. Nor will it fail (such is its high perfection and sovereign efficacy) in the near prospect of the awful judgment. Here, then, grace reigns, in freely bestowing this righteousness, and in our complete justification by it. As it is the imputed righteousness of Christ, and that only, by which any of the children of men can be justified, let us look to it, rely on it, and glory in it. For it is dignified with every honorable character, and free for our use. Cheering thought! this way of justification is completely fitted to pull down the pride of the self-righteous professor, who considers himself as standing on more respectable terms with his Maker than his ungodly neighbor. Nor is it less happily adapted to raise the drooping spirits of the trembling sinner; of him who has nothing to plead why sentence of condemnation, already pronounced upon him, should not be executed in all its vigor. If, indeed, we were not allowed to look to this unequalled obedience, till conscious of having some righteousness of our own, we might then be discouraged. Despair would be rational, and damnation certain. But, thanks be to God for the unparalleled favor! this righteousness and justification by it, are free, perfectly free for the worst of sinners. For the works of every law in every sense, as performed by man, are entirely excluded from having any concern in our acceptance with God. Since, therefore, it is in Christ alone, as our head, representative, and surety, that we are or can be justified, He alone should have the glory. He is infinitely worthy to have the unrivalled honor. Let the sinner, then—the ungodly wretch, trust in the obedience of the dying Jesus, as being absolutely sufficient to justify him, without any good works or duties, without any good habits or qualities, however performed or acquired; and eternal truth has declared, for his encouragement, that he shall not be disappointed.

Here, sinner, self-ruined and self-condemned—even you that are tempted to execrate the day of your birth on account of your multiplied provocations and utter unworthiness;—here is a complete righteousness revealed for your full relief and immediate comfort. In this righteousness you may read the divine character: "*Just, yet the justifier of the ungodly.*" True it is, if nothing but equity had appeared in Jehovah's name, nothing but misery could have been expected by the guilty. But, when we behold the idea of a compassionate Saviour, connected with that of a righteous Judge, such a character, though supremely venerable, is greatly inviting. For it speaks deliverance, and administers consolation. Yes, disconso-

late soul, though you have no righteousness, nor any recommendation, yet the wisdom of God has appointed a way and the infinite riches of sovereign grace have provided effectual means, for your full discharge before the great tribunal, and for attaining that honor and joy which are commensurate to your utmost wishes, which exceed your highest conceptions, and shall render you happy to all eternity. Is my reader oppressed with guilt, and harassed with tumultuous fears of deserved ruin?—wearied with going about to establish his own righteousness, and sensible that he is possessed of no worth, nor any thing that might be a probable mean of recommending him to the Redeemer? Remember, distressed fellow-mortal, that no such recommendation is needful. Nothing is required at your hand for any such purpose. "Come, and take freely," is the language of Jesus. He has all that you want, however impoverished; and He gives all with the most liberal hand. *Grace reigns*: and let that be your encouragement when thinking about acceptance with Christ, and of your justification in Him before the Almighty. — "*The Reign of Grace,*" by Abraham Booth.

—o—

The Racers.

"Know ye not that they which run in a race run all, but one receiveth the prize? so run that ye may obtain.—1. COR. IX. 24."

St. Paul has reference here to the Isthmian games which were celebrated in honor of Neptune on the Isthmus of Corinth. They occurred every fifth year. Great numbers were in attendance. Deputies were sent from all the other countries, each deputation endeavoring to outvie the rest in pomp, magnificence, and proficiency. The competitors entered the stadium determined to do their utmost. A crown was at stake, and the loud huzzas of a multitude; besides the honor of having a statue raised to commemorate the victor's achievement, and perhaps of having a temple erected to rank him divine. These things conspired to render the contest a matter of great moment. Hence the competitors' strength and ingenuity were put to the test. They ran, plied hard for the goal. They strove to the last, every limb was in exercise, every eye was bent forward. Mark them as they run, stripped of every encumbrance!

Reader, we are all on a race-ground. This world is our stadium. Heaven is our goal. Temptations, weaknesses, besetting sins stalk around. The devil is abroad: his emissaries are on the alert. We must outstrip all these if we would obtain the prize. It requires the energy of a Bloudin,—not in body simply, but in mind. We are mortal; mortal strength alone cannot gain the goal. No; it is through Christ. Lord Jesus, aid us! Draw

us unto thee. But *we* must exert ourselves, too—must not be inactive. The competitors for the Isthmian crown were energetic. They ran, and ran steadily. So must we, not looking back, but going straight forward. Onward, onward, ever onward, and upward, let this be our motto. The Isthmian competitors competed for a terrestrial crown, but we for a heavenly. Let us then put forth our whole strength—let us so run that we may obtain.

CON.

—o—

Armenian Doctrines examined.

THE Armenians strenuously maintain that it would be unjust in God to require anything of us beyond our present power and ability to perform; and also hold that we are now unable to perform perfect obedience, and that Christ died to satisfy for the imperfections of our obedience, and has made way that our imperfect obedience might be accepted instead of perfect; wherein they seem, insensibly, to run themselves into the grossest inconsistency. For they hold "that God, in mercy to mankind, has abolished that rigorous constitution, or law, that they were under originally; and, instead of it, has introduced a more mild constitution, and put us under a new law, which requires no more than imperfect, sincere obedience, in compliance with our poor, infirm, impotent circumstances since the fall." Now, how can these things be made consistent? I would ask, what *law* these imperfections of our obedience are a breach of? If they are a breach of no law we were ever under, then they are not sins. And if they be not sins, what need of Christ's dying to satisfy for them? But, if they are sins, and the breach of some law, what law is it? They cannot be a breach of their *new* law, for (according to their principles) that requires no other than imperfect obedience, or obedience with imperfections; and, therefore, to have obedience attended with imperfections is no breach of it, for it is as much as it requires. And they cannot be a breach of their *old* law, for that, they say, is entirely abolished, and we never were under it. They say it would not be just in God to require of us perfect obedience, because it would not be just to require more than we can perform, or to punish us for failing of it. And, therefore, by their own scheme, the imperfections of our obedience do not deserve to be punished. What need, therefore, of Christ's dying to satisfy for them? What need of His suffering to satisfy for that which is no fault, and, in its own nature, deserves no suffering? What need of Christ's dying to purchase that our imperfect obedience should be accepted, when, according to their scheme, it would be unjust in itself that any other obedience than *imperfect* should be required? What need of

Christ's dying to make way for God's accepting such an obedience as it would be unjust in Him not to accept? Is there any need of Christ's dying to prevail with God not to do unrighteously?

If it be said "that Christ died to satisfy that old law for us, that so we might not be under it, but that there might be room for our being under a milder law;" still, I would enquire, What need of Christ's dying that we might not be under a law which, by their principles, it would be in itself unjust that we should be under, whether Christ had died or no, because, in our present state, we are not able to keep it?—*Jonathan Edwards*,

—o—

Christ Knocking at the Poor Man's Door.

AN EXTRACT FROM JEAN INGELW'S POEMS.

THERE was a poor old man
Who sat and listened to the raging sea,
And heard it thunder, lunging at the cliffs
As like to tear them down. He lay at night,
And, "Lord have mercy on the lads!" said he.
"That sailed at noon, though they be none of mine;
For when the gale gets up, and when the wind
Flings at the window, when it beats the roof,
And lulls and stops and rouses up again,
And cuts the crest clean off the plunging wave,
And scatters it like feathers up the field,
Why then I think of my two lads: my lads
That would have worked and never let me want,
And never let me take the parish pay.
No, none of mine; my lads were drowned at sea,
My two—before the most of these were born.
I know how sharp that cuts, since my poor wife
Walked up and down, and still walked up and down.
And I walked after, and one could not hear
A word the other said, for wind and sea
That raged and beat and thundered in the night—
The awfullest, the longest, lightest night
That ever parents had to spend. A moon
That shone like daylight on the breaking wave.
Ah, me! and other men have lost their lads,
And other women wiped their poor dead mouths.
"Ay, I was strong
And able-bodied—loved my work; but now
I am a useless hulk; 'tis time I sunk;
I am in all men's way; I trouble them;
I am a trouble to myself: but yet
I feel for mariners of stormy nights,
And feel for wives that watch ashore. Ay, ay,
If I had learning I would pray the Lord
To bring them in; but I'm no scholar, no;
Book-learning is a world too hard for me;
But I make bold to say, 'O Lord, good Lord,
I am a broken-down poor man, a fool
To speak to Thee; but in the book 'tis writ,
As I hear say from others that can read,
How, when Thou camest thou didst love the sea,
And live with fisher folk, whereby 'tis said,
Thou knowest all the peril they go through,
And all their trouble. As for me, good Lord,
I have no boat; I am too old, too old—
My lads are drowned; I buried my poor wife;
My little lasses died so long ago
That mostly I forget what they were like.
Thou knowest, Lord, they were such little ones
I know they went to Thee, but I forget
Their faces, though I missed them sore.

"O Lord,
I was a strong man—I have drawn good food
And made good money out of Thy great sea—
But yet I cried for them at night; and now,
Although I be so old I miss my lads.
And there be many folk this stormy night
Heavy with fear for their's. Merciful Lord,
Comfort them! Save their honest boys, their
pride.

And let them hear, next ebb, the blissest,
Best sound—the boat-keels grating on the sand.
But Lord, I am a trouble! and I sit
And I am lonesome, and the nights are few
That any think to come and draw a chair,
And sit in my poor place and talk awhile.
Why should they come, forsooth? Only the
wind

Knocks at my door, O long and loud it knocks,
The only thing God makes that has a mind
To enter in."

Yea, thus the old man spake,
These were the last words of his aged mouth.—
But ONE DID KNOCK. One came to sup with
him,

That humble, weak old man! knocked at his door
In the rough pusses of the laboring wind.

What he said

In that poor place where he did talk awhile,
I cannot tell; but this I am assured,
That when the neighbors came the morrow morn,
What time the wind had bated, and the sun
Shone on the old man's floor, they saw the smile
He passed away in, and they said, "He looks
As he had woke and seen the face of Christ,
And with that rapturous smile held out his arms
To come to Him."

Can such an one be here?

So old, so weak, so ignorant, so frail?
The Lord be good to thee, thou poor old man;
It would be hard with thee if heaven were shut
To such as have not learning. Nay, nay, nay,
He condescends to them of low estate;
To such as are despised He cometh down,
Stands at the door and knocks.

—o—

A PAGE FOR SABBATH SCHOLARS.

The Secret.

There were two little sisters at the house
whom nobody could see without loving, for
they were always so happy together. They
had the same books and the same playthings,
but never a quarrel sprang up between them
—no cross words, no pouts, no slaps, no run-
ning away in a pet. On the green before
the door, trundling hoop, playing with Rover,
helping mother, they were always the same
sweet-tempered little girls.

"You never seem to quarrel," said I to
them one day; "how is it you are always so
happy together?"

They looked up, and the eldest answered,
"Oh, you know, Addie lets me, and I let
Addie."

I thought a moment. "Ah, that's it," I
said; "she lets you and you let her; that's
it."

Did you ever think what an apple of dis-
cord "not letting" is among children?—
Even now, while I have been writing, a great
crying was heard under the window. I look-
ed out.

"Gerty, what's the matter?"

"Mary won't let me have her ball," bellows
Gerty.

"Well, Gerty wouldn't lend me her pencil
in school," cried Mary, "and I don't want
she should have my ball."

"Fie, fie; is that the way sisters should
treat each other?"

"She shan't have my pencil," muttered
Gerty; "she'll only lose it."

"And you'll only lose my ball," retorted
Mary; "and I shan't let you have it."

A disobliging spirit gets a great deal of
quarrelling.

These little girls, Addie and her sister, have
got the true secret of good manners. Addie
lets Rose, and Rose lets Addie. They are
yielding, kind, unselfish, and always ready to
oblige each other. Neither wishes to have
her own way at the expense of the other.
And are they not happy? Oh, yes! And
do you not love them already?

Making Tracks.

A light snow had fallen, and the boys de-
sired to make the most of it. It was too dry
for snowballing, and was not deep enough for
coasting. It did very well to make tracks
in.

There was a large meadow near the place
where they were assembled. It was proposed
that they should go to a tree which stood
near the centre of the meadow, and that
each one should start from it, and see who
could make the straightest track—that is, go
from the tree in the nearest approach to a
straight line. The proposition was assented
to, and they were soon at the tree. They
ranged themselves around it, with their backs
toward the trunk. They were equally distant
from each other. If each had gone forward
in a straight line the paths would have been
like the spokes of a wheel—the tree represent-
ing the hub. They were to go till they reach-
ed the boundaries of the meadow, when they
were to retrace their steps to the tree.

They did so. I wish I could give a map of
their tracks. Such a map would not present
much resemblance to the spokes of a wheel.

"Whose is the straightest?" said James
Allison to Thomas Sanders, who was at the
tree first.

"Henry Armstrong's is the only one that is
straight at all."

"How could we all contrive to go so crook-
edly, when the ground is so smooth, and no-
thing to turn us out of our way?" said Jacob
Small.

"How happened you to go so straight?"
said Thomas.

"I fixed my eyes on that tall pine tree
on the hill yonder, and never looked away
from it till I reached the fence."

"I went as straight as I could, without
looking at anything but the ground," said
James.

"So did I," said another.

"So did I," said several others.

It appeared that nobody but Henry had aimed at a particular object. They attempted to go straight without any definite aim. They failed. Men cannot succeed in anything good without a definite aim. In order to mental improvement, there must be a definite aim. In order to do good, there must be a definite aim. General purposes, general resolutions, will not avail. You must do as Henry did—fix upon something distinct and definite as an object, and go steadily forward to it. Thus only can you succeed.

Trials of the Cape Breton Highlanders.

[NO. II.]

OUR beneficent Creator has formed man susceptible of acquiring strong and abiding preferences; and, just according to the excellency and strength of these attachments, society becomes stable, happy and prosperous; accordingly, every truly noble and virtuous soul loves his parents, his country and his Church, when they merit esteem and regard, and, just as these are worthily bound up in the affections of a people, do they become famous for all the purer and nobler virtues which place mankind forward in all that is truly elevating in the scale of moral and rational beings. And the social and civil institutions are wholly indebted, for their excellency and stability, to the religious element, by which they are permeated; and, according to the purity of the religious element, by which they are cemented, do they present harmony of action, and the most beneficial results. The Church of Scotland had been long distinguished, among the Churches of the Reformation, for the soundness of her doctrine, the sternness, and, at the same time, the fairness of her discipline. And, because of the Scriptural lessons enforced by her, in the social circle and civil institutions, the Scottish people soon became famous, and are greatly envied by the kindreds, nations and kingdoms of the earth. In the family, they were preeminent for hospitality and charity; in the Church, for devout and deep piety; and, in the state, for loyalty in arms—because the Gael knew well that he had a home, a Church and a country for which he should be willing to shed the last drop of his blood. Holding these sentiments with the most tenacious grasp, they left the homes of their youth—the sanctuary beautiful for situation, the delight of the whole land—with sad hearts and streaming eyes; and, with the greatest reluctance, would they go abroad with their families, but to lands in which the British flag waved in the breeze. With these strong, warm, manly feelings, did

emigrants leave their fatherland for Cape Breton—the land of drift and frost—rather than for nearer and warmer climes; and they cherished these sentiments most religiously in the land of their adoption. And well might they feel themselves justified in doing so, for among none—French, Irish, or other people, with whom they had to associate—did they find the Lord's day, His word, or sacraments, held so sacred as among the Gael trained in their loved Church. How cruel, then, to shake the confidence of these people in the civil, social, or religious institutions of their fatherland. How ill-judged and cruel to rail against the State which actually had made no encroachments on her religious or civil rights or liberties, since or long before the oldest living minister within her pale had been born, but rather had both enlarged and confirmed. How cruel to shake confidence in that Church, whose doctrines, and discipline, and Church Government continued unaltered—the only change being that the rulers in the Church failed to rule up to the freedom provided by her liberal and scriptural constitution. How cruel to shake the confidence of these noble-hearted Scotsmen in that Church, in which their fathers were educated for immortality; to represent that Church in such terms as a "soul-destroying Church," &c. But, such was the light in which the Church of their fathers was portrayed to their saddened hearts. And who can wonder, though many were slow to believe what was so opposed to all their past teachings, their best and most ardently cherished sentiments and fondest hopes? But, this being actually the state of matters under the new ecclesiastical rule in Cape Breton, our people had quietly to submit, or, otherwise, to listen to more terrible denunciations. Without having anything new, in doctrine or discipline, to offer our people, but what they had been taught for many ages—with the exception of bitterness and wrath, they were lectured about self-created evils beyond the seas. And now, it is made a term of communion or Church privileges, whether they regard that vile which they had been hitherto led to esteem above all earthly price. A parallel of such procedure cannot be found in all history. But, it is due to some of the spiritual teachers, especially those who were educated and sent out by the Home Church, that they were more sparing in railery and hard sayings. But what rendered the position of our friends in that Island more trying in those stirring times, than in any other section of our once flourishing and peaceful Church, was the sad fact, that they had not one minister, in the length and breadth of the land, to come forward to defend her cause, and to disprove these measureless charges. And, hazardous would be the position of that man who would dare attempt, in Church or State, to withstand clerical influence. During 12 or 15 years, our people, there, were in

this trying condition; and, after so long neglect, there were no less than about five thousand who gave in their adherence to the Church of Scotland. Who can measure the unbounded and unconquerable attachment that reigned in the breasts of these people, while every possible effort had been made to wean their affections from their Church? Who can fully enter into their feelings, or sympathise with them, when so sorely pressed to renounce their fondest attachment? And who can justify the Parent Church, in having so long neglected their devoted children? The only ground of palliation that can be offered, is, that Cape Breton was represented as having, to a man, renounced the Church of Scotland; and the Scottish Church was busied in supplying the pulpits, at Home and abroad, which had been suddenly deserted by those who vowed to sustain her banner, and to use no devisive courses from her Government.

However, it became the fortune of our people in that Island to have a short respite. A new element is introduced into Cape Breton which diverted attention from the Parent Church for a brief period. The Seceders or Antiburghers,—and many other epithets were at this time heaped upon them,—were now attempting to obtain a resting-place on this island. The keenest and most carefully prepared arrows were now aimed at them. Both press and pulpit—especially the latter, were burdened with denunciations against this “new sect.” It would be neither pleasing to ourselves, nor profitable to others, to introduce one sentence of the many hard speeches that were then uttered to exclude them from the island. The bare allusion is enough to show the sort of oratory this quiet people had to endure. So thoroughly was it felt that that Church had been blackened, that shortly thereafter, when union with them was made a question to be sent down from their respective Synods to the several congregations, some of these orators found it impossible to propose the question to their people; and when union was nominally accomplished, individual ministers repudiated the idea, and averred that it was not the case.

With the exception of one or two passing visits of members of deputations from the Scottish Church, and one visit from the Rev. John Martin, of Halifax—a thorough Gael by nature, though not by birth—our people were left entirely to the mercy or the severity of others, until within the last five years. But after having, in some measure, succeeded in re-building the walls of our Zion on the mainland, our efforts were at length directed to the Island, and many warm hearts were found ready to receive us. And what better proof could we desire that we had many warmly attached friends, than to have strong solicitations for services, and large assemblies in Churches and by the hill-side, after so many efforts had been used to alien-

ate their affections and prejudice them against our unwavering principles. And whatever blame might be attached to the Church of Scotland for having so long neglected this people, surely their long attachment, and the ardour of their devotion to us still, would render us highly culpable did we not embrace the first opportunity to look after their spiritual welfare. But this effort made to supply their deepest wants, and the manifest desire on their part, was enough to raise a new and heavy storm against us. The return, too, of one of the ministers to the bosom of the Church in which he had been educated and received ordination, rather than depart further—as he believed—from us, fired them with fresh animus against the Church of Scotland, and, if possible, still keener persecution against him who refused not to enter into the communion and fellowship of those whom they had so recently denounced. And yet, all must freely admit that no other clergyman had maintained a more spotless character than this one, who is so cruelly persecuted for no other reason than that he made choice of returning to his early espousals, and manfully carrying out his convictions in the face of all the torrent of abuse that could be heaped upon him. And pray where is the freedom of thought, or the least shadow of charity, if base motives are imputed, and persecution is raised, when ministers and people are so sorely and cruelly treated?

But this is not all that those who would express attachment to our Church had to endure. With one fell swoop of legislative enactment, their Church property, without, in some cases, consulting the people, is transferred to the Union Church, with the exception of certain Churches in which our then only resident minister preached. Not satisfied with the first act of spoliation, means are adopted to wrest by force from our adherents what could not be taken by Act of Parliament. And, in order to accomplish this end, means were adopted to exclude our people from their Churches,—which might serve to disgrace not only the Presbyterian, but also the Protestant name,—and measures only befitting the dark ages. And all this while it cannot be shown that any offence had been given by our ministers or people, save to endeavor, in the most conciliatory and unobtrusive manner, to observe the means and ordinances of grace among them.

But that which furnishes a fitting climax to all the past, and served to confound the minds of our considerate people, was the fact that shortly after a deputation had come to our Synod expressing kindly greetings towards our Church,—and that notwithstanding all the previous representations of us,—on the “very heels” of these friendly expressions and representations, another deputation goes from the same Synod down to Cape Breton, and the harshest and most ungenerous tirade is streamed forth against our

church. And yet we find that one member of this deputation would darkly and most unfairly insinuate in print, that he would keep silent, lest he should have to relate incredible things of us. He should rather reflect that all he has said against our Church shall one day come to bright daylight; and we should have learned in Cape Breton, as elsewhere, that such revilings against us report terribly on the heads of those who indulge in such black sayings. And all churches, too, must know ere this time, that had he any tale which would tell worse against us than against himself, neither charity nor good taste would restrain him from making open breast of it. In Cape Breton, as elsewhere, our friends are so accustomed to dark insinuations and abusive declamation, that they can calmly and quietly listen to all, and, at the same time, pity those who indulge in these unwholesome strains; and we may well rejoice in the pleasant thought that while they had learned many salutary and saving lessons from the Parent Church, they received none of those abusive ones from her. But we may well suppose that those who indulge in these things scarcely mean what they say, since we find a sister Church which had so recently been denounced when seeking a footing on this fair Island, so very soon embraced, lauded, and defended. Nor need we wonder should we find, on some fine morning, that the sun has so brilliantly poured forth his purifying light upon them, that they shall be glad to own that they had fallen into serious mistakes with reference to us, and now generously bestow upon us due meed of praise. Since the daughters of the same indulgent parent have laid aside, to some extent, the unnatural feelings which they once cherished towards each other, and have come to recognize manifest traces of family likeness, may we not cherish the fond hope, that, although some are disposed to magnify the faults, and becloud the excellencies of their aged parent,—whose chief fault had, perhaps, been, in bearing too quietly with their foibles, and, in being too indulgent with their unnaturalness,—should they, by-and-bye, confess that it was all said in a fit of bad temper, and now admire the prudence and sagacity, and Christian forbearance of their parent, whose age and experience rendered her the more capable of displaying these admirable qualities to all. And, it may, moreover, be seen and conceded that, had the parent sufficiently restrained, and duly chastised her daughters, in their waywardness and peevishness, they might have grown less haughty, lived to better purpose, by exhibiting more of the spirit of charity, brought less disgrace on our grand principles and common Presbyterianism, and thus have proved a more magnificent and united tree of Scriptural Presbyterianism, which, in the true spirit of forbearance and Christian harmony, would have induced many

others to come and repose under her shade, be refreshed by her fruit, and be regaled by her luxuriant, wide-spreading branches.

(To be Continued.)

A. McK.

Grammar School Education in Nova Scotia.

WHY is it that Americans always seem so particularly well-pleased with themselves, their powers, their actions, their belongings, even when they have but poor grounds for satisfaction? Yankees and Buenos alike so often speak of themselves as if they thought that the world never had seen and never could see their equals, that strangers almost universally accuse them of shallowness and vanity. Such self-praise not only provokes the ridicule of well-informed persons, but is fatal to all real progress. For what hopes can we have of the improvement of people who are blind to their defects, and supremely conscious of their attainments and capabilities!

These remarks may be thought severe, but they are intended to be sober. What sensible man can help being ashamed when he compares the boasts about ourselves continually occurring in the Nova Scotia press, with our scandalous shortcomings in the vital matter of Education—Common School, Grammar School, and Collegiate Education? It is, indeed, a comfort to reflect that we now have, in Dalhousie College, an institution for the higher branches of learning on a broad sound basis, fairly equipped, and in vigorous working order. But surely no other civilized country is so far behind as we in the two preliminary stages of an Education scheme. Our Common Schools, as a rule, are badly supported, badly managed, and badly taught. A settlement "hires" a young man to teach for a few months, often boards him round among them, pays him irregularly, and, when he takes up his carpet-bag and departs, the school may be shut up for the next six or twelve months, during which time the children run wild and forget almost all they had learned. The root of the evil is in such treatment of teachers, for what class of men will such a mode naturally attract? No wonder that so few of our teachers have thought it worth their while to ground themselves thoroughly even in the very rudiments of Education,

"For what's the worth of any thing,
But so much money as 'twill bring?"

The new law requires them to pass an examination in a dozen different subjects, when it is notorious that many of them spell badly, write badly, and are ignorant of the simplest elements of English Composition, and the most general facts of English History. Such radical defects spread deplorable consequen-

ces in every direction. Young men thus ill-taught at the beginning, go to College, study there the higher branches, graduate, and then when they present themselves for admission to the study of Law, Medicine, or Theology, horrify their examiners by a display of ignorance that would disgrace a Scottish Parish schoolboy. And in such cases, the College gets the blame, whereas the whole of it should be laid at the door of the Common or Grammar School. The College may have done its proper work well enough, but it could not begin at the rudiments; it had to assume that that part had already been attended to; and its only fault was, that it admitted into its halls youths that ought to have been remanded back to the High School. The fact is, that lads often present themselves for admission to College, who are not grounded even in the Latin and Greek Grammars, nor in the elements of Mathematics, nor in English History. They enter the classes, pay fees, board and lodging, and all the heavy expenditure of Academic life, and yet do not get one quarter of the benefit they ought to get for their money, simply because they entered unprepared. They waste their own time, and a good deal of the time and patience of their Professors and fellow-students.

The reason of this general and deplorable state of things must be either that we have no good Grammar Schools, or that intending teachers and students do not attend them. Now, we do not believe that we have no good High Schools in the Province. They may be few in number, but some we know there are, though they are generally called Academies, or names still more ambitious. Although we know little from personal inspection of any of them, yet we are sure that if lads attended such places as Picton or New Glasgow Academy, Wolfville or Windsor Academy, before entering College, they would profit all their lives thereby, not to speak of the great comfort that such previous preparation on their part would give to their Professors. But we cannot conclude these remarks without doing simple justice to an institution not actually in this Province, but which cannot isolate itself from us, which must have a determinate, though not avowed, place in our schemes of higher education. We speak only what is freely confessed by the heads of all Nova Scotia Colleges, when we say, that the best prepared students are those who come from the Prince of Wales' College, Charlottetown; and we would therefore have no hesitation in recommending youths to go there for a year or two, if they wish to enter any College in Nova Scotia prepared for the work that will there be given them to do. And there can be no objection to this advice on the score of expense, as one can live as cheaply in Charlottetown as in a Nova Scotian village. We have no intention to puff any Seminary in writing these words; but as sincere advocates of liberal

education, we wish to state facts for the guidance of those who desire information.

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Sermon preached on the election of the Lord Mayor of London.

WE subjoin the outline of an admirable sermon preached by one of the canons of St. Paul's on the occasion of the election of the Lord Mayor this year. Nothing is more cheering to the Christian patriot than to see how, in Great Britain, religion is associated with political and municipal offices and officers. In America the case is entirely the reverse; and perhaps one of the legitimate consequences is, that few American civil rulers show much deference to the claims of religion in their lives and their ruling. We believe, for example, that the great reason why many look with suspicion on the proposed scheme of confederating these Provinces, is because of the notoriously corrupt and Godless characters of many of the politicians concerned in its elaboration. The sentiment—“we fear the Greeks even when bringing us gifts,” is an universal one, and not without a good ground in reason. But let us hear the words of the preacher, and may God grant us, too, worthy and God-fearing rulers:—

“That day, he said, the citizens of London exercised an ancient and important privilege possessed by them for many centuries, and confirmed by many a Royal charter—a privilege thus defined in the charter by which King Henry I. confirmed to them a custom already in existence, even in his days—‘That they might choose to themselves a Mayor out of themselves each year, who may be faithful to us, discreet and fit for the government of the city.’ This ‘chief and principal magistrate’ was, as the old historians told them, ‘the King’s deputy in the city of London; so constituted from and before the time of William the Conqueror.’ It was, therefore, to no common or ordinary office that one of their number would be called that day, but to bear a time-honored name and to exercise a weighty and important jurisdiction. Their forefathers, always desirous to have the solemn sanctions of religion to their public acts, thought it right that the proceedings of the day should be hallowed by prayer, and that some few words of exhortation should be spoken. They were met, therefore, together according to that ancient godly custom. ‘Seest thou,’ said an old bishop of the Church of England, quaintly, but with much force, ‘a man careless of the common good; one that palpably preferreth his own before the public weal; one that loveth his ease so well that he careth not which way things go, backward or forward, so he may sit still and not be troubled; one that would divide *honorum ab onere*—be proud of the honor and title, and yet loth to undergo the envy and

burden that attendeth him? Set him aside. Never think that man's robes will set well upon him. He is a fit man to make a magistrate of, that will put on righteousness as a garment, and clothe himself with judgment as with a robe and a diadem.' He could scarcely conceive any higher union of qualities than that which was necessary to make a good and efficient chief magistrate. 'He that ruleth over men must be just.' That was the first mark by which he was to be known. How hard it was to be really just! He must judge without respect of persons, neither regarding the wealth of the rich man nor the penury of the poor man. A weak-minded man who was a scoffer would be tempted to lean to the rich, while a man of great strength of mind might be tempted to lean to the poor. Either error was dangerous. The first seemed the meaner fault, but the other was not less disastrous. It was sometimes said that a magistrate had only to administer the law as he found it—a very plausible saying, and yet one which had but little truth in it, if it implied, as it was meant to imply, that the administration of law was therefore very simple and easy. Great caution, acute discrimination, thorough discretion, were necessary for him who would rule well. A large range was permitted to the magistrate. He had to decide at the moment whether a lighter or a heavier punishment should be inflicted, and to determine, as in the sight of God, so far as in him lay, whether the lighter sentence might not tend to encourage sin, or whether the heavier sentence might not inflict a penalty excessive in proportion to the crime. He bore not the sword in vain, and when he struck he must strike with judgment, lest the blow should be too heavy or too light. He that was just must not have the fear of man's opinion before his eyes. In these days, almost more than in any other, the thought of public opinion pressed upon men's minds; for no public act escaped scrutiny. None was so exalted but that his words and deeds were liable to general praise or censure. Many a man who was inaccessible to intimidation was open to flattery. The walls of Jericho would have resisted a long siege, but they fell at the blowing of the trumpets. So many that would but stand the more firmly to their duty amid the uproar of a hostile mob, might easily be made to swerve from it by the blast of popular applause. He who had the true fear of God would not have the fear of man. He must prefer the public to his private interest. Power tried a man, of what kind he was. In some it developed rapidly high qualities, which they were not suspected to possess, while in others it brought to light weaknesses that had long lain unsuspected. No man would wield lightly the sword of justice who had not trained himself by thought and by devotion for the high function to which he was called. It was no light thing to be in-

trusted with the sword of justice—to be the chief citizen of no mean city. To exercise a hospitality illustrious for its generosity, to uphold the ancient privileges and immunities of the citizens, to be the representative of the municipality of the metropolis of the world, to administer true justice between man and man, to be the host of the wealthiest and the defender of the poor, to entertain the nobles and to feed the fatherless and widow, to direct the magnificent charity of the opulent into fresh channels, as occasion might suggest,—these constituted a task of no light labor, of no small responsibility. The man who was to perform these varied duties and a multitude of others would have before him a year of high honor, but of much care and labor. Justice and wisdom, courage and devotion, patience and humility, charity to the poor, love of man, fear of God—these were among the qualities which should characterize their chief magistrate."

India.

When we read of the horrors and degradations of Hindoo idolatry, we are apt to think that we are reading of things of the past, of things that no longer dare venture into the light of British rule and civilization. The following statement is taken from the *Bombay Times*, and is enough to open our eyes to the true state of the case. Self-inflicted tortures are still not unusual, but evidently they are dying out; the vital spring whence they flowed is being dried up; for it is no longer the sense of sin that impels the poor devotee, but a silly selfish pride:

Thirty miles north-east of Solapoor, at Toolazapoor, is the great temple of the goddess Snowani, and twice in the year the place is thronged by men and women of every grade, who come to pay their vows and sacrifice to the idol. Besides this, at every full moon long trains of pilgrims may be seen flocking thither, and such is the faith of the people in the healing power of the goddess that the sick are resorting there constantly in the vain hope of some relief. The temple of Panderpoo is still more renowned. Not to speak of the myriads who go there at the great festivals, persons make a pilgrimage thither every month from a distance of 50 or 100 miles, and the practice is kept up for many years. One man, who had apparently come from a distance, the writer saw near Barer, making the journey by prostrations, measuring his length upon the ground. It was under the burning sun of noon-day; and hardly able to proceed, he seemed the very picture of despair. But a case still more remarkable was that of a man performing the journey by rolling himself upon the ground. We came up with him two miles east of Wairag, and asked him where he was going, and why he

was thus torturing himself? He at first did not seem to hear, but at length stopping, he lay exhausted upon the ground, and answered in a faint voice that he was going to Punderpoor. After some further questions, as the writer remonstrated with him upon the folly of such a course, he raised his head from the ground, and half reclining, said that he had come so far already that he could not desist now. He stated that his village was near Chandrapoor, 450 miles to the east from there, that he had spent 15 months on the way thus far, and that it was 40 miles more, and he wished to complete the pilgrimage. He was accustomed to go about a mile each day. He would then note the place where he had stopped, and walking back to the nearest village would remain until the next day receiving his food from the villagers. Then he would return, and from the place left the previous day, would begin again his toilsome pilgrimage. If he came to a river that could not be passed in this manner, he would go back a distance equal to this space, and roll over the ground a second time. He had for clothing only a coarse cloth bound tightly about his loins, and another about his head, and thus almost naked, over roads extremely rough and stony, exposed to heat and cold, sometimes drenched with rain or covered with mud,—for a year and three months this poor man had been rolling himself along towards the shrine of Vithoba. Yet it was not a sense of sin or a desire for pardon that induced him to undertake this painful journey. But it was evident, upon further conversation, that he was urged on by no higher motive than a selfish pride. He sought a reputation for holiness."

Dr. Norman Macleod on Ecclesiastical Coquetry.

Our readers are well aware that a somewhat ominous flirtation has been carried on of late between certain ecclesiastical leaders of the Scottish Episcopal and Established Churches. At the close of his address on missions on Tuesday, Dr. Norman Macleod gave his deliverance on the matter, and a very explicit and decided deliverance it is, and all the more significant that he had the ex-moderator, Dr. Bisset, present before him. After claiming to have in his own congregation the "three orders"—he having a set of ordained deacons, which he wished every congregation in the Church had—Dr. Macleod went on to say he had no wish to hear himself addressed "Lord Bishop of the Barony," or his friend before him as "My Lord Bishop of Bourtie." "They needed no unions with other Churches, in order to do their work, far less with that Church, with its titled bishops, which had always been a stranger to Scotland, and never more alienated

than now." "And, while we have gentlemen, whom we respect as scholars, inviting us to join that communion, we, because we think it wrong, forbid the banns." There is no mistake about this; and we honor Dr. Macleod for having courageously put his foot on the miserable flunkysim which has of late been making "debaasing signs to catch the eye" of the hierarchy, and other occupants of the high places of the land.—*Aberdeen Free Press.*

Strathbogie Outdone.

A correspondent on whom we can place the most implicit reliance, sends us (*Elgin Courier*) the following:—During the communion season in the Free Church of Strathgelfer, three weeks ago, on the Friday—the great day when "the men" are privileged to display their powers—three ministers of the Established Church, who were at the time at the Strath, devoutly took their places in the crowd of hearers. The meeting was presided over by a rev. gentleman, the author of a book on certain superstitions in Ross-shire! On the entrance of the ministers, one of whom was the speaker's own fellow-laborer in the town of D——, he addressed his lay coadjutors as follows:—"Friends, I rise to put you on your guard as to what you say, as I see three emissaries from the devil have come among us." *Verbum sat!* How this language contrasts with that of Dr. Norman Macleod, in the last *Missionary Record* of the Church of Scotland:—"God has spared Dr. Duth. our first missionary to India, to return to his native land. May his voice sound like a trumpet through the country, and may God strengthen him to rouse us all to engage in the blessed work to which he himself has devoted his heart, soul, and strength. It is impossible for him to do good to one portion of the Church without his doing good to the whole; faith, truth, and love are boundless in their influence." "Now abideth faith, hope, charity;" but according to the Ross-shire divine, the greatest of these is——.

CHURCH AT HOME.

Established Presbytery--The Bellahouston "Plagiarism" Case.

The ordinary monthly meeting of the Established Presbytery of Glasgow was held on Wednesday—Mr Norman Macleod, Moderator. The minutes of last meeting were read and confirmed. Mr. Galbraith, writer, as agent for the libellers in the case against Mr. Porteous, the presentee to the chapel of Bellahouston, stated that since last meeting of Presbytery his clients had taken into serious consideration the effect of that judgment of the Presbytery on the congregation

at Bellahouston. They had the interests of that congregation very much at heart, and would deplore such a result as appeared inevitable—the keeping that church closed till June 1865, or perhaps June 1866, without the likelihood of the exclusion of the presentee. Mr. Galbraith further stated that he had had a short conversation with Mr. Macgeorge, agent for Mr. Porteous, and he felt warranted in saying to the Presbytery that from the views of parties there was every probability of the libel being withdrawn at the ensuing meeting of Synod. His clients simply wished that the Presbytery should inquire into the matter, having every confidence that in their hands it would receive all due consideration. They had the future prosperity of the church at Bellahouston too much before them to protract an ecclesiastical litigation when they now see their way, as they think they do, to have the ends of justice served otherwise, and much animosity and heartburning stifled. Mr. Macgeorge, writer, said that since his conversation with Mr. Galbraith before the meeting of Presbytery, he had had no opportunity of seeing his client; but the intimation made to the Presbytery certainly gave him great pleasure. So far as Mr. Porteous was concerned, he felt sure that he was most willing to listen with respect to the opinions and counsels of the Presbytery as his ecclesiastical superiors; and he (Mr. Macgeorge) had every reason to think that all unpleasant feelings would now pass away, and that so harmonious a conclusion of the whole matter would be agreeable to the Presbytery as it would be welcome to the people of Bellahouston. Dr. Smith (clerk) said the statement which had been made by parties must be very gratifying indeed to every member of the Court. The Presbytery could not take any action in that statement, and must proceed as if no such explanation had been made; but it was pleasing to know that an arrangement would in all probability be made to put an end to this process, which was of so painful a character. The clerk read a letter, dated 4th inst., from the Rev. Mr. Slater, minister of St. George's-in-the-Fields, tendering his resignation of his present charge, in consequence of his having been nominated minister of the first church of St. Andrew's Church and Parish, Demerara. The Clerk read a communication from Her Majesty, presenting the Rev. Gilbert Johnstone (who recently quitted the Free Church) to the church and parish of Shettleston. Certified interlocutors of the Court of Tiends were given in to the Presbytery, erecting the churches and parishes, *quoad sacra*, of Sandyford and Park, into the Presbytery of Glasgow. The Rev. Dr. McDuff and the Rev. Mr. Charteris were present, and received the right hand of fellowship from their co-Presbyters. This was all the business of general interest.

Opening of New Churches.

On Sunday, the handsome new church which has just been erected in Victoria Road, Glasgow, for the Rev. Alex. Cumming's congregation, was opened for public worship. In the forenoon, the Rev. Dr. Edie conducted the devotions; the Rev. R. C. Smith officiated in the afternoon; and the Rev. Marcus Dodd preached in the evening. The church occupies a commanding position at the junction of Victoria and Pollockshaws Roads. The site is of a triangular shape. The building runs north and south, parallel to Victoria Road. It is a structure of lofty proportions, in the pointed style of architecture, being an adaptation of early French. The church is seated for upwards of 1020 persons, and the estimated cost is upwards of £6000. The building has been erected from the designs and under the superintendence of Mr. James Salmon. The edifice erected in East Howard Street for the accommodation of the Rev. P. Hately Waddell's congregation was opened on the same day. Mr. Waddell preached to large congregations in the forenoon and evening, the middle service being conducted by the Rev. J. S. Johnson, Cambuslang. The collections during the day reached the sum of £265. The church has been built from the designs and under the superintendence of Mr. Robert M'Alister, architect. Externally, it is a plain but elegant and substantial-looking edifice. In the area and gallery, accommodation is provided for about 1300 sitters. For the reception of the preacher, or of speakers at congregational meetings, a platform has been erected, with a reading desk in the centre, the cushion of the latter being supported by two palm-trees in carved woodwork. Behind the platform is a large window, filled in with partly obscured glass. A palm-tree of large size and graceful proportions is traced in the centre, with a lily in each of the two side panes. Underneath the church is a large hall, capable of accommodating about 300 persons, as also a session house and vestry. The cost of the structure is understood to have been about £5000.—*Glasgow Herald*.

TESTIMONIAL TO PROFESSOR ROBERT BUCHANAN OF THE GLASGOW UNIVERSITY.

—A meeting of the Old Logic students was held on Wednesday afternoon, in the Logic Class-room, for the purpose of concerting measures with a view to present a testimonial to this venerable Professor on his retirement from office. The Rev. Dr. Norman Macleod, who presided, stated that at a previous meeting a committee had been appointed to further the object in view. It was suggested that Professor Buchanan should be requested to sit for his portrait, which was to be presented to the University; and that an engraving should be taken from it for the purpose of presenting a copy to the old students. As it was the impression that more money

would be subscribed than would be necessary for the portrait, which was not to be a full length one, and would probably cost from £30 to £100, it was further suggested that with the surplus some academic honor should be founded, in the shape of a medal, a bursary, or a scholarship, and that it would be a graceful act to leave the determination of this to the venerable Professor himself. After a short conversation, in the course of which the Rev. Mr. Main of Edinburgh, Rev. Mr. Becket of Rutherglen, and other gentlemen expressed their warm approval of the movement, and in the course of which it was also stated by the Chairman that the Bishop of London had sent a letter volunteering his assistance, it was unanimously agreed to approve of the suggestions thrown out, and a committee, embracing gentlemen in all parts of the United Kingdom, was appointed to collect the necessary funds, and to co-operate with the smaller working committee at headquarters.—*Glasgow Mail.*

KELSO NORTH CHURCH.—This chapel, which has been lately vacated by the congregation of the Rev. Dr. Bonar, was re-opened on Sunday last in connection with the Established Church. Our readers will recollect that, in consequence of an arrangement, conducted, we believe, in the best spirit on both sides, the North Church was some time ago handed over to the Presbytery of Kelso as trustees for the Church of Scotland. This took place in September 1862; but, at the suggestion of the Presbytery, the Free Church congregation were allowed to continue to occupy the building for two years longer, that they might have time to build another place of worship. The period agreed upon having now expired, steps have recently been taken by the Established Presbytery to provide religious ordinances in terms of the constitution of the chapel. On Sunday last the Rev. Mr. Smith, of Kelso, conducted the service in the forenoon, and preached an able and appropriate sermon from Ehp. iv. 4-6. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all." In the afternoon the Rev. P. McKerron, who has been appointed by the Presbytery to the temporary charge of the chapel, entered upon his stated labours, which, we are glad to learn, promise to be successful in a more than ordinary measure. The chapel was filled in every part, and the rev. gentleman's discourse on Psalm lxiii. 7—a discourse remarkable for its freshness, earnestness, and eloquence—was listened to throughout with the deepest attention by the crowded audience. It cannot fail to be a subject of congratulation that in the case of this chapel an unavoidable change of occupation should have been at

last effected with, upon the whole, so little interruption of good feeling.—*Kelso Mail.*

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Miscellany.

A CHRISTIAN.

What was he?—A creature of God, a subject of His government, a violator of His law, a despiser of the Gospel, a rejecter of the Saviour, a griever of the Spirit; an awakened inquirer, a convicted rebel; a penitent sinner.

What is he?—A regenerated creature, a redeemed sinner, a child of God, a brother of Christ, an heir of heaven, kind to his relatives, a lover of his enemies, a friend of his countrymen, a neighbor of the heathen; diligent in business, fervent in spirit, liberal in giving, abundant in good works, anxious for the welfare of souls; content with his situation, faithful to his promises, poor in spirit, meek under injuries, hungering and thirsting after righteousness, pure in heart, a happiness maker, persecuted for the sake of Christ, reviled for his religion.

What will he be?—A sanctified creature, a saved sinner, an inhabitant of heaven, a friend of saints, an associate of angels, a companion of Christ, a son of God.

AMENDMENTS TO THE AMERICAN CONSTITUTION.—Another effort is to be made in the United States with the view of securing important amendments to the American Constitution, relative to the recognition of God and His Christ. A mass Convention was to have been held in Philadelphia on the 29th ult., and the *Dawner of the Covenant* calls attention to the subject in the following earnest remarks:—

"The object of this meeting is surely such as commends itself to every lover of his country. Time has demonstrated that the gifted statesmen who founded this Republic, overlooked one fundamental idea, which necessarily enters into the structure of every enduring fabric of government—viz: a national and unequivocal recognition of Him, in whom men and nations shall be blessed. It is not yet too late to remedy the oversight, and to put the crown of the nation's prosperity and greatness upon the head of Immanuel. The germs of this Republic were men and women who honored Christ. It is our design and prayer, that the government established upon this continent, whatever might be its form, should honor the Son as well as the Father. The hearts of the people are now turned to liberty. Why should the freedom of the slave be the paramount object of the Government? The rights of God and his Christ are superior to all others. Let the nation "kiss the Son," and be no longer satisfied with vague acknowledgments of an absolute God, and before many months shall pass,

not a chain shall clank throughout the land. The ship of state is still in danger; let Christ be taken on board, and the storm of war shall soon be weathered."

WEEK OF PRAYER, 1865.—The British Evangelical Alliance have again issued their Circular and programme for the first week of the New Year.

The following topics among others are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 1.—Sermons on the agency of the Holy Spirit in the present dispensation.

Monday, Jan. 2.—Thanksgiving for blessings upon individuals, nations and churches, together with confession of sins.

Tuesday, Jan. 3.—Pastors, teachers, evangelists, and missionaries.

Wednesday, Jan. 4.—The children of Christian parents, congregations, schools.

Thursday, Jan. 5.—Sunday-schools and all actively engaged in Christian work.

Friday, Jan. 6.—The abolition of slavery and cessation of war.

Saturday, Jan. 7.—The Christian Church, for increased holiness, activity, and harmony among its several sections.

Sunday, Jan. 8.—Sermons: The visible unity of the Church—"That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." John xvii. 21.

BEAUTIFUL SWISS CUSTOM.—The horn of the Alps is employed in the mountainous districts of Switzerland, not solely to sound the cow-call, but for another purpose, solemn and religious. As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the snowy summit of the mountain, then the herdsmen who dwell on the loftiest, takes his horn and trumpets forth, "Praise God! the Lord!" All the herds in the neighborhood, on hearing this, come out of their huts, take their horns, and repeat the words. This often continues a quarter of an hour, whilst on all sides the mountains echo the name of God. A profound and solemn silence follows; every individual offers secret prayer, on bended knees, and with uncovered head. By this time it is quite dark. "Good night," trumpets forth the herd on the loftiest summits. "Good night" is repeated on all the mountains from the horns of the herds and the cliffs of the rocks. Then each one lays himself down to rest.

ON the 15th Nov. there was to have been published in Milan the first number of a Protestant fortnightly periodical, under the title of *Raccogliore Evangelico*—the *Evangelical Gleaner*. Its editor is the English minister

in that city, the Rev. Mr. Piget, whose sermons in Italian are attended by vast crowds.

THE CHURCH IN NOVA SCOTIA.

Meeting of Halifax Presbytery.

THE Presbytery of Halifax held its ordinary meeting on the 2nd day of November last. Having been constituted with prayer by the Moderator, there were present—Rev. G. M. Grant, Moderator; Messrs. Boyd, Stewart, and Philip, ministers; and Messrs. James Thompson and A. K. Doull, representative elders.

The minutes of the last meeting were read and sustained as correct.

The Clerk reported that, as instructed at last meeting, he had written to the Kirk-session at St. John's, Newfoundland, and to the Colonial Committee of the Church of Scotland, and had also furnished Mr. Stewart with the requisite certificates. He also laid on the table a communication from Mr. McRae, minister of the Newfoundland charge, enclosing extract of his Kirk-session acknowledging the Presbytery's readiness in providing supply for their congregation during the absence of their pastor, and also expressing appreciation of Mr. Stewart's services among them. Mr. McRae also informed the Presbytery that due attention would be given to the matter of collecting for their Home Mission Fund. The Clerk further laid on the table a letter from the Colonial Committee, granting the supplement craved by the Presbytery.

Mr. Stewart reported that he had been fully employed in his labors at Musquodoboit since last meeting, and laid on the table a receipt for his half year's salary, ending August last, amounting to \$160. From further statements made by Mr. Stewart regarding his field of labor, it is regarded by the Presbytery as very encouraging.

Mr. Philip also reported that, as usual, he had been fully engaged in his field of labor at Truro, and laid on the table a receipt for £20 currency, being his second quarter's salary of the second year. He also made application to the Presbytery for the appointment of an Eldership in that field; upon which, it was moved, seconded, and agreed to, that the Moderator and Mr. James Thompson be the Presbytery's assessors to act with Mr. Philip in this matter according to the laws and rules of the Church.

The Clerk was instructed to furnish Mr. Philip with the necessary certificate for drawing his proportion of salary from the Colonial Committee for the half year ending 25th of the present month.

It was reported that, as arranged at last meeting, the Synod's Address to the Lieutenant Governor had been presented to His Excellency.

Mr. Boyd stated that he now wished to resign the office of Presbytery Clerk. The Presbytery, on accepting this resignation, desire to record their deep sense of his accuracy, diligence, and courtesy in the discharge of the duties; and instruct him to lay the Presbytery records, and relative documents, on the table at next ordinary meeting.

The next ordinary meeting was appointed for the first Wednesday of February, 1865, and Mr. Philip was requested to preach the Presbytery sermon at 7 o'clock, P. M.

Closed with prayer.

Truro.

An interesting letter from the Rev. Mr. Philip of Truro, to the Convener of the Colonial Committee, appears in the November No. of the *Home Record*. The space at our disposal will admit of but a few brief extracts:

"TRURO, NOVA SCOTIA, }
30th Aug., 1864. }

DEAR SIR,—I addressed a letter to you on the 15th September last, narrating, for the benefit of the Colonial Committee, such circumstances in connection with my work here as seemed worthy of notice. Since that period I have had the additional experience of nearly a twelvemonth, and have continued to fulfil the duties of : t. Paul's Church, Truro—as yet a really missionary office, which involves the duty of supplying three separate stations, viz.: Truro, North River, and Salmon River. North River, as formerly stated, is situated at a distance of seven, and Salmon River at a distance of fourteen, miles from Truro.

Since writing to you, I am happy to state that some progress has been made both in consolidating and extending the Church in this quarter of the Province.

1. TRURO.—The sacrament of the Lord's Supper was dispensed for the first time in the Church at Truro on the 10th day of July last, when there sat down to the communion 30 individuals, 4 of whom were communicants for the first time. This number may appear small, even to begin with, but it is considerably larger than I had any reason to expect. The communion roll does not, in these parts, bear the same proportion to the number of the congregation as it does at home.

2. NORTH RIVER.—Since last writing to you, the sphere of my ministrations has been advantageously extended at this station. There are two churches (or "meeting-houses," as they are called), in this quarter, situated within three miles of each other, and each about seven miles from Truro, the one being the place within which we worship, and the other belonging to a congregation of Seceders. Situated only about a quarter of a mile from the former, there is also a Baptist meeting-house. The Secession Church is a building recently erected, and the congregation are

supplied by a clergyman of their own with religious services once a month. About six months ago this congregation solicited me to give them a sermon once a month, offering to contribute a fair proportion towards the payment of salary. A month or two ago, this arrangement commenced, and, in consequence, the Colonial committee will be relieved during this second year of my ministry at Truro of the burden they generally undertook in support of our in ant church here, to the extent of £10 currency (=£8 sterling).

3. SALMON RIVER.—I have nothing new to report concerning this station. I preach here (the service being a double one) once a month. The people contribute £20 currency towards salary. The most of the settlers are poor, and struggling hard, as yet, for a living. A line of railway has been projected, and partly contracted for, between Truro and Pictou, and when completed will be of great benefit to the settlement through which it is to pass.

On my arrival here there was a debt of £240 on the Church in Truro. This amount has since been reduced by £52 10s., and I trust that before another year elapses, similar progress may be made towards its extinction. The building is by deed the property of the Church of Scotland."

Aid for Musquodoboit.

OWING to an oversight, which we greatly regret, the following announcement did not appear, as intended, in the October No. of the *Record*, in connection with the Addresses and presentations to the Rev. Mr. Stewart, Musquodoboit, from the St. Andrew's congregation, Newfoundland, and which we now have great pleasure in publishing; and, at the same time, calling the attention of our readers to this act of liberality in aid of extending the means of religious instruction and the cause of our blessed Redeemer in localities destitute of places of worship. See the Rev. Mr. Stewart's Missionary Report in the June No. of this year:—

"The Rev. Geo. W. Stewart has great pleasure in stating, that while discharging Presbyterial duty to the St. Andrew's congregation, Newfoundland, last summer, the sum of £11 15s. 3d., Nova Scotia currency, was handed to him, after special religious services, as its contribution in aid of erecting places of worship in New Antrim and Dean Settlements, in connection with his Church at Little River, Musquodoboit.

"Mr. Stewart takes this renewed opportunity of tendering his grateful acknowledgments to that congregation for this liberal response,—feeling assured that this sum would have been greatly enlarged had the island of Newfoundland been favored with its former seasons of commercial prosperity:

"And should this meet the eye, and find sympathy with, the benevolently disposed,

the smallest pecuniary contribution will be thankfully received and gratefully remembered, as well as donations of glass, paint, and nails,—all of which will greatly facilitate the erection of places for divine worship which are so much needed in such poor localities, and in the furtherance of which the inhabitants themselves have liberally contributed so far as their means will allow.

“The Rev. Geo. M. Grant, minister of St. Matthew’s; the Rev. Geo. Boyd, minister of St. Andrew’s, Halifax; and the editor of the *Monthly Record*, Pictou, will obligingly act as the mediums of any contributions for such a christian object, and will convey the same to the Rev. Geo. W. Stewart, Musquodoboit, who is eagerly desirous of aiding in the extension and multiplication of the means of religious instruction to those in want of them, and in fulfilment of the blessed Saviour’s saying, that ‘The poor have the gospel preached to them.’”

Tea Meeting at River John.

A Tea-meeting and Refreshment Table was held at River John, on the 10th Nov., in connection with St. George’s Church. The Rev. Robert McCunn presided, and addresses were delivered by the Rev. Messrs. Jost and McKay of River John, and the Rev. G. M. Grant of Halifax. The meeting was very successful,—the sum realized being upwards of £24. The thanks of the congregation are due to the ladies who so willingly undertook and carried out the arrangements.

To our Readers.

WITH the present issue, Volume 10 of the *Monthly Record* closes. Although our little periodical has not yet attained that point of excellence which we hope, ere long, to see it occupying, we can look back upon the past with some degree of satisfaction. We think the design of its publication has, to a certain extent, been answered, and that its reputation, both as our Church organ and literary magazine, has been sustained so far, tolerably well. We have little room, however, for self-congratulation, as we find the finances still somewhat behind; which fact presents an awkward embarrassment, in the way of improvement.

Our best thanks are due to the several Agents who have, so willingly, taken charge of the interests of the *Record*, in their several localities, and we beg a continuation of their kind offices in its behalf. To those who have so cheerfully and regularly contributed to its pages, during the past year, we are under great obligations, and the best evidence that can be given of the value of their services, may be found in an increased circulation of the *Record*.

To our readers generally, we can conscientiously say, we have striven to please, instruct, and edify; is it too much to ask the favor of a prompt and just appreciation of the committee’s labors? We hope the Secretary will be furnished with the amounts of all outstanding debts, as soon as the Agents can possibly collect them; and that the subscription list for 1866 will be still more largely augmented.

THE “DEATHBLOW OF POPERY.”—The *Morning Advertiser* says:—“It is curious that no minister of the gospel, not a theological writer, has yet noticed the fact, that the year 1866, which Louis Napoleon has fixed on as the time for withdrawing his troops from Rome—which will be virtually leaving the Papacy in that city to its fate—is the very year which nearly all our eminent commentators on the New Testament, and writers on prophecy, from the time of Bishop Newton, downwards, have, by a wonderful concurrence of opinion, named as the year in which Popery is to receive its deathblow.”

Monthly Summary.

SINCE writing the summary for last month, very little has occurred worthy of particular notice. President Lincoln has been re-elected, a fact which is understood to mean that the war policy is approved of, and that the contest is to be prosecuted. The South are preparing for vigorous resistance, and it will remain to be seen how far the resources of the North will enable that country to persevere in the policy of conquest amid financial difficulties, and in spite of great disinclination to the draft and enlistment. An important battle was fought at Cedar Creek in the Shenandoah Valley, in which Early was at first successful, but ultimately defeated by Sheridan. The Federal troops were at first surprised and gave way, but seem to have behaved manfully in the end. Early has published an address, in which he charges his troops with demoralization, and ascribes his defeat to their desire of plunder. There has little change taken place in the position of the Potomac army. Sherman’s march through Georgia is one of the most stirring incidents of the war. He is now in the very centre of the State, and is marching no one knows where. It is supposed by some that he is *en route* for Savannah, where a Federal fleet may co-operate with him. His army is powerful, and apparently the best in the North. The seizure of the “Florida” in a Brazilian port, being a violation of international law, may lead to complications between the U. S. Government and other nations. It must be characterized as a very dastardly act.

THE political news at home is unimportant. The Chancellor of the Exchequer had received a public entertainment at Liverpool. In his speech he decanted upon the advantages of free trade, and expressed himself as opposed to the separation of her colonies from Great Britain, but thought that they should bear a considerable share of the burden of self-defence, that being one of the necessary functions of freedom. The death of the Duke of Newcastle recalls to our minds his visit to

this country in company with the Prince of Wales, and in the admirable manner in which he discharged his important duties on that occasion. The distress in Lancashire has been steadily on the increase. At the same time, a large quantity of cotton is reported to be on its way to England.

In this country, the Confederation Scheme begins to attract some attention, at least in the newspapers. It does not appear to awaken much enthusiasm in the minds of the people. It is said that the scheme meets with more favor in New Brunswick, than at first. It is a matter, not to be hastily arranged, and which should be decided on by the people at large. If it would produce the Intercolonial Railroad, and free trade between the Confederate Provinces, these would be decided advantages, but, we fear that the machinery of government would be very cumbrous and unworkable, one that would give birth to great corruption.

The first sod of the Pictou railroad was turned on the 30th, amid various ovations, and some speeches.

MR. GILL, delegate from the British and Foreign Bible Society to the American Branches, has visited the Pictou Branch during last month, and his sermons and addresses have been listened to, with great delight, by large audiences. Pictou is far in advance of the rest of the Province, in its support of this noble society, and long may it be so!

We trust our congregations are moving in raising the second installment for the Dalhousie College Fund. Let them not fail in this matter, so essential to our prosperity as a Church, and the enlightenment of our people, as members of the community. A. P.

Dalhousie College Endowment Fund.

WEST BRANCH RIVER JOHN.

NAMES.	Sub.	Paid.
Rev'd William McMillan	£5 0 0	£1 13 9
Roderick McKenzie (senior)	1 0 0	1 0 0
James Sutherland	1 0 0	0 10 0
John McMillan	1 0 0	0 7 6
Robert Ross	1 5 0	0 13 9
Roderick A. McKenzie	1 0 0	
James Ritchie	1 0 0	0 6 8
Alexander McLean	1 0 0	0 7 0
Robert Stuart	0 15 0	0 3 9
Kenneth McKenzie	1 0 0	0 7 0
Hector McLean	1 0 0	
Alexander Baillie	1 10 0	
Donald McLean	0 10 0	0 3 9
John Munro	0 10 0	0 2 6
William Ferguson	0 7 6	
Roderick McKenzie	0 7 6	
John Cameron	0 7 6	
William Murray	0 7 6	
Robert Sutherland	0 5 0	
Kenneth McLean	1 0 0	
Thomas McKay	0 8 0	
Duncan Murray	1 5 0	0 3 4
George Graham	0 7 6	
Alexander Ross	1 10 0	0 12 6
George Baillie	1 0 0	0 6 3
Donald Baillie	0 15 0	

Alexander McKenzie	0 10 0		
Donald McIntosh	0 15 0		
Hugh Williams	0 15 0		
John Ross	2 0 0	1 0 0	
Alexander Douglas	1 5 0		
John Marshall	1 0 0		
John McKenzie	1 0 0	0 10 0	
Joseph McCulloch	0 12 6		
Alexander McLeod	0 12 0		
William McLeod	0 8 0		
Vatis Marshall	0 5 0		
George Grant	0 12 6	0 12 6	
Alexander Grant	0 12 6	0 12 6	
Donald McKay	0 1 3	0 1 3	
Total	£35 19 3		

SCHEMES OF THE CHURCH.

1864 YOUNG MEN'S SCHEME.

Oct.—Cash Georgetown,	£1 7 0
Cardigan,	0 15 6
St. Peter's,	2 5 0

Island cy.,	£4 7 6	£3 12 6
West Branch River John,		1 12 1
West Branch East River,		3 17 10
Collection St. Paul's Church, E. River,		2 10 0
Total,		£11 12 5

1864 HOME MISSION.

July.—Folly Mountain,	£0 10 9
Acadia Mines,	0 6 1
Cash Joseph Hart, Esq., Cape Breton,	4 0 0
Cash Prince Edward Island Presbytery,	5 0 0
W. B. River John Congregation,	1 1 8
Earlton Congregation,	1 1 6
Total,	£11 19 2

1864 MISSIONARY SERVICES.

June 28—Cash from Barney's River Congregation, for Missionary Services,	£2 19 4
Cash from do., do., for do.,	13 1 7
Total,	£16 1 0

W. GORDON, Treasurer.
Pictou, November 28th. 1864

Lay Association, --- From Rev. Mr. Brodie, C. B.

1864 Aug. 4—Collection Fast Day,	£1 18 0
A. Campbell, Esq.,	0 12 6
Collection Thanksgiving Day, M. R.,	2 1 7
Total,	£4 12 1

List of Menies collected by the Rev. Mr. Duncan, Charlottetown, in aid of the Funds of Dalhousie College.

The Hon. Col. Grey	£5 0 0
Alex. Inglis (L.L.D.)	5 0 0
Rev. Mr. Duncan	5 0 0
Rev. Mr. McWilliam	5 0 0
John McNeil, Esq.	4 1 3
— Purdie, Esq.	4 10 0
— Kennedy, Esq.	2 10 0
— Rankin, Esq.	1 0 0
Dr Sutherland	1 4 0
Mr. Morrison	1 4 0
Mr. R. H. Crawford	0 6 3
Total, in P. E. I. currency,	£34 15 6

INDEX TO VOLUME X.

A.

American Constitution, Recognition of God by the, 73, 234.
 Anderson Rev. Dr., of Newburgh, Death of, 94.
 Angels, 67.
 Angry Alms, 125.
 Armenian Doctrines Examined, 225.

B.

Baptism of Fire, The, 126.
 Be Religious in every Calling, 125.
 Bible, a Hindoo Paper on the, 160.
 Bible, Preciousness of the, Illustrated, 51.
 Book Notices, 79.

C.

CANADA, 15, 172.
 Canadian Synod Meeting of, 160.
 "Cake not Turned, a," 134.
 Cardross Case, Who won the, McMillan or the Free Church? 65.
 Calvin's Death, Celebration of the Tercentenary of, at Geneva, 171.
 "Caraid a' Ghaidheil," 200.
 Cape Breton Highlanders, Trials of the, 210, 227.
 Cape Breton, The Deputation to, 191.
 "Ceist Day" in Pictou County, The, 51.
 Ceylon, Church in, 91.

CHURCH AT HOME :

Buchanan, Professor Robert, of Glasgow University, Testimonial to the, 233.
 Established Presbytery—The Bellahouston "Plagiarism" Case, 232.
 Kelso North Church, 234.
 Opening of New Churches, 233.

CHURCH HISTORY, Sketches from, 24, 44, 63, 103, 185, 205.

Christian Life, What is? 69.

Church Paper, The, 17.

Choosing a Minister: A Legend of the Olden Time, 17.

Church of Scotland at Portsmouth, England, 16.

Church of Scotland in Nova Scotia, Forty Years Ago, 39.

Church of Scotland and her Young Men's Associations, The, 87.

Church of Scotland, Ministers seeking Re-admission into the, 114.

Church of Scotland, Schemes of the, 170.

Church of Scotland, Application for a License of the Free Church for admission into the, 74.

CHURCH IN NOVA SCOTIA, THE :

Albion Mines, 94.
 Baxter, Rev. John I., Onslow, Letter from, to Rev. W. M. Philip, Truro, 96.
 Boyd, Rev. G., Presentation to, 38.
 Cape Breton, Report of a Mission to, 13.
 Dalhousie College, Subscriptions to, 14.
 Foreign Mission, 97.
 Goodwill, Rev. John, Ordination and Induction of, 159.
 Halifax, New School House for N. W. Arm, 137.
 Halifax, Sabbath School Gathering at, 37.
 Halifax, Meeting of Presbytery, 52, 136, 196, 235.
 McMillan, Rev. W., Presentation to, 57.
 McDonald Rev. Mr., Arrival of the, 137.
 Ministers' Widows' Fund, 97.
 Musquodoboit, Aid for, 236.
 Musquodoboit, A Visit to, 33.
 Philip, Rev. W. M., Truro, Report by, to Presbytery of Halifax, 53.
 Pictou, Presbytery of, 97.
 Pollok, Rev. Allan, Presentation to the, 136.
 Pollok's, Rev. Mr., Pulpit, Supplies for, 137.
Presbyterial Examinations:
 St. Andrew's Church, New Glasgow, 36.
 Saltsprings, 75.
 Gairloch, 76.

West and East Branch East River, 76.

McLennan's Mountain, 114.
 River John, St. George's Church, 37.
 River John, Tea Meeting at, 237.
 Sabbath School Teacher, Death of a, 77.
 Scott Rev. John, Death of the, 54.
 Sinclair, Rev. John, Departure of the, 55.
 Sinclair, Rev. John, Presentations to the, 55.
 Stewart Rev. W., Presentation to the, 57.
 Stewart, Rev. G. W., Report of Missionary Labors in Musquodoboit, by, 115.
 Synod, Meeting of, 135.
 Synod's Address to the Lieut. Governor, 196.
 Truro, 236.
 Truro and Vicinity, 39.
 Colenso, Bishop, Trial of, at Cape Town, 72.

D.

Dalhousie College, Close of First Session of, 114.
 Dalhousie College, Opening of Second Session of, 210.

*DALHOUSIE COLLEGE ENDOWMENT FUND,

SUBSCRIPTIONS TO:
 Charlottetown, Collected by Mr. Duncan, 228.
 East and West Branch East River, 138.
 Charlottetown, 216.
 Halifax, 19.
 Musquodoboit, 60.
 New Glasgow, 120.
 Pictou Town, 20.
 River John, 180.
 Truro, 40.
 West Branch River John, 238.

Dancing, 144.
 Dennis and the Priest, 168.
 Do not deceive yourselves, 107.
 Dr. Norman McLeod on Ecclesiastical Coquetry, 232.

E.

Ecclesiastical Review, 40.
 Entering into Joy, 18.
 Established Presbytery of Glasgow, 75.

F.

Fireside Musings, 84, 106.
 Foreign Mission Scheme, Subscriptions to, 66.

G.

General Assembly of the Church of Scotland, 127.
 GLEANINGS, 10.
 Glasgow, Kingston Church, 114.
 God's Love—Thrilling Anecdote, 86.
 God and Mammon, Ye cannot serve, 169.
 Gospel Paupers, 69.
 Grammar School Education in Nova Scotia, 220.

H.

Happy New Year, A, 1.
 Historical Fragment: St. Matthew's Church, Halifax, 173.

I.

India, 148, 194, 231.
 India, Results of Missionary Labors in, 72.
 India, Testimony of the London *Times* on Changes in, 89.
 India, Dr. Duff's Exhortation, 208.
 Indian Orphanage Scheme and Juvenile Mission, 151.
 Ireland, 214.
 Items, 173.

* An acknowledgement of a Bank Draft for £53 3s. 5d., N. S. currency, in behalf of this Fund, from Rev. Mr. McLean, Belfast, appears on the cover of the May No.

Jesus Christ for us, 68.
 Jews, Mission to the, at Constantino^{pl}e, 10.
 Justifying Righteousness, The, 223.

L.

Lay Association, West Branch East River, sub-
 scriptions for, 140, 200.
 Lay Association, Salt Springs, 216.
 Lay Association, Account of Monies Received
 for, 180.
 Lay Association—From Rev. Mr. Brodie, C. B.,
 238.
 Lecture, by Rev. James Hamilton, D.D., 101.
 Leitch, Rev. Principal, Death of the, 111.
 Lockhead, Rev. Andrew, M.D., Death of the, 52.
 Lower Provinces, Notes of a Visit to the, 5.

M.

McCurdy, Rev. Mr., Letter from, 36.
 MISCELLANY, 73, 234.
 MISCELLANY, RELIGIOUS, 17, 59, 98, 152.
 Missions, Essay on, 161, 181.
 Missions, Captain Speke's Advice on planting, 91.
 Monthly Summary, 80, 99, 118, 215, 237.

N.

Name, The, 4.
 Navvie and the Sacrament, The, 188.
 National Susceptibility to Missionary Influence,
 150.
 "Nec Tamen Consumebatur," 90.
 New Zealand, Difficulties in, 16.
 NEW BRUNSWICK.
 Chatham, New Church at, 97.
 Chatham, Bazaar at, 159.
 Stevens, Rev. James, of Campbelltown, Death
 of the, 57.
 Synod, Acts and Proceedings of 173.
 NEWFOUNDLAND:
 Stewart, Rev. G. W., Presentations to, 197.
 Notices and Acknowledgments, 18, 138, 159, 216.

O.

Obituary Notice, 53.
 Orphanages, 110.

P.

PAGE FOR SABBATH SCHOLARS, A,
 Boys, A Word to the, 50.
 Catching the Squirrel, 71.
 Good Lion, A, 208.
 Having his Likeness taken, 145.
 Kind Scholar, The, 13.
 Kiss for God, A, 71.
 Little Girl of Greenland, The, 110.
 Little Ellen and her Father, 189.
 Making Tracks, 226.
 One Mile More, 12.
 Poetry: Trying and Praying, 207.
 Purity of Character, 145.
 Rag Party, The, 50.
 Ragged Tom, the Surety, 88.
 Secret, The, 226.
 What the Boys would be, 170.
 Passover and its Significance, The, 108.
 "Pious, but Disagreeable," 48.
 Popular Superstitions and Popular Delusions,
 31, 84.

POETRY:

Autumn, The Approach of, 207.
 Christ Knocking at the Poor Man's Door, 225.
 Communion Prayer, 109.
 Dying Year, The, 34.
 Evangel, 189.
 "For My Thoughts are not your Thoughts,"
 109.
 Glorious Psalms, The, 170.

"I must work the Works of Him that sent
 me," 126.

Lights and Shadows, 70.
 Mother and Child, The, 88.
 New Year's Eve, The Reverie of the Bells on,
 12.

Snow, 49.
 Sonnet, 88.
 Waiting and Watching, 126.
 Waiting for Christ, 145.

Prayer Meetings, 47.
 Prayer: A Test, 69.

PRINCE EDWARD ISLAND:

Belfast, St. John's Church, 199.
 Brackley Point Road Church, Opening of, 58.
 Brackley Point Road, Examination of St. An-
 drew's Church Sabbath School, 215.
 Cullen, Rev. Mr., Departure of, 58.
 Items, 78, 117, 159, 173.
 Lockhead, The Late Rev. Andrew, 58.
 McLean, Rev. Alex., Presentation to, 159.
 Presbytery, Meeting of, 57, 77; 78, 217.

Q.

Queen's College, Canada, 195.

R.

Racers, The, 224.
 Readers, To our, 237.
 Reformation, On the, 26.

S.

Sabbath School, The, 86.
 Sacred Music, 28.
 Samuel, The Integrity of, 143.
 SCOTLAND, 15.
 †Schemes of the Church, 100, 140, 238.
 Sermons, Evening, 167.
 Sermon Preached on the Election of the Lord
 Mayor of London, 230.

SERMONS:

Thanksgiving, by Rev. W. M. Philis, Truro, 21.
 By the Late Rev. John Scott, Halifax, 41.
 Funeral, by Rev. G. M. Grant, Halifax, 61.
 By Rev. John Sprutt, Musquodoboit, 81.
 By Rev. G. W. Stewart, Musquodoboit, 121.
 Preached before the Synod, by Rev. W. Mc-
 Millan, Earltown, 141.
 By Rev. Simon McGregor, W. B. East River,
 Pictou, 201.
 Abstract of, by Rev. A. W. Herdman, Pictou,
 221.
 Snodgrass, Very Rev. Principal, Testimonial to
 the, 213.
 Sprutt, Rev. George, Extract of a Letter from, 34.
 Sprutt, Rev. John, Letter from, to Rev. A. Mc-
 Kay, 113.
 Sprutt, Rev. John, Letter from, to Moderator of
 Synod, 190.
 Statistics of Synod, 217.
 Strathogie Oudouc, 232.
 Synod, Minutes of, 153.

T.

Theology, Writers on, 145.
 Travels in North Central Africa and Tobacco
 Smoking, 148.

U.

Union of the Free Church and the U. P. Church
 in Scotland, 132, 146.

Y.

Young Men's Christian Association, Cape John,
 212.

† Other contributions to the Schemes of the
 Church will be found on the covers of the June
 and October Nos.