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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVII.

MAY, 1871.

No. 5.

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

SYNOD FUND.

The Convener of the Synod Fund begs to call the attention of Ministers and congregations to the collection ordered by the Synod. Many of our people are ignorant of the object of this fund, and feel very little interest in it. Every one knows what the Foreign Mission and the Home Mission collections are for, but it is not so generally known what becomes of the Synod Fund collection. It may be information, therefore, to some, to state that the first call upon this fund is in payment of the Synod Clerk's salary, then printing, postage, &c., amounting in all to about \$120. The balance usually goes to meet the travelling expenses of members to and from the Synod. It seldom happens that the amount is sufficient to do this in full. Last year, however, was an exception, as every member received his travelling fares by boat and rail, and there was then left a balance of \$35. What the Synod Fund Committee desire this year is such an increase in the collection as will enable them to pay the ordinary expenses (\$120), the travelling expenses of members of Synod, and also

the amount incurred by the 6 delegates who represented our Church Synod at the Union Conference in Montreal. The Committee will make arrangements as far as possible for obtaining return tickets at one fare by the Railway lines and steamboats before the time of meeting, and also provide quarters for those who attend. It is hoped that the Clerks of Presbyteries will forward as soon as possible the names of all who intend being present at the meeting in St. John. As the Synod of both Presbyterian bodies, and the Wesleyan Conference, meet in St. John at the same time, the difficulty of securing accommodation will be much increased. It is therefore more necessary that notice should be sent in good time to St. John of those who are coming, that all confusion may be avoided.

GEO. J. CAIE, *Convener.*

Subscribers who have ordered their *Records* within the past month will please notice that their subscriptions begin with the month of April, as we have no copies of the two previous Nos. remaining on hand.

Articles Contributed.

Our Mission in the New Hebrides.

1st.—A Central Agent in the City of Halifax, in connection with our own Church, has been secured.

At the request of Rev. A. McLean, Convener of the F. M. Board, J. J. Bremner, Esq., has kindly consented to act as agent for the Mission. Mr. B., therefore, will receive and take charge of all Mission Goods intended to be sent to the New Hebrides this autumn. His office is on Lower Water street, immediately opposite the eastern side of the Halifax Hotel.

2.—All the congregations in connection with the Church that sent out Mr. and Mrs. Goodwill last year, and that is sending out Mr. Robertson this autumn, will confer a favour by forwarding the Mission boxes to Mr. Bremner.

3.—Congregations or individuals that intend contributing Mission Goods or articles of clothing for the natives, will kindly forward the same to Mr. Bremner on or before the 1st of September.

4.—All boxes containing Mission Goods should be marked and addressed thus:—

MISSION GOODS.

[Here state kind of goods.]

Rx Clothing or Hardware.

Messrs. Bremner & Hart,
Lower Water Street,
Halifax, N. S.

5.—The name of the congregation should either be written on the cover of the box, or on a card, and attached to the end of the box on the inner side and upper edge, or to the garment nearest the cover; and in this case the box should have a letter or number on the outside, corresponding to which should be the same mark in the accompanying letter to Mr. Bremner, so that he would know, without the trouble of opening the box, who it was from, and what it contained.

6.—Again, personal friends, private families, or congregations contributing Mission Goods for the Missionary, or garments for his natives, should state which of their Missionaries they are for; if for the Goodwills, state so, and if for Robertson, state so.

7.—It is very unpleasant for any Missionaries to be obliged to divide Mission Goods sent out by the Church. How much more satisfactory to the Missionaries for the contributors to do this before they send them.

8.—But where one box containing general Mission Goods is sent from a congregation, and if the congregation intend it for both Missionaries, then in that case I see no difficulty in leaving it to the Missionaries to divide between them. It should be addressed thus:—

MISSION GOODS.

Messrs. Goodwill & Robertson,
New Hebrides Mission,
South Pacific.

9.—You can all understand how much more agreeable and satisfactory it is to any man to have things definitely stated to him, than to give him uncertain and vague general information. For the same reason I would rather have one box of Mission Goods given expressly, than a dozen about which my mind would be in doubt.

10.—I would suggest candidly that this year the largest proportion of the boxes be sent to Mr. Goodwill, as he will have greater need of them, being longer in the field.

11.—Our Mission, dear friends, is one I trust, and the giving or withholding of a few garments from the poor natives is a very small matter indeed, and yet it is best to do things in a business-like style. 'Tis happier, and prevents annoyance.

12.—Once more let me urge upon the friends of our Mission to send in their contributions to the agent, Mr. Bremner, promptly. Don't be later than the 1st of September.

13.—Mr. McLean, of Belfast, P.E.I. (whose ardent and continuous zeal for the bringing in of the Gentile nations warms even one who has really seen heathenism in its most degraded garb), desires me to give a statement of the particular description of goods most needful and suitable for the Mission, and have it inserted in this number of the Record.

Gladly would I do so, dear friends (though I am just now very busy), were it not for the fact that this winter it has been my aim, in each number of the

Record, to take up this particular department in connection with the Mission.

I gave a complete and most minute list of articles of property and Mission Goods so indispensable in the proper working of a Mission station.

For full and particular information upon this subject, I would refer the friends of the Mission to the back numbers of the *Record* for this winter. To the U. P. *Record* I would also refer you, as my information therein contained is perhaps still more minute.

However, there can be no harm in repeating a little of what has already been given, and therefore I would state that you cannot send too much grey *calico*, printed cottons, blue and grey *drills*, red *cottons*, or cheap *check shirts*. Next in value comes light undressed grey, brown or white Nova Scotian *homespun*, and then *check cotton shirts*, and blue *drill pants*, and white *straw or chip hats* for the men, and *cotton skirts, jackets*, and white or colored *hats* for the women.

Then you cannot err in sending small *hatchets*, sheath and clasp *knives*, *scissors*, *beads*, *harps*, small round *looking glasses*, *needles*, *pins*, *thread*, *buttons*, *metal oil lamps*, *rat-traps*, *soap*, *combs*, and *carpenters' tools*. Don't send much clothing made up; it is best in webs. Don't send anything "to fill up a mission-box not quite full"—such, for example, as *beaver hats*, *riding-spurs*, *paper shirt collars*, *fishermen's boots*, *soldiers' coats*, *kid gloves*, *soldiers' caps*, *stockings*, *stocking-yarn*, *knitting-needles*, *babies' cast-off garments*.

I feel quite sure our dear friends in New Brunswick, P. E. Island, Cape Breton, and Nova Scotia, will provide as liberally for the Mission this summer as they did last, and articles just as suitable. Better Mission Goods, or more suitable than those sent out by Mr. Goodwill last autumn, I never saw.

I will (D. V.) continue my New Hebridean Sketches in the June number, but had to break off this month in order to make room for this letter, which at the present time, I suppose, is of more importance.

Yours in haste,

HUGH A. ROBERTSON.

Oxford House.

N. B.—See February number of *Record* for a full list of mission goods, garments for the natives, and general barter.
H. A. R.

City Missions in Halifax.

SEVEN years ago there was only one City Missionary in Halifax. Now there are five, and two Bible Women, and there is abundant work for all of them. Members of the old City Mission Committee who used to find it hard work to raise the salary of one, must ask with some curiosity how it is that so many labourers are now easily supported. The explanation is that special denominational action has been combined with the general work.

The old committee had made many an effort to raise enough for a second missionary, but could never succeed. So, six or seven years ago, the three congregations of St. Matthew's, Chalmers', and Poplar Grove, proposed to engage a second, if the Committee would still keep on the first. This was agreed to, but very soon after, the first, seeing the chances of being maintained to be but slim, resigned, and the city was no better off than it had been. But a beginning had been made in a right direction; and St. George's Church, aided slightly by St. John's, appointed a second, who is in the field to this day; and then the Methodist Churches appointed a third missionary. In the meantime the Ladies' Bible Society engaged a Bible-woman to do the kind of City Mission work that "the missing link" shows can be best done by women; and as this succeeded, Poplar Grove Young Men's Association engaged a second Bible-woman, and, in consequence, took a smaller share in the support of its City Missionary, while St. Andrew's Church came in to fill the gap thus made.

The next step was made by Mr. Jost. He built on Barrack street a handsome brick and stone mission-building, with rooms in the basement for a missionary, at a cost of \$12,000; selected a lay missionary, gave up the control and management to a small general committee, and said to the religious public,—“Will you support him?” The response has been all that could have been expected. The expenses have been met

for the past eighteen months by collections and free contributions, and, according to the report of the Treasurer, this most interesting branch of our City Mission work is now in debt only some \$60.

The last step has just been taken by St. Matthew's Church. It proposed a month ago to put a fifth missionary in the field, if Chalmers' Poplar Grove and St. Andrew's would maintain the one already employed by the four congregations. This was agreed to, St. Matthew's paying also to the old missionary a contribution of \$40 for the first year, as the other three congregations had not expected and were not prepared at once to do as much as was required. To show how ready our Christian people are to do all that they are asked for in this cause, it is enough to mention that the Minister of St. Matthew's got, in a single Sunday's church-door collection, the whole year's salary of his new missionary; and that not in a few large sums, but from 115 contributors.

Those five lay missionaries and the two Bible-women are doing a good and necessary work. All of the five, with the exception of the one appointed by the Wesleyans, have their districts, and are aided in their work by a number of other agents, either as Visitors or S. S. Teachers; while the Young Men's C. Association identifies itself specially with Mr. Jost's Mission, by holding evangelistic services in the building on Sunday afternoons at 4.30 P. M.

There are peculiar obstacles to this kind of work in Halifax; but of these, and of the means employed by the Missionaries, and of the success that has attended their efforts, we may speak at some other time.

We would feel obliged if some correspondent would tell us of the City Mission work that is done in St. John, N. B., St. John's, Newfoundland, or Pictou.

Dalhousie College.

THE Eighth Session of Dalhousie College was formally brought to a close on Wednesday the 26th of April, within the Province Building, Halifax. The day was somewhat unpleasant; yet, notwithstanding, a fair number of the

citizens favoured the Academicals with their presence. The students were present in full force, and, shortly after 11 o'clock, the Professors of both Faculties of Arts and Medicine, headed by the Very Rev. Principal Ross, D. D., made their appearance, and without delay proceeded with the interesting and imposing duties and ceremonies of the day. The Principal conducted devotional exercises, and thereafter addressed the assemblage. He said that the Eighth term now about to be closed was one that evinced progress and improvement. To the former solitary faculty of Arts they had this year added another, the faculty of Medicine, and the success which marked the undertaking was largely owing to the Dean of Faculty, Dr. Reid. The new Department of Dalhousie College, he said, was destined to take a high position among the other medical institutions of British North America. He regretted that out of the 62 Arts students, only about 17 came from the city of Halifax. In the Medical Faculty there were 26 students.

The Principal then called on Professor McDonald, as Clerk of Senate, to read the Report of the Session. In doing so, Professor McDonald indicated very clearly that the session had been a very successful one. The following are the names of the students who passed the Examinations proper to their several years in the Arts course:—

4th year—Samuel E. Bayne, James G. McGregor, Alexander G. Russell.

3rd year—Wm. P. Archibald, Wm. T. Bruce, Charles W. Bryden, Wm. Cruikshank, Adam Gunn, Hugh McKenzie, Alex. W. Pollok, Wentworth E. Roscoe, Wm. Ross, Ephraim Scott, Arthur J. Trueman.

2nd year—Wm. Cameron, David F. Creelman, Kenneth Duff, Andrew Herdman, John H. Logan, Charles D. McDonald, Henry Macdonald, Alex. H. McKay, James A. McKeen, J. Miller Robinson.

1st year—Daniel Styles Fraser, Jas. C. Herdman, Louis H. Jordan, Daniel McGregor, Donald McLeod, James McD. Oxley, John T. Ross, Wm. B. Ross, Robert G. Sinclair.

Prof. A. P. Reid, Dean of the Medical Faculty, briefly explained the regulations adopted in his department regard-

ing examinations, prizes, &c. No student is permitted to present himself for examination until after going through these courses of lectures. All, however, who were entitled to do so, had presented themselves and passed creditably.

The Medical Students who passed their examinations are: Rodk. Sutherland, Wm. McRae, Charles W. Hiltz and Finlay McWilliam.

These names do not stand upon a footing of equality in the eyes of the College: they are divided into three classes according to merit. This classification, for want of space, we cannot give. The lowest class includes the names of those who pass the examination without falling below the minimum standard of proficiency, and are hence free from demerit. The second class includes those who have been more than sufficiently proficient, but only slightly so; whereas those whose names appear under class No. 1, are decidedly meritorious.

The names of the students who carried off prizes are:

4th year—prizes in Ethics, Classics, History, and Modern Languages—Jas. Gordon McGregor.

3rd year—Classics—Wm. P. Archibald. Metaphysics—Wm. P. Archibald. Natural Philosophy—J. Arthur Trueman. Chemistry—Ephraim Scott.

2nd year—Classics—Chas. D. McDonald. Mathematics—Alex. H. McKay. Logic and Psychology—Alex. A. McKay.

1st year—Classics—Jas. C. Herdman. Mathematics—Wm. B. Ross. Rhetoric—Wm. B. Ross.

Principal Ross then distributed certificates of merit to the following students:

4th year—James G. McGregor.

3rd year—William P. Archibald and Ephraim Scott.

2nd year—Chas. D. McDonald, Andrew W. Herdman, and Alexr. H. McKay.

1st year—Daniel S. Fraser, James C. Herdman, and Wm. B. Ross.

4th year—Ernest S. Bayne, Alex. G. Russell.

3rd year—Wentworth E. Roscoe, Arthur J. Trueman.

2nd year—Daniel F. Creelman.

1st year—Daniel McGregor, Robert J. Sinclair.

Thereafter some prizes were distributed which were given by gentlemen outside the College. Sir William Young's prize of \$20, for the best Essay on the "Functions of Money," was carried off by James G. McGregor. Another prize of \$20 was given by Rev. George M. Grant, for the best Essay on the "Literature of the Nineteenth Century," carried off by D. C. Fraser. Col. Laurie's prize of \$20, for the best Essay on the "Best means of retaining Nova Scotians in Nova Scotia," open to present and former Students, was carried off by Hugh McDonald Scott. The Elocution prize was awarded to Robert G. Sinclair.

Prizes were awarded to Students in the Faculty of Medicine by Sir William Young, Rev. George M. Grant and Dr. Avery. Two prizes of \$10 each, given by Sir William Young for the "Best anatomical preparations," were awarded the one to W. E. McRae, and the other to William M. Cameron. The Rev. Mr. Grant's prize of \$20 for the best "Primary Examination," was awarded, to Roderick Sutherland. Dr. Avery's two prizes of \$10 each, for the best "Clinical Reports" respectively in surgical and medical operations, were awarded to Roderick Sutherland and Finlay McMillan.

The following persons were then presented by Prof. Lawson, as students who had successfully gone through the collegiate course, and were entitled to receive the degree of Bachelor of Arts, which was conferred upon them by the Principal:—

James G. McGregor, Alexander G. Russell, and Ernest S. Bayne.

The following past-graduates were presented and received the degree of Master of Arts:—

John J. Cameron, Arthur F. Carr, and David H. Smith.

Principal Ross briefly addressed the students before him, and stated that the Governors and Faculty of the College had decided on this occasion to introduce an innovation to the ceremonies by calling on one of the graduating class to deliver a valedictory address, and they had fixed on James G. McGregor as the first valedictorian of Dalhousie.

An "innovation" this certainly is, and one which, to our perhaps over-conservative sensibilities, was one not at all pleas-

ing. The "valedictory" of 1871 was one of good taste and good sense on the whole; but let the Principal and Professors be careful, lest, on a future occasion, they may not be treated to a lecture upon some point which will turn out more practical than pleasant. Besides, we think the class room a more suitable place for such exhibitions than the public convocation.

The usual class announcements were then made, and this interesting convocation was closed with the benediction.

Death of the Rev. John Ross, M.A., of St. Andrews, N. B.

WE are again called upon to record the death of an old and much esteemed minister of the Church of Scotland in this Province. Mr. Ross died at St. Andrews on Sunday morning, April 9, after an illness of ten days, and his remains were interred on the Tuesday following in the presence of a large number of people who had long known him as their pastor and friend. The deceased was born in Cromarty, Scotland, in 1801, and has thus died on the threshold of threescore and ten. He received his early education in his native county and parish, and afterwards prosecuted his professional studies at Marischal College, Aberdeen. In the year 1825 he passed with credit the necessary examination for Master of Arts, although for reasons known to students of moderate means he failed to secure the formal degree. During several years he taught in the city of Aberdeen, while he also at the same time pursued his studies for the ministry. He was licensed to preach the Gospel in 1831, and soon after came out to the town of Yarmouth, Nova Scotia, where he continued to reside, a hard-working, devoted minister, till the year 1845. He was then called to the pastoral charge of Greenock church, St. Andrews, and remained its minister until compelled by increasing years and infirmities to resign his charge, which he did in 1867. For the last few years his faculties have been gradually failing. The physical had outlived the mental powers, and those who knew the man in his former strength and vigor of mind and body could not see him without the keenest sympathy and sorrow. The severe family afflictions that have suc-

ceeded each other so rapidly during the past few years have no doubt hastened his death. Mr. Ross was a kind and loving husband and father, and the death of Mrs. Ross and two daughters, one of whom died a few weeks since, weighed heavily upon him and crushed him down into the grave in sorrow. His long ministry of forty years was brought to a close on Sabbath last, when he passed away in perfect peace to enter upon the rest that remains for the people of God. Many of all denominations in both Provinces will remember Mr. Ross. He was one of those whom it is not easy to forget. He had features of character that stood out clear and bold, and distinguished him among men. His wit and humour were of the most delightful and refreshing kind. He delighted in the happiness of others, and his presence was the sunshine of every company in which he mingled. Dean Ramsay would have envied his inexhaustible store of anecdote, and especially his inimitable powers of communicating them to others. Even in the pulpit his humour sparkled out at times, and many who read these lines will recall with mingled pleasure and sorrow the preacher and his strange originality and power. His ministry in these Provinces was begun and continued in times and under circumstances of peculiar trial and difficulty. The country was poor and the people widely scattered. The difficulty of travelling added greatly to the labours of the ministers and missionaries, and the long and fatiguing journeys to be undertaken sorely taxed even the hardest constitution. For many years Mr. Ross bore up under all these, and proved himself to all over whom he ministered a faithful servant of the Lord Jesus Christ. The surviving members of his family have had another added to their heavy afflictions. They have lost father, and mother, and two sisters, during the last four years. We commend them to the care of Him who has promised to be a father to the fatherless and the stay and shield of the orphan.

G. J. C.

[Our ranks have been sadly thinned since last meeting of Synod. Three of the *Fathers of the Church*, Rev. Mr. Gunn, Dr. Donald, and Rev. Mr. Ross, have been removed by death; and two

of our younger ministers have been called to parishes in Scotland. Rev. Dr. Brooke, of Fredericton, is now the only minister above middle age in our Synod.—ED.]

Union of the Free Church and the U. P. Church in Scotland.

THE verdict of the Presbyteries of the Free Church has been more generally in favour of Union than was expected, though in almost every Presbytery there is a minority opposed to the Union, while, in the large Presbyteries of Edinburgh, Glasgow, Aberdeen, Perth and Dundee, the two parties are nearly equal. The majority is encouraged by the result, and seems determined to proceed with the measure; and with this in view, it is doing all it can to "pack" the approaching General Assembly. Thus, in Edinburgh Presbytery, instead of taking the members for the Assembly by rotation, as usual, they nominated all the great Union men along with Drs. Begg and Smith; though there was a majority of four ministers against this high-handed proceeding, and though the men who were thus excluded protested against the injustice done them. In the U. P. Church, Dr. Gilfillan is the leader of a small minority opposed to the Union. His language is very severe. He says "the *term union* is used, while the *thing* that is meant is concentration of clique influence in Edinburgh." It will be all in vain, he says; and "the moral absurdity and dishonesty connected with making an old book—confessedly containing many mistakes—the standard of a new Church, will be seen in its true colours, and rated at its proper value. Better that the shivered structure of the Church were reduced to fragments minuter still, even to complete pulverization, than that a new body should be formed as a huge tool in the hands of a despotic though slippery coterie in Edinburgh assembled."

Dr. Gilfillan and Dr. Begg are certainly wide apart as the poles. The one is opposed to the Union because its standard book—the Confession of Faith—contains many mistakes; the other says, You shall not unite, because you are going on the supposition that the

Confession of Faith may be mistaken on a single point. Even the Free Church minority contains within itself the most discordant elements.

Remarkable Answer to Prayer.

The following incident in connection with the early history of this Province may perhaps prove interesting to many of the readers of the *Monthly Record*, as well as encourage many to carry their trials and troubles to a Throne of Grace.

In the year 1746, the French armament, consisting of 40 ships of war, under the command of Duke d'Anville, was destroyed. This fleet was destined for the destruction of New England, and sailed from Chebucto (now Halifax), Nova Scotia. In the meantime the godly in the land were apprized of their danger; and feeling that their only safety was in God, appointed a season of fasting and prayer to be observed in all their churches. Whilst Rev. Mr. Prince was officiating in one of the churches on this day, and praying most fervently to God to avert the dreaded calamity, a sudden gust of wind arose (the day being previously quite calm), so violent as to cause a loud clattering of the windows. The Rev. pastor paused in his prayer, and looking round upon his congregation with a countenance of hope he again commenced, and with great devotional ardour supplicated God to cause that wind to frustrate the object of their enemies and save the country from conquest and Popery. A tempest ensued in which the greater part of the French fleet was wrecked on the coast of Nova Scotia. The Duke d'Anville, the principal general, and the second in command, both committed suicide. Many died with disease, and thousands were consigned to a watery grave. The small number that remained alive returned to France without health and without spirits. The enterprize was abandoned, and never again resumed.

What a striking instance is here afforded us of the truth that God is the hearer and answerer of prayer. When we need deliverance, help and support for any exigency in life, prayer will secure it. Take God at His word and put Him to the test, and you will find

He never fails. The above fact shows to us that true confiding prayer never fails, and will always bring down what God sees is good for His creatures.

Protestant Mass.

These words appearing in the pages of the *Record* a few months ago, have no doubt set many others, besides the writer of these sentences, to examine absurdities in our gloriously simple Church of Scotland Ritual. We are horrified when we read of such "Papistry" in the English Church as when the minister turns his back to the people in some parts of the service, and we justly condemn and protest against such absurdity, whether in the Church of Rome or elsewhere. But let us look at home. We have never seen a Presbyterian minister do this—he dares not, on pain of immediate prosecution before his Presbytery; but we have seen the members of Choirs doing this time and again with impunity; and, instead of facing those whom they profess to lead in the worship of Praise, with imperturbably bad taste, turning their backs upon the people. Now why should this be permitted the Choir, and the Minister debarred from this posture during the service of Prayer? Then, again, the people should have their popery pointed out to them. It is quite a common thing now to have the Choir perched up as near the roof of the building as possible, upon a sort of scaffold called an end gallery—sometimes with and sometimes without an organ—and now in turn the "Mass" is on the part of the people, who as persistently turn their backs on the Choir as the Choir in the former case did on the people. It can also be seen in Nova Scotia that in prayer the people turn their backs on the Minister. While these things exist among ourselves, let us hear no more about the Ritualists turning their backs on the people, till we have first remedied this irregularity in our own Church. It is needless to conclude by saying that wherever we have the thoughtless rendering music without "melody in the heart to the Lord," we have High Mass of the most glaring order. And further, let us say nothing of the question of vestments till we can cure the members of our Choirs of the disease of running off to all manner of absurdity in dress. Let the

prevailing fashion be ever so absurd, the sacred courts of the Sanctuary have no power for good, and the human form is made to appear more inhuman than that of the brutes that perish. And let us say nothing of the Papist for bowing to the East or to the Altar, till we can cure our own people of chattering and talking during the service of God's House. It is much more becoming the public worship of God to beat upon the breast and repeat "God be merciful to me a sinner," during the ringing of the bell, as the Roman Catholic, than to carry on a buzzing conversation in all quarters of the church as the Protestant does.

"First cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." C.

Obituary.

DIED, on Saturday, April 8th, at Upper Blanchard, East River, Pictou, in the 82nd year of his age, Alexander Ross, an emigrant from the parish of Urquhart, Ross-shire.—an elder, during 34 years, in connection with the Kirk of Scotland.

In this simple notice, many readers, it is believed, will find reason for more than a passing sigh of regret. Than the deceased, no man was better known or more highly esteemed among the greater portion of our Gaelic-speaking people; and never was this high estimation more justly entertained.

The good old Deacon! a man of considerably more than the average natural abilities, shrewd judgment, keen observation, and tenacious memory, stored with a wonderful fund of knowledge, considering his opportunities—the whole under perfect command;—a Christian, broad, healthy, genial in his views, even profoundly versed in the Scriptures, and curiously felicitous in his apt quotations from their inexhaustible treasury;—large-hearted, unworldly, self-denying; in how many ways shall we miss him!—At our Church meetings, and Kirk Sessions, where he shone as a counsellor, prudent, far-seeing, respected, because it was felt that his advice was invariably dictated by the most single-minded regard to the interests of truth and right,—where, if rebuke were needful, his un-

compromising hatred of sin was tempered by mercy and sorrow for the offender. At our meetings for prayer, where, when he led, every sound was hushed; for prayer was his preëminent gift, in the exercise of which he was deemed by competent judges to be without an equal.— In the sick room, and by the afflicted; for into the hearts of sufferers, his strong good sense, blended with true christian tenderness, at once infused consolation. At the communion Friday meetings, at which, when he rose to speak to the "question," every ear was attentive, for his words were the outflow of a rich, personal experience.

Will it be deemed an anti-climax to say that he will be missed hardly less at social gatherings? For the good old Deacon had a keen sense of the ludicrous; he dearly loved an innocent jest; nor was his the narrow Pharisaism which sullenly, sourly throws upon harmless amusement.

A firm adherent of the Church of his fathers, he lamented the dissensions by which its unity was marred; at the same time that his charity enabled him to maintain kindly intercourse with Christians of all denominations.

His latter years were almost exclusively devoted to the visiting of the sick; and it was during one of his many journeys of this nature that the illness overtook him of which he died. Even upon his death-bed, his peculiarly self-denying disposition displayed itself with reference to some afflicted neighbours whose necessity he regarded as greater than his own, and care for whom he enjoined with peculiar solemnity upon his and their pastor. Need it be added that his end was peaceful, triumphant,—ours only the loss—sorrowing, but in hope? The vast crowds of mourners who attended at his funeral, attested the affection with which he was regarded, and the greatness of the deprivation which his departure has occasioned. But few now survive of that band of emigrants of whom he was one. "The fathers, where are they? The prophets, do they live for ever?" They have handed down to us a precious legacy. It remains that we be "followers of them who through faith and patience inherit the promises."

D. M. R.

Letters to the Editor.

Letter from Convener of Foreign Mission Committee.

MR. EDITOR,—

As the time for Mr. Robertson's departure is approaching, it is necessary to remind our congregations that contributions will be accepted from all who feel desirous to aid the Mission. I have respectfully to request of Ministers to solicit the attention of their congregations timely to this matter, that opportunity may be given to such as may feel disposed to contribute articles of home-made cloth, etc.; and this will require some previous notice in order to have it in readiness. From the liberality shown, on the eve of Mr. Goodwill's departure, it is certain that if our people are appealed to, our other Missionary's boxes will be as many as he can conveniently take charge of; and I will therefore only add, that every individual who will thus contribute is helping the cause of Christ, and doing a work which, if done from a Christian motive, will be owned and rewarded by Him. I have requested our Missionary to give particulars in reference to the most suitable contributions for the Mission, and also to give directions as to the best way of making up and securing the boxes.

It will be seen from Mr. Goodwill's letter in the last *Record* that it is very desirable a certain quantity of such articles as he speaks of should be forwarded to him by Mr. Robertson. Our merchants could easily supply, from their refuse, in abundance, the very articles which the poor savages would highly prize.

A. MACLEAN.

Statistics.

TABUSINTAC, April 26, 1871.

DEAR SIR,—

Allow me to correct various inaccuracies that appeared in the "Abstract of Report of Statistical Committee from the Presbytery of Miramichi." The congregation referred to is St. Andrew's, Tabusintac, a charge united with St. David's, Burnt Church.

1. The statement of salary promised refers only to the proportion promised by the Tabusintac congregation, and is a third part of the real salary. No notice is taken of the Burnt Church congregation, which, aided by an Admiralty grant, of which it has lately been deprived, has paid the Missionary \$200 per annum. It may be men-

tioned that a leading member of the Dominion Government has promised his influence to get the funds for educational and religious purposes re-appropriated as they formerly were. Petitions from the Presbytery and from the fishermen of Burnt Church have been sent to headquarters. The Burnt Church people are, at all events, resolved to do what they can in coöperating with Tabusintac to have the ordinances of divine grace continued amongst them.

2. The Report is incorrect in regard to Bible-class and Sabbath-school. During the summer months both were held fortnightly at Tabusintac. It was an unfortunate circumstance that the Missionary could be present only on alternate Sabbaths.

3. The number of elders at Tabusintac and Burnt Church is five. The Tabusintac congregation, about six months ago, received from another church (Chatham) an additional elder, who resides at Nequac, a French settlement, where there are a few families belonging to the Church. Mr. Crichton is a most important addition. He has set agoing a Sabbath-school; and loves to be actively engaged in his Master's work. Well would it be that there were many such men.

4. "Total raised for Schemes" is blank. There were \$24.80 collected by the two congregations.

5. Weekly meetings for prayer and exposition of the Scriptures are held in different districts during the months when the weather permits, though there is no regular prayer-meeting.

6. The number of *Records* taken is stated 8. It ought to have been 15. It is, at present, 17. I may mention in conclusion, that the Missionary has visited, with few exceptions, all the families in Tabusintac, and many of them repeatedly. He intends during the summer commencing parochial examinations, in reference especially to the young. He has found it useful to examine the members of a family where baptism is administered privately, or rather not in the church, in regard to their religious knowledge.

I am yours, &c.

J. R.

Bazaar at Truro.

DEAR SIR,—As it is the intention of the ladies of St. Paul's church to make an appeal in this number of the *Record* for assistance in their bazaar, I have thought it well to present to your readers, to whom chiefly I suppose their appeal is addressed, a few facts in connection with the congregation.

Truro, as is well known, is one of the youngest charges in connection with our Church. It has had many difficulties to contend with in its struggle for existence, not the least being the frequent closing of the church, owing to the absence of the Minister at one or other of the many stations connected with it. By the coöperation of my brethren in the Halifax Presbytery, I have at last, however, succeeded in making arrangements for the holding of two diets for public worship in Truro every Sabbath. This is a great step in advance, for formerly the Church was closed altogether on one Sabbath in every month, owing to my absence at Acadian Mines and Folly Mountain; and in the forenoon, on one of the three remaining Sabbaths, owing to my absence at North River. By supply granted me by my co-Presbyters on the Sabbath on which I am absent at the Mines and Mountain, and by the change, by order of Session, of the second diet of worship to 7 P. M. instead of 3 P. M., I am enabled to have two services in Truro every Sabbath, without in the least curtailing the number of services granted to the country stations. The Sabbath-school meets at 3 P. M. instead of at 9.30 A. M. as formerly; and the result of the change has been to double already the number of scholars on the roll, there being now about 100 names thereon. When I entered upon the charge about two years ago, there was a small debt upon the church, which was at once cleared off by the liberal contributions of some of the congregation, aided by a generous grant from the Colonial Committee. No sooner, however, had the old debt been got rid of, than it was found necessary to undertake such extensive repairs upon the building as could not be accomplished without running into debt anew. The church had to be re-shingled, re-plastered, re-painted (both outside and in), and certain alterations were found necessary in the seating. In short, so extensive were the repairs, that, although the congregation contributed that year over \$800 for congregational purposes (this being in addition to the sum of \$139 41½ raised for the schemes of the Church), a debt of over \$600 was entailed.

The pressing want of the charge, after the liquidation of the present debt, is a Manse; for rents have become so outrageously high in Truro that it is impossible to obtain even the half of an ordinary sized double cottage, with yard in common with others, for less than \$100 per annum; while a single cottage with an inclosed yard can scarcely be obtained at all. It was hoped that the friends of the Church in the neighbouring counties would so come to our assistance that enough might be left

from the proceeds of the Bazaar, after liquidating the present debt, to form a nucleus for a Manse building fund. By their advertisement, however, I see the ladies are afraid of professing this hope. When the proceeds of their bazaar are counted, I trust they will find that their friends have exceeded their expectations. They certainly deserve success; for the contributions to the general schemes of the Church, which distinguished this weak congregation last year, I am happy to find, have not fallen off, although they have had so much this year to do for themselves.

I am, dear Editor,

Yours, &c.,

WM. THOS. WILKINS.

News of our Church.

St. Andrew's, Halifax.

A lady has just made a very handsome present of a magnificent set of pulpit trimmings to this new church. The new bell, the present of another lady of the congregation, has arrived. It was the intention of the Kirk Session to have opened on Sunday last, but, owing to delay in procuring part of the furnishing, the opening day has been postponed.

Richmond.

The new church at Richmond has its exterior nearly completed. It reflects much credit on Messrs. Sterling and Dewar, the designers, and on Mr. Lindsay, the builder. We congratulate our adherents at Richmond on their neat and beautiful structure. May they enjoy much of "the wisdom of God and the power of God" within its walls.

St. Andrew's, St. John.

The congregation of St. Andrew's have, by a majority of votes, made choice of a successor to the late and much lamented Dr. Donald. The Rev. Robert J. Cameron, who for over a year past did duty as Assistant in the congregation, is thus declared the minister elect. The votes recorded were 126 for Mr. Cameron and 34 against him—a large number of the congregation not voting at all. The appointment came before the Presbytery of St. John, which met at Fredericton on the 21st of April,

and after a full discussion of the merits of the case, the following resolution was passed unanimously:

"Whereas, it appears from the documents submitted to this Court by the Elders and Trustees of St. Andrew's Church in the city of St. John, that the Rev. Robert James Cameron, resident in the city of St. John, a duly ordained preacher by a Presbytery in connection with the Established Church of Scotland, has been elected to the pastorate charge of said church by a large majority of the congregation being 'pew holders and communicants and including said Elders and Trustees,' to fill the vacancy in said Church caused by the resignation of the Rev. Wm. Donald, now deceased, in terms of the Act of Assembly by this Province, 2nd William 4th, Cap. 18, passed 9th March, 1832; and the said Rev. Robert James Cameron having signified in writing his acceptance of the said appointment;

"Therefore Resolved, That the Court do proceed to take the necessary steps for the introduction of the said Rev. R. J. Cameron as early as may be found convenient."

The great mistake committed in the matter is one too often seen in similar circumstances. Why such a congregation as St. Andrew's, an old congregation, a numerous congregation, and an endowed congregation, should go back, we cannot understand. We refer to the fact that the salary, for reasons which we cannot comprehend, is now reduced to £400. Last year \$3000 were paid to two clergymen—now Mr. Cameron is expected to do all the work alone, and he is to be paid at the rate of £400. We think that the move is one in the wrong direction. There was no necessity for the change. If a new church (much needed) were in course of erection, or if any undertaking were on hand, the matter would be different. Without a manse for their minister to live in, and with 170 families to back them up, the Trustees, in our opinion, should not have made this retrograde movement. Many members of the congregation expend thrice that sum, and would indignantly repudiate the charge of extravagance.

FROM Newfoundland we hear good news. A correspondent writes us to say

that Mr. McDougall's health is tolerably good, and that he is prosecuting vigorously and faithfully the work of the Church. May he be long spared to watch over the charge over which he is placed in the Lord.

Leave of Absence.

At the annual meeting of Saltspings congregation, held last month, it was agreed to give their pastor four weeks' leave of absence during the ensuing summer. This boon was quite unsolicited, and unanimously agreed to, and is worthy of commendation.

Presbyterial Visitation.

The Presbytery of Pictou have completed their diets of Presbyterial visitation. The last was held in Saltspings church, on Wednesday, 3rd of May. There was a large attendance of members of Presbytery, and a very full attendance of members and adherents of the congregation.

Co-operation.

The negotiations with a view to co-operation between the Presbytery of Tatamagouche and a committee of the Presbytery of Pictou, have ended without any action being taken. With reference to Tatamagouche village, it appeared, when it came to definite details, that no co-operation was really wanted by the sister church, and accordingly the courtship was broken off. We understand it is not likely there will be any action for "breach of promise."

Home Mission Collecting in Campbellton, N. B.

This congregation has shown commendable spirit last winter, and at the same time proved the value of the schedule system, by raising as much as it has hitherto received as supplement. Since Mr. Murray's induction it has received £25 stg. a year as supplement, it having received £60 in the pastorate of his predecessor. The Convener of the H. M. Board sent them the collecting books last fall, and when they began to use them their success was so great that they found that they could raise the \$120 themselves, and so be independent.

All our supplemented congregations might try the same experiment, and especially in New Brunswick, where the largest supplements are given.

Bazaar in aid of St. Paul's Church, Truro.

Many of the readers of the *Record* in Nova Scotia will have learned already, by advertisements which have appeared in several of the daily papers, that it is the intention of the ladies of St. Paul's Church, Truro, to hold a bazaar in the Drill Shed in that place on the 12th of July next, for the sale of useful and fancy articles, the proceeds to be devoted to the liquidation of the debt upon their Church. Every possible effort is being put forth by the ladies of the congregation, and their friends in Truro, to render the bazaar a success, and to contribute to the pleasure of the many friends from neighbouring congregations whom they hope to see in Truro on the occasion. Ample arrangements will be made to furnish dinner and tea in the very best style, admission to the tables to be by ticket, obtainable from any of the Committee on the day of the bazaar; and in addition, a refreshment table will be kept, provided with all the delicacies of the season, from which visitors may supply their wants at any time during the day and evening. But through there should be no failure, on the part of any individual in the congregation, to do all in his or her power, the number and means of the workers are so limited, and the work to be done so great, that those who have undertaken the difficult task of raising the much needed funds by a bazaar are under the necessity of making an urgent appeal for aid from friends outside of the congregation. They appeal, therefore, first, to those who, by their generous assistance in the past, have manifested an interest in this young and struggling congregation. In the second place, they appeal to the many in older and wealthier congregations, who, though personally unacquainted with the members of the Church in Truro, must surely be convinced, by the efforts which they have put forth to help themselves, as shewn in the minutes of the meeting held by the Presbytery of Halifax, for visitation of the congregation, published in last Dec. No. of the *Record*,

that they are indeed worthy to receive aid.

Contributions in money, in plain or fancy articles, for the bazaar, or, when the proper time arrives, in cake, fruit, or other articles for the refreshment tables, will be thankfully received, and may be sent to any of the following ladies, who have kindly consented to receive and forward the same:—

Mrs. George M. Grant, the Manse, Halifax.

Miss Thompson, 113 Pleasant street, Halifax.

Miss Wiswell, 1 Fawson street, do.

Mrs. McKenzie, Union House, Pictou.

Miss Jessie Jackson, New Glasgow.

Mrs. James Keith, Albion Mines.

Mrs. Anderson, the Manse, Wallace.

Mrs. Robert Purves, Tatamagouche.

Miss Cassie Grant, Cape John.

Mrs. McMillan, the Manse, Little River, Musquodoboit, or to

Mrs. Donald Fraser, Truro.

Mrs. George Gunn, “

Miss Bessie McKay, “

☞ Communications from two or three Agents, referring to the tabular statement of *Records* taken by our respective congregations, published in the March No. have been received. In all cases some additional copies have been ordered, accompanied by a request to amend the published statement accordingly. Our friends will agree with us, we hope, when we state that as the statement is compiled each year on the 1st of March, any subsequent alteration would be unfair. The best way to obviate misunderstandings is, if possible, to have all orders in the hands of the Secretary by the 1st of January, as requested.

St. Andrew's Church, Ottawa.

We have received the annual Report of this congregation, submitted on the 6th March, and find, that under the care of Rev. D. M. Gordon, it continues to prosper and increase. It numbers now 188 families and 294 Communicants. They have resolved to proceed with the erection of a new church to cost not less than \$35,000; for they have empowered their “Temporal Committee” to borrow \$15,000 for ten years for the purpose;

said amount not to be borrowed until the subscription list shall first have reached the amount of at least \$20,000. The congregation has raised for all purposes about \$6000 during the past year.

Induction at St. Mark's, Montreal.

Rev. Wm. M. Black was inducted to this church, which he himself has established, on the evening of the 7th of March. Rev. Gavin Lang of St. Andrew's Church presided and preached.

Surely it is an honour of which few families can boast, that in the same city, father and son should each have their names handed down to posterity as the founders of a new church. Forty years ago St. Paul's congregation in Montreal was founded by the Rev. Dr. Black, and the church then erected for its use was built entirely through Dr. Black's energy, and chiefly by money advanced by himself for this purpose. It has grown up steadily until it has attained its present high position, second to no other. And now that St. Mark's has been founded by his son, we can only wish it a career as prosperous and useful.

St. Andrew's Church, Toronto.

Since Rev. Mr. McDonnell's induction, this congregation has increased rapidly. The pews are nearly all rented, and the ordinary Sabbath collections are fully four times as much as they used to be. This was the first congregation in Canada that introduced the system of collecting for the Schemes of the Church by schedules, and they still adhere to the plan, and work it with increasing efficiency and success.

THE REV. A. MCWILLIAM, minister of Georgetown and Cardigan, P. E. I., has received a call and presentation to the parish of Ythel, Wells. We understand that the Rev. gentleman had been teaching in that parish for eleven years previous to his coming to this country, and upon the charge becoming vacant, the people unanimously requested Mr. McWilliam to be their minister. We congratulate him on his appointment, and pray the Master to grant him much comfort, and abundant success, in his new sphere of usefulness. We sympathize with our friends in Georgetown on

their loss, and assure them that they shall not be forgotten by the Church. Mr. McWilliam has been in Georgetown nearly seven years, and a more faithful laborer or more useful Clerk of Presbytery or Synod could not well be found. He leaves a most attached people. May our Master speedily supply the vacancy, thus created, with a pastor after His own heart. He leaves for Scotland (D. V.) some time in June. It is possible that he may be with us at the meeting of Synod.

The "Presbyterian."

This valuable organ of our Church in old Canada has received a severe blow. One of its subscribers has withdrawn his name because it inserts letters supporting what he calls "ritualistic practices" without expressing editorial horror of the same. Letters have been admitted on such subjects as the private administration of the Lord's Supper; the adoption of set forms of prayers; the use of instrumental music in public worship; the keeping of holidays in addition to the Lord's Day, &c. The Editor asks, in the April number, if we are to adopt the Romish Church plan of stifling all discussion? How is error to be dispelled, or truth established, or our younger members to be intelligent in their faith in the peculiarities of their Church, except by the free and courteous interchange of opinions?

The General Assembly of Victoria, Australia.

This Assembly had its annual session last November, in Melbourne. It now includes all the Presbyterians in the Colony, six U. P. Congregations which had held aloof from the Union that took place in 1853, having come in at the last Assembly, and been incorporated with their brethren. The roll of the Assembly consisted of 121 ministers and 73 elders, and it evidently represented an evangelical, vigorous, and liberal Church. Besides Missions to the Chinese and the Aborigines in Australia, they co-operate with us and the P. C. L. F., in mission work among the New Hebrides, having now two missionaries in the group, and having resolved to send two others as soon as they can get them.

The whole proceedings of the Assembly were of an interesting character, as an instance of which, and to show how the current runs at the Antipodes, we give the following extract:—

"A Report was brought up by the Committee on the Revision of the *Directory of Worship*. It recommended a new edition to be prepared; that the reading of a lesson both from the Old and from the New Testament be made imperative, and greater latitude be given as to the order of commencing the public services; that forms be prepared for the administration of the Sacraments and the Solemnization of Marriage, and some other things. It also submitted for consideration whether private communion should not be permitted in certain circumstances, and whether in the law against holidays an exception should not be made in favor of Christmas and Good Friday. The whole of these matters were sent down to the Presbyteries, but without any recommendations.

Articles Selected.

The Lord Justice Clerk on the Bible.

THERE is no lawyer in Scotland equal to the Lord Justice Clerk Inglis, the son of that Dr. Inglis who established "the India Mission of the Church of Scotland." We therefore recommend to every thinking man a perusal of the following extracts from a speech made by him at the annual meeting of the National Bible Society of Scotland, if he wishes to be able to answer the shallow Yankee or other modern talker against the Bible. It is well to listen to the words of a clear-headed lawyer, a common-sense philosopher, an intelligent layman, on such a subject. They ring like the charge of a judge who has summed up all the evidence. He says:

"In these days of free thought and discussion, when all things are tried by the test of public criticism, it may not

be without its use to advert to some prevailing discussions which bear very closely on the duty which the Bible Society has assigned to itself. I allude to the authenticity, the integrity, and the authority of the Scriptures. It is no new thing in the history of the Christian world to have these matters called in question—no age has been free from such controversy. More than a hundred years ago, before the great French Revolution had shattered the great fabric of scepticism, the same speculations, based on not dissimilar arguments, were current in the philosophical circles of this country and the Continent. You may find in the forgotten philosophy of Bolingbroke the germs of them all. The same doubts suggested as to the Mosaic record—the same exaltation of human intellect as the regenerator of mankind; the same attempt to reduce the Gospel teaching to a mere elevated Platonism; the same denial of the miracles; and many other half-fledged predecessors of modern criticism, are to be found in the writings of that age. These are for the most part forgotten. They were swept away in the whirlwind of intense opinion which followed the great crash at the end of last century. But what has been the result on the circulation of the inspired volume? Has it ceased to be reverently regarded as the inspired message of the Creator, or as the only infallible rule of faith and guide of life? Science, knowledge, liberty, intellect, have achieved many triumphs since then. A more earnest age has brought with it many noble offerings for the altar of progress. But has not the Bible kept pace with them all?

* * * * *

In the first place, we circulate the Bible because we believe it to be inspired. It claims to be so; and if it be not so, it is error, and not truth. If we thought its origin to be merely human, I at least could not take part in a Bible society. Of course, I do not enter here either on the nature of inspiration, or on the proof of it. I only say on this last matter, that the evidence of its inspiration has been accepted on grounds as stable and well-reasoned as any proposition of that nature can be. It is too much the fashion in these days to reason on the inspiration of Scripture as if

the belief in it were only emotional—something ecstatic and empirical, not the result of the ordinary process by which the reason is convinced. It is forgotten that although the demonstration which produced conviction has been so thorough and successful as to have passed from the class of ordinary topics of instruction, the historical truth of the Gospel narrative rests on grounds as clear and certain as recorded testimony can furnish. There are, no doubt, evidences in the inner consciousness—testimony drawn from within, to which assent bows willingly without further question; but the truth of the facts stated is proved by the ordinary elements of evidence on which men act—evidence sufficient to dispel, as it has dispelled, from apostolic times to our own, the doubts and difficulties which every century since has furnished. As often has happened, the demonstration has been assumed and forgotten, and the doubts have arisen again, but much in the shape in which they were met and defeated by our forefathers. One class of opinions at the present day affords a strong testimony to this fact: I mean those popular writings intended to represent our Lord's personal life as merely human. The materials for the speculations would have been entirely wanting unless the substance of the Gospel narrative were conceded to have been historically true.

In the second place, we circulate it in its integrity, because we hold the canon to be true and complete. If the Gospel narrative be true and inspired, this second result must follow. I cannot dissociate one portion of the Bible from the other. I see throughout the whole, from the creation of man in his Maker's image, through the fall, the age of the law and of prophecy, to the Gospel times, a unity which cannot be broken. There are some who can discard the books of Moses as pure imposture, and the prophecies as fabrications, and yet hold by the inspiration of the New Testament, although every page professes to testify to the authority of the Old. If I thought there were truth in these speculations, I should think a Bible Society was an institution for the dissemination of error, and, indeed, of fraud.

Thirdly, I cannot hold that the pages

of the Bible contain nothing but a sublime system of social ethics, and that its deeper doctrines and its solemn narrative are only allegories or mysteries. A sublime system of social ethics it does indeed contain, and where that system had its source, if it were human, would be a problem still more difficult of solution. But a mere system of precept would, like many other human systems, have been barren of fruit. The dreamers after an intellectual dominion, when mind and conscience, unfettered by what they term superstition, shall rule the destinies of man, forget that precept may reach the intellect, but cannot touch, and never in history has been known to touch, the heart. We find in the Bible, set out in plain words too clear to be mistaken, what the life-giving energy is which is to make this sublime morality a living and breathing principle, of which the higher ethics are not the cause but the consequence and the fruit. On the truth of the Atonement and the Resurrection, the individual interest of man therein, all depends; and if these are to be excised from our Bibles, your vocation may be at an end."

Church of Scotland's Mission to the Aborigines of India.

The Home Record for April contains an urgent appeal from Rev. Dr. Norman Macleod, on behalf of this new and promising Mission. It has been strengthened by the transference of Rev. Mr. MacFarlane and Mr. Campbell from Gyah, and by the arrival of Miss MacFarlane from Scotland; and also by the temporary residence of Mr. Thompson, who went up from Madras for the restoration of his health. It has lost, however, one of the German Missionaries, and the remaining one must have a colleague. Mission buildings that will cost \$4000 are needed; and other houses and schools; and all this must be done without drawing on the ordinary funds of the India Mission. Who will help? Dr. Macleod publishes the following letter from the minister of St. Matthew's,

Halifax, as an incentive to the people of Scotland to give:—

THE MANSE, HALIFAX, N.S.,
February 24, 1871.

MY DEAR DR. MACLEOD,—I enclose a bill on London for £11 5s. sterling, being a contribution from our weekly prayer-meetings to the India Aborigines mission. You are aware that our Church in these maritime provinces of the Dominion has a mission of its own among the natives of the New Hebrides in the South Sea Islands. A mission in such a field suits a weak church like ours, for it can be carried on cheaply, and the results have been very striking. Though we number only thirty congregations, we raise about £400 annually for it; and as some of our congregations are very poor, their share of the amount is small. In consequence, our chief effort as a congregation for foreign missions has to be made in support of our own mission; but we take a great interest in the work in India, especially since Charles left us to go to Calcutta. We sent him last month £10 towards the church that is building for native converts: and when we heard of your new mission to Darjeeling, we asked ourselves, could we not do something to show our sympathy for it? We tested the people by collecting for it at our prayer-meeting, and the result was the sum I enclose, given with many prayers to God for the success of the mission.

This leads me to offer a suggestion that many ministers may find a practicable one. Why not always have the plate at the door of the prayer-meeting to receive the free-will offerings of those who have met together? The object for the month or quarter could be occasionally announced by the minister; and as there are always new objects that Christians would like to assist, a change should be made pretty often. I tried this a year ago, and in that time we have collected for various good works—for Bible-women, tracts, the poor, and during the last month, for the Aborigines of India. If "work and prayer" ought always to go hand in hand, so, when we meet for prayer, should "giving and praying." I do not forget that congregational weekly prayer-meetings are not the rule in Scotland as they are

in America. So much the worse for Scotland; but perhaps if they had something to do, they would be stimulated into existence, or be invigorated where they do not exist. I can hardly conceive now how a congregation gets on without at least one prayer-meeting sustained in its midst. And perhaps the chief reproach that is brought against them—that of being dry and uninteresting—would vanish if those who attended had to do or give something.

Next year I hope that we shall send a larger contribution; and perhaps I shall hear of some congregations following our example. The amount that the Church of Scotland gives for Christ's sake among the heathen is still miserably small; and how any one can be uninterested or sceptical with reference to mission work in India, after reading the testimonies of Lord Laurence and others like him, is a great puzzle to me.

Believe me, &c.,

GEO. M. GRANT.

Sandy Scott's Sermon.

"Ye are the light o' the warl'." When Jesus spak' thae words He hau some thoosan's o' folk sittin' on the bonnie hill side afore Him, an' a' round aboot Him, but He didna mean, that they were a' the licht o' the warl', that ilk ane o' them was a cunnel gin' licht to his neebors. He spak' to His freens, His scholars, to sic men as Peter and his brither Andrew—to a' that sincerely thoct that Jesus was God's ain Son, wha had come frae beevin' to the yirth, and that liket Him, and were doin' what He bad' them. The men that write buicks an' lang screeds in the newspapers, that gie lekters to the young-lads at the college, an' the men that mak' the speeches in Parliament, whyles think they are the licht o' the warl', and gey bright lights too; but I want ye to observe and mind that it was Christians—His ain freens an' followers, an' servants, that Jesus ca'd the licht o' the warl'; an' if ye're no Christians ye're no lights; it's for yersel's to fin' oot whether ye're Christians or no, an' in a matter o' sae muckle importance, common sense says the suner ye fin' that oot the better for yersel's.

To be a licht is just to hae knowledge, an' to gie that knowledge to ither folk—

to be a bonnie, white, clean, shinin', happy, intelligent creature. Ye aften speak yersel's aboot gettin' licht on a subject that was dark to ye afore, an' everybody kens what ye mean; everybody kens ye think ye're gettin' some information noo that ye hadna afore; ye whyles speak aboot dark doin's an' dark characters, an' everybody kens ye mean sinfu', indecent, wicked conduct—swearin', stealin', whoredom and sic like; like; ye whyles speak o' dark cluds comin' down on a man's hoose, and everybody kens ye mean that ye think that some great disaster is aboot to befa' him, like the rottin' o' his craps, the deevin' o' his sheep an' ky, the runnin' awa' to America o' somebody that was awin' him a big account; or the droonin' o' his son, or his wife's gae'n oot o' her mind; or his dochter gaein' wrang wi' some wild worthless rake. Noo I think ye shouldna hae ony d'fleckilty in kennin' what Jesus meant when He said to his frien's lang syne, an' what He says to his freens noo.—"Ye are the licht o' the warl'." I think He meant twa things; first, that they had licht; an' secondly, that they were gin' in licht. They were ance dark—just as dark as their neebors—just as ignorant, an' donnert, an' thoctless. Some o' them were kenn'd as the deil's bairns through a' the kintra side, for they were their father's very image. If they had a Bible in their hoose, they nicht just as weel hae wanted it, as far as makin' ony gude use o't was concerned, for it lay on the drawers'-heid frae ane week's end to anither, aften covered wi' dirt an' stour. Their tongues were as loose as they could be, for they swore like dragoons, and leed like a mill shilling; they daidded an' drank, an' got fou, an' made their wives and bairns miserable, an' didna care for the laws o' either God or man; they cheated, they stealt, they promised to marry, and then ruined and laucht at the simple lasses that believed them; they spent the Sabbath days in loungin' in their beds, standin' at the close-mouth wi' a pipe i' their cheek, sneakin' aboot the hedges girnin' rabbits, harrayn' nests, and stealin' neeps; or, in cauld days, beeken' their legs at the fire, readin' buicks it wud hae been gude for the warl' if they had ne'er been written—silly, filthy, profane ballads, stories without either pith or point, an'

whase only recommendation is their gibin' an' sneerin' at gude folk an' gude things. That's the kind o' folk they ance were, an' I'm sure they were ony thing but the licht o' the warl'. It was as dark as pitch wi' themself's; it was mirk and dreary nicht wi' them, but they're licht noo. Jesus is the sun o' righteousness, the real sun, the richt sun, the sun o' the soul; an' He has gi'en them licht; His word has been a bricht burnin' lamp, an' His Speerit has been like oil. Every ane o' them is noo like the mune, an' an image o' the sun, shinin' wi' licht an' beauty like dew-draps.

There's no ane o' the freens o' Jesus as bricht an' big a licht as he might be. Some o' them canna connect twa thochts thegither, either on religion or ony ither thing. Their minds are like the yard o' the sluggard, whare ye may fin' a lot o' sweet suellin', bonnie flowers growin, aside bunches o' nettles, and rag-weeds' and dockens; or like a thrifty wifes' rag pock, whaur there are a' kinds o' clouts, clippins' and parins' o' silk, satin, plaiden', an' packsheet. Their thochts are like the leaves blawin' frae the trees in October, after a nicht's snell frost, and no' the least like a regiment o' soldiers. When they are speakin' to ye, ye are like a man in a crood, swayed whyles to ae side and whyles to anither, gettin' a bash in the face noo, an' a clour atween the shouthers belyve. An' some o' them gang aff the straught sae aften, that ane is puzzled to say whether the licht or the darkness will bear the gree in the end. They're like Will-o'-the-wisp—Spunkie, as we used to ca' him—they got fou on a market nicht, or New Year's day; they fly like tinklers, and behave in sic ways that it seems natural to conclude that Jesus wad disown them. If they're munes ava, they're like the new mune, wi' a bit thread o' yellow licht roun' the edge o' the auld black mune; if wark's scarce an' the mills put on short time, or if it has been a late wat hair'st, an' bread an' meal are dear, or if a bairn dees i' the hoose, they yauner, an' greet, and compleen, as if they thoct the Almighty wadna be as gude as His word—the word o' promise sae rowth o' comfort. They dinna tak' him at His word, but are as suspicious as oor manager is wi' some o' the callants that he has fand oot tellin'

him lees owre an' owre again, or as the baker's wife is wi' some o' the unco' new lookin' half-croons that are whyles laid doon on her counter. I dinna say they've nae knowledge and nae faith, but I say it's far less than it should be; they're no like weel-made and fu'-grown men and women—they're like bairns; na, they're like Nature's playthings—Tam Thooms—that it wad be a gude sign if they were so uncommon as to be a show: puir, ill-thriven dwarfs.

But if the licht in a man is o' the richt kind, it grows aye mair and mair. Some lights gang oot in a moment, like the licht frae the blast o' a quarry, or a poacher's gun in a dark nicht; some gang flickerin' up and doon like the lights frae the ain warks aboon Coatbrigg or Airdrie, or the streamers that gliut athwart the lift; but the sun's licht is steady an' glowin; the hill-tops in the early mornin' are like the pinnacles o' the temple, or like bonnie wee islands in the sea;—by and by the hail face o' Nature is refreshed and the dew is drunk up frae her leafy locks. Noo the friends o' Jesus are like the licht o' the sun in this respect. They dinna stan' still; their saul ken mair aboot God and heevin than they ance did, and they dinna wander sae aften or sae far frae the richt road. There's something unco far ajee wi' them if they're nae better this year than they were last year. If they're no a bit wiser an' no a bit better, they may weel doot, an' ither folk may doot too, if they really are freens o' Jesus. Hoo can they think they're like the growing corn?—an' Jesus says a' his freens are like it. There's the sma' green braird in the day of conversion—a pile o' grass here, an' anither there—in twa or three weeks the clods are covered—in coorse o' time they bear awns, an' the tap pickles peep oot an' tell that we're gaun to get the appointed weeks o' harvest—and then, in the end, there's the stalk bendin' its head o' ripe corn in reverent worship o' the God o' the Seasons.

An' the freens an' followers o' Jesus gie licht to ither folk. Their Maister tells them they're no to be sae stupid or cruel as a man that wad licht a cannel and put a tub owre the tap o' it; e'en a wean nicht ken there wad be nae sens in doin' that; naebody but a daft body or a born ideweit wad ever think o' sic

a thing. If they hae ony guid gift o' utterance, an' ony gude command o' language, they should gang an' tell the story of God's great love in gi'en His Son to dee for puir sinfu' creatures like oorsel's; if they canna tell that story to men an' women, they may tell't to bairns; they may gather in hauf-a-dizen o' the callants an' lassies that hae drucken faithers an' mithers, puir wee things that gang shiverin' aboot the streets in cauld winter nichts, wi' feet a' swalled, an' bluidin' an' hackit. Or if they canna do that themsel's, they may help some ither body to do't; they can e'en put their hauns i' their pouches, an' the siler they gie awa' for this would be the best wared part o' their walth; they wad fin' that they got as muckle gude as they gied, and that their kindly, gratefu' imitation o' Him that gaed aboot doin' gude is like a clear and cool burn runnin' thro' their sauls, an' refreshin' them amid the din an' the stour o' the warl'. Mony a ane o' the freens of Jesus are bricht an' cheerfu' lights, though the big outside warl' kens naething aboot them. Their tongues are never heard ayont the four wa's o' their ain hoose, an' they are na very loud there; but their love gangs quietly oot in a thoosan' ways, an' it fa's like a sunbeam's ray on cauld an' hard hearts. Ah! ye wives and mithers, think o' this! Dinna hae your men an' callants comin' in, after workin' hard a' day, into a huggerty-muggerty, dirty, ill-reddup hoose; try to hae everything clean an' neat. Draw them an' keep them oot o' the public hoose wi' the cords o' love; dinna bring up your dochters to think that lang ear-rings an' brow gowns, an' a rich gude-man, an' a smatterin' o' French, are the grand ends o' life. Teach them by your gude advice an' gude example to be truthfu' an' kind an' modest, an' thrifty; in this will ye be the licht o' the warl', and even when ye come to dee, your licht winna gang oot, except like that o' the wee twinklin' star, which gangs oot in the mornin' afore the mair glorious licht o' the sun. Your memory will be like a star shinin' on the road o' a' that kenn'd you, leadin' them to Jesus like the star gang syne that brocht the wise men to Bethlehem, an' ye yoursel's will at last gang to the lan' whar the sun shall nae mair set; whar God shall be your ever-

lastin' licht, an' the days o' your mournin' shall be ended.—*Journal of Scottish Temp. League.*

Norman McLeod on the late Dr. Ogilvie, Calcutta

The Church of Scotland has lost its oldest and best missionary, Dr. Ogilvie; and I cannot allow this number of the *Record* to be published without thus expressing, however hurriedly and imperfectly, in the name of the Foreign Mission Committee, our sense of that loss, our affectionate respect for his noble character, and our hearty appreciation of all his assiduous and successful labours as a missionary for a quarter of a century. This long period was one marked by many peculiar trials and difficulties, both at home and abroad, affecting his mission work. Owing to the immediate effects of the secession of 1843, the Church of Scotland was too weak at once to fill up her vacancies at home and to send efficient labourers abroad; there were some ecclesiastical difficulties, too, which he had to contend with in Calcutta, and not a few prejudices at home, which need not be farther alluded to. There were trials and difficulties also arising out of the great Mutiny,—yet, in spite of all these, Dr. Ogilvie never once left his post on leave of absence since he entered upon it. He never complained, and never despaired, but simply did his duty. Through good report and bad report he pursued his difficult path with an admirable patience, a singular unobtrusive and unostentatious spirit, with a meek and quiet endurance, and a sweetness of temper, all of which not only saved the institution in Calcutta, but secured for him the high respect of the best men of all creeds and parties, European and native, in Calcutta. There was no missionary in India who left a more delightful impression upon Dr. Watson and myself than Dr. Ogilvie. We felt that in him we had a ripe scholar, a refined gentleman, and a Christian with a single eye, a clear head, a warm heart, and imbued by out-and-out truth in purpose, word, and deed. We felt, too, how much he and his work had been misunderstood by many at home, and by some who had not the capacity to comprehend either. As I am at present laid

aside for a few days from work by a slight indisposition, I am unable to express myself as I could wish about my late lamented friend. I have received a deeply-interesting printed letter, addressed to me, and occupying eleven pages, from Mr. Beaumont, Free Church missionary at Chinsurah, near Calcutta, entitled, "In Memoriam of James Ogilvie, D.D." It is too late to insert this handsome tribute to Dr. Ogilvie's memory in this number of the *Record*, but I hope you will find space for it in the next number. In the meantime,

I remain, yours truly,

N. McLEOD.

A few facts in Dr. Ogilvie's history may be here briefly noted. He was born 27th December 1814, in Newmill, parish of Keith, and received the rudiments of his education in the Parish School, and afterwards in a private school in Keith, taught by the Rev. George Scott. He then became a pupil of the Grammar School in Aberdeen, taught by Dr. Melvin, and became one of his most distinguished pupils. He became a student of Marischal College, and graduated there. After studying divinity in the same college he was licensed by the Presbytery of Aberdeen on May 3, 1843, was ordained by the same Presbytery on 21st November 1844, proceeded to India in the same year, and after being for a short time in Madras, joined the Calcutta Institution as its Principal in 1845. He has left a widow, who is now in Scotland, and who was verily a help meet for him, and five children, the oldest being thirteen, the youngest three years old.—*Church of Scotland H. & F. M. Record.*

A Baptist's impression of the difference between the forms of Worship in a Church of Scotland Cathedral and a Cathedral of the Church of England.

The Cathedral in Glasgow, which is in a good state of repair and preservation, is the finest and most elaborate ecclesiastical edifice in Scotland, which, having escaped the destruction that overtook most of the religious architecture reared to Roman Catholicism, passed into the hands of the Presbyterians. York Minster, which fell into the hands of the Church of England, is the largest, and is also regarded as the grandest and most

charming edifice of the kind in the Empire. I had the opportunity of witnessing worship in both of these spacious, beautiful old Cathedrals. The style of both these structures is the varied Gothic, which produced in me (*but I speak not as a connoisseur*) the most exquisite and pleasing sensation, which culminated in a chastened and powerful rapture. The Choir of each one of these Cathedrals is set apart for worship. At Glasgow no organ poured its deep billowy bass along the spacious nave, nor sent its melodious strains echoing among the lofty arches. A plain and intelligent congregation, stood, and led by a small group of singers before the pulpit, sung the Psalms of David to solemn and animated music.—The minister, wearing no mark of Rome, save the black gown,—and Baptists have nothing to say against this, so long as their ministers wear the same on baptismal occasions,—preached the gospel in a plain and affectionate manner.—The worship was as simple as a Baptist prayer meeting. My soul was filled with religious joy. In the depths of my heart I said:—"What hath God wrought." I have joined in worship, hearty, simple and earnest, in log school-houses. Here was worship beneath lofty arches and amid the beauties of a Gothic Cathedral, just as simple, hearty and joyful. There was no surpliced choir, no fluttering of white robes, no intoning, no genuflexions. Once the gaudy display and superstitious symbols of Romanism flourished here; but they had been driven out, and, no doubt, are gone forever. The worship impressed me as apostolic in form and spirit.

When in York, I had been walking under the lofty arches of the great Minster, till I had become charmed and moved, as I had never been charmed and moved by the magnificence of architecture. Just then the time came for public worship. It was the stated service for Monday afternoon. Thirty or forty white-robed officials—men and boys—marched in, and took the conduct of the services. I joined the small congregation which was scarcely equal in number to the ornamental functionaries. The services were intoned, and no one but an expert could understand them. The Choir chanted, and the great organ poured out its soul-dissolving music.—

Gothic grace was shed down upon the soul from majestic pillars and lofty, graceful arches. I was filled even to overflowing, but it was with pleasing sensations which left the deep spiritual nature and conscience untouched. At Glasgow I forgot the glory of the earthly, and thought of sin, of Christ, of heaven; but at York, beauty and melody poured their streams of influence through the nerves and sensibilities; and flooded the soul with the pleasure which it is their prerogative to produce. Before I had analysed my feelings or intentions, one of the priests opened the Bible and read, as he said, from the Word of God as contained in the Book of JUDITH. Then I came to myself, and my pleasing sensations were gone. I was filled with indignation. It was no longer worship to me. I went out. The functionary who kept the door that led into the nave, growled at me, as I passed; and said, "It is against the rule to go out during divine service." I went on nevertheless, thinking that the mildest term that could be applied to it was not divine but *fine* service. My soul loathed it. It was Romish. If a John Knox had been given to England, he would have made a cleaner sweep in purging the old York Minster of Popery. In Scotland the work was well and thoroughly done; in England it was only half done. Having left this display of mouthings, millinery and music, I went to the most distant corner of the nave, and enjoyed the organ, not as religion, but as music to gratify the ear and fill the soul with pleasing sensations.—When the services came to an end, the thirty or forty surpliced men and boys retired—a white procession, not dazzling and attractive as they would be in a small church. In that spacious Cathedral, five hundred feet long, having arches towering up as high as the tops of tall trees, these officials looked as insignificant as a troop of white mice would in an ordinary building.

To the Weary.

BY A PARISH MINISTER.

They are a large class. There is not a town or village without some of them. Were the postman to go through this parish with a number of letters addressed simply as above, he might not find peo-

ple very ready to claim them; but of this I am sure, many a one seeing the superscription would feel "I ought to take that in, it must be for me—that just describes my state."

By this printed message, then, may the blessed Lord be pleased to speak a word to not a few who are "weary."

The case of one is this:—Toiling hard and honourably for years, he has got no satisfaction. The world has disappointed him; he is sick of it; neither its business, its books, nor its baubles, fill the void within. For such is this word of Jesus—"My Son, give Me thine heart." You have placed it elsewhere—see with what result! Come to ME. Who loveth silver is not satisfied with silver; but with Me are durable riches. Earthly enjoyments are reeds that pierce the heart which leans upon them; but with Me, the Rock, is repose. The honours of time pass from the grasp, or perish in the using; My crown fadeth never. Your very friends fail; give Me your love, and I will be your sure support. In vain you seek contentment in inferior things; living to Me, you will have an object adequate to your capacities; and in my favour shall be secured your life—the joyful exercise of every power.

A second is weary with *guilt*. The awakened soul lies low under a fearful load. What is the word of Jesus?—"Come unto Me all ye that labour and are heavy laden." That which is oppressing you I will remove. I bled for your iniquities. Believe on Me and they will no more be laid to your charge. Hiding yourselves in Me, there is no condemnation for you. You are accepted for my sake. Is not this glad tidings? A bird escapes out of the fowler's snare, a debtor has his liabilities cancelled, an exile is restored to his family, a leper is made whole, a traveller faint in the desert comes to a cool shade and a spring of water—feeble emblems of a sinner receiving from the Saviour the white stone of full remission! a realised justification!

You may be "wearied in the greatness of your way." You have long been anxious. Peace seems as far from you as at the first. If your heart would melt, were there more tears, or a little liveliness, it would be an encouragement; you think you might then expect

success; but, continuing cold and stupid, how can you be received? You are about worn out with the struggle and the search. A word from Jesus to you, dear souls:—"I will give unto him that is athirst of the fountain of the water of life *freely*." *Freely*. Here is an open fountain, provided for public use—available for all gratuitously. But instead of going to it and drinking, you wander hither and thither. You look at it, you long for it, but you question whether it is for you—for you just as you are. Must you not be more sensible of your thirst before drinking? Ah! what do ye? tiring yourselves in an idle circuit, when a single step is all that is necessary! Missing Jesus by your efforts to merit him! Going on and on wearily without Him, because labouring to find or form something of your own which may recommend you to His notice! Be assured you will never be more fit for Christ than at this moment. The patient needs no preparation for the physician; he is sick—he cannot heal himself, that is enough. Not by reason of your worthiness, nor because you feel your unworthiness, but in the fulness of His own love to the lost, Jesus bids you *now* welcome to Him, and to all the blessings of salvation. To-day, then, hear His voice; and close with Him at once.

One is wearied by common duties, their sameness and smallness, wishing they were altered or ended. But, is that word of Christ forgotten? "Take up thy cross daily and follow me!" He desires to be glorified in *all* thy life, thy looks, thy language, thy little labours of love. To have the heart so "at leisure from itself" as to think for others, nothing is more to the praise of your Lord. Aim to witness for Him wherever you are—whatever you are called to do. "Are you not wearying for heavenly rest?" said Whitfield to an aged clergyman. "No," he replied. "Why not?" was the surprised rejoinder. "Why," said the old minister, "if you were to send your servant into the fields to do a certain work for you—promising him refreshment when it was done,—what would you say if you found him in the middle of the day sighing for the evening? Would you not bid him be up and doing, finish his work, and *then* go home to the promised rest? Just so does God say to you and me."

There are other cases: for each Jesus is ready with a word. What is it for the weary with manifold afflictions? This—"It is I: be not afraid." He does not promise exemption from trouble, but He says it is He who sends; He designs your profit by it; and in it He will be with you. Consider Him. Behold the *man*! experienced in heaviness, acquainted with grief—will not we feel? Behold the GOD! infinite in resource—cannot He succor? Will He break His word? Are the everlasting arms insufficient? Is He not able to console?

To the work-worn is not this a helpful word? "My Father worketh hitherto, and I work." Labour lawfully, work wisely and well; in toil you have a glorious fellowship.

To the weary with pain: Is not this the word?—"there remaineth a rest."

To the weary in well-doing:—"In due season ye shall reap."

To the weary in the battle and the race:—"Faint not! Forward! Looking unto Jesus! The prize is sure! Yet a little while!"

To those whom disappointments and difficulties weary:—"Behold ME! Behold ME! In everything make your requests known."

"Thomas Woolman, I have a word for *thee*." So did a devout mystic once believe himself to be addressed audibly by the Saviour. The sound in the air was a fancy; but it is most certain that the Good Shepherd "callesh His own sheep *by name*, and leadeth them out." Every hour He is saying to each waiting weary member of His flock, "I have a word for *thee*."

Reader! turn to Jesus, and trust Him always. He knows exactly what the weariness is, and how it should be treated. He knows when, and what, to speak.

In Jesus' arms we all may rest,
And lose our troubles on His breast;
No more the soul need long for peace,
Nor languish for a resting place.

In Christ alone seek all your satisfaction
Depend on none beside. Go not to glean in another field. Look to HIM who is not only your sole, but your sympathising, Saviour—your faithful Friend, ever near—your Guide and Teacher—your loving Lord—your Hope, and Happiness, and Home! for ever!

Notes of the Month.

THE telegrams show Paris to be still in a state of insurrection, but the Versailles Government is steadily gaining upon the tumultuous bands of the Commune, who have robbed, and plundered, and murdered peaceable citizens for some time. The Germans are not to interfere unless the Assembly's forces prove unable for the task of restoring authority and order. A feeling in favor of the restoration of Napoleon is said to be gaining in the minds of many, who, for the sake of peace and quietness, and restoring the prosperity of an almost ruined country, are willing to forget his share in the disaster and disgrace of Sedan, for which, in truth, he was no more to blame than the vanity of the French people, and especially the factiousness of those who now reproach him most. If it be true that he has enlisted in his service those tried battalions of the Pope, the Jesuits, then France's troubles are not over. The Prussian army is the perfection of material, the Society of Jesus of spiritual discipline and system. The one may save what the other has destroyed, but it will be only temporarily; for Jesuitism has blighted the nations where it has flourished. Its counsels have injured more than promoted Popery itself. The infallibility dogma is an achievement of this great religious machine. Dr. Dollinger has been excommunicated for his opposition to it, and many sympathize with and adhere to him in his stand. We cannot suppose that the Jesuits have been wise in this measure, and that in foisting this absurdity, which has lately been condemned by the Convocation of Canterbury, upon the Roman Catholic Church, they have rendered any service to Popery. Persons, however talented, who are governed by an overweening love for the advancement and predilection for the principles of an order, are partial judges of human affairs, and sure to make great mistakes in policy.

The education bill is still much canvassed, and the principal objections to it are its destroying the old parish schools, its exempting the heritors from their former burdens, its non-acknowledgment of religion, and its placing the control of

Scottish education in an English Board. The Bill to legalise marriage with a deceased wife's sister has been rejected as on all former occasions by the Lords, one Bishop and two privy councillors voting in its favor. A Bill has been brought forward to disestablish the Church of England, which derives its only prospect of ultimate success from the immense diversity of opinion and sentiment within the church itself. Many are incensed at recent decisions of the Committee of Privy Council; which has expelled Voysey, an arch liberal or rationalist, and restrained Purchas, an arch vestment and incense man. We can see nothing but good in this, though it can never suit extremists, who tolerate in all religions none but themselves. In the latter sense they are tolerant in an exemplary degree. Preparations are being made to celebrate the centenary of our great countryman, Sir Walter Scott. The Marquis of Breadalbane has been buried with his father at Killin. We are sorry to see that the Argyle family are about to sell their old seat and property at Roseneath, the most picturesque spot on the Clyde. The building of steamships, especially for the Suez canal trade, is very brisk. The revenue of Great Britain for the last year exhibits a large surplus. Canada is, from having been the eleventh last year, now the eighth on the list of nations consuming British goods.

The S. Queens ferry settlement case has afforded mirth to the lovers of the ridiculous, all caused by a Town Council consisting almost wholly of dissenters, presenting to a parish a man who should not be a minister at all. Mr. Thomson, as those know who remember his candidature for the representation of the Kilmarnock burghs, is a most absurd character. The people, moreover, were notoriously in favor of another person, and the Town Council should have acted more from their principles than their desires to torment a large parish. The Presbytery has sustained the objections, and the case goes up to the Assembly, where Mr. Thomson is certain to lose it. Mr. Cumming of Newington, an old friend of my own, has been chosen successor to Dr. MacDuff, of Sandyford, Glasgow, the Doctor having resolved to devote the remainder of his life to the

composition of those works which have had such an extensive sale among devout people. The U. P. Presbyteries have all voted in favor of union, and, of the Free Church Presbyteries, 52 have voted for and 10 against. Geo. Gilfillan continues his wordy denunciations of the measure, which he deprecates on account of its tendency to narrow religious thought, which, however, must burst former barriers in spite of all his fears. The Rev. Fergus Ferguson has published a volume of sixteen sermons, which are likely to be worth a perusal especially in connexion with his case.

The Church of Scotland mourns the loss of a valuable and devoted servant in Dr. Ogilvie, who went out to Calcutta in 1843 to take charge of her institution there, and has laboured without intermission there ever since, universally respected and beloved. We are glad to read of the convalescence of Mr. Grant after a severe illness. Mr. MacWilliam's presentation to a parish deprives us here of one who, by his learning, zeal, straightforwardness and amiability, has held a high place among us. A. P.

Notes of the Week.

The only news this week is pipers' news,—that we are in the midst of the general election for the Local Legislature. In Halifax, at any rate, very little else is talked about, except the usury laws and the inconveniences to discounters and the absurdities connected with them. As to political prospects, it is impossible to gather from the papers what they really are. Both sides are going to carry all their men in all the counties with sweeping majorities. This childish extravagance makes the papers worthless to the impartial and general public. To know the real state of matters we would need to be in the confidence of the knowing ones on both sides, and then perhaps we would not know. The zeal and energy which both sides show in working and canvassing, in bad weather and good weather, bad roads or good roads, is very edifying. The ingenuity with which they avoid any real or important issue, and divert attention to personalities that ought not to be interesting, is not so edifying. There can be no doubt that

all that our Local Legislature has to do could be done in half the time and at half the cost now expended; but neither side seems to see it, nor to have the vigour to determine that so it shall be. There can be no doubt that the education question is in every one's mind, but no paper ventures to touch it for fear that votes on this or that side may be lost. In the Halifax School Board we had, not long ago, the loudest professions concerning the right of the public to be informed as to all that was being done there, and full information was given as to the cost of new heating apparatus in one of the schools and a few other trifles; but since the election fever has supervened, though a new, and, as it stands, a rather one-sided bargain has been made with Archbishop Conolly, involving thousands of dollars and binding the city for twenty-one years, not a hint of the matter has been given to the papers; and even if it had been given, it would probably not have appeared till after the 16th, for we notice that though the correspondence on the subject was published in the *Church Chronicle*, it has not yet been copied nor commented on in any of our political organs.

Talking of the Halifax School Board, we cannot help asking our City friends how long they are going to stand it? Every other settlement in the Province has the privilege of electing its own School Trustees. Halifax has not. It cannot be trusted to take care of itself. Unlike our country districts, it has no men who have retired from business, no men of culture, no practical educationists it could summon to the work. So the Local Government kindly selects for us seven men, and the City Council selects six of its number, who were sent into it to do different work altogether, and this precious thirteen taxes us forty or fifty thousand dollars annually, runs up a big debt against the City, does what it likes, and Halifax shuts its eyes, opens its mouth, and meekly submits. Chezzet-cook or Polly Bog would not stand it, but Halifax utters no word of remonstrance. They passed a School Bill in England last year; and every Burgh or district that wished to have schools, were empowered to elect Trustees by a direct vote of all ratepayers. What would the Londoners have said, if all England had

been allowed the right, and London had been kept out in the cold, on the plea that it was too big or too rich to take care of itself?

What would be the effect of Halifax being allowed to elect its own Trustees? We might refer to two probable effects. Some of the gentlemen who now sit at the Board, we may be allowed in the interest of modesty to suppose, would hardly offer themselves to the citizens for election. That would be unmixed gain. And those to be elected would have to explain publicly their educational position, if they had any, and if recreant to it would not be re-elected. According to the first principle of Responsible Government, this would be not only a gain, but life from the dead.

G.

Items of Intelligence.

The Calcutta Mission and illness of Rev. Mr. Grant.

'The Calcutta Mission has been passing through a period of trial. We do not refer only to the loss sustained by the death of Dr. Ogilvie, but to the severe and dangerous illness of his much-esteemed and valued coadjutor, Mr. Grant, who has been swimming for his life from a severe and most dangerous attack of inflammation of the liver. Mr. Grant had been married but a few days before, and his sufferings involved the sorrow of his beloved wife also, who had gone from England to join him. We thank God for His mercy in delivering him from immediate danger. He has been ordered to take a voyage for three months to Burmah. We pray for the restoration of one who has been such a source of strength to the mission and to the Church by his ardent and self-denying labours. At such a crisis it was most fortunate that our well-tried and much-valued missionary, Mr. Wilson, had returned from home-furlough—just in time—to Calcutta. It was also a mercy that we had at Bombay one of the ablest missionaries in India, Dr. Jardine, who, by the request of the Calcutta Board, at once proceeded to take charge of the Calcutta Institution.

But what an illustration does this afford of the absolute necessity of having strong missions—so strong, at least, as to prevent their extinction? We have escaped extinction in Calcutta, as it were "by a miracle."—*Church of Scotland H. & F. M. Record.*

The "Heretics."

In the U. P. Presbytery of Dalkeith, the Committee appointed to deal with Mr. Ferguson reported. The Committee had no doubt Mr. Ferguson held that "there is, for men who have not embraced the Gospel here, a dispensation of mercy after death," and that "there is a place or state for departed souls besides Heaven and Hell in the interval between death and judgment." The Presbytery, however, rejected the report of the committee by a majority, and the minority has appealed to the Synod.

Mr. Robertson appealed on Tuesday to the Free Church Presbytery of Meigle against a decision of the Free kirk-session of Coupar-Angus, cutting him off from the Free Church for denying the inspiration of the Bible, by stating that it contained superstitious fables. The Presbytery heard him at length, but confirmed the decision of the session. Mr. Robertson appealed to the Free Synod of the district.

Dundee—Proposed Erection of Five New Established Churches.

At the meeting of the Presbytery on Wednesday, the Rev. Dr. Watson brought under the notice of the meeting that he was to make application to the Home Mission Committee for a grant of four missionaries to labour in the districts of Balgay, Hilltown, and Blackcroft. Before long there would be another missionary required. It was the intention to erect churches in these districts for each of these missionaries, and already £1500 had been promised towards the erection of the buildings. The gentlemen who were engaged in the movement had the expectation of obtaining £50 from the Home Mission Committee for each of the missionaries, which they intend to supplement to £100 for the first year. The members of Presbytery generally expressed their gratification at hearing Dr. Watson's statement, and expressed the

hope that the movement would be successful, as the districts mentioned were much in want of religious ordinances.—The Presbytery unanimously sanctioned the application to the Home Mission Committee.

The American Tract Society

Spent last year half a million of dollars in carrying on its benevolent enterprise. It has 4500 publications, including 800 bound volumes, in which 141 dialects and languages are represented, and diffuses these in all parts of the earth.

Most Encouraging.

Dr. J. M. Stevenson, one of the Secretaries of the above Society, states the gratifying fact that in Mexico forty distinct congregations have been formed, made up of seceders from the Roman Catholic Church, and are deeply engaged in the study of the Bible.

Madagascar.

A summary of facts as to Christian work in this great island presents the following: The island known to Europe since the 13th century, is populated by 4,000,000 people, of various tribes. For 500 years it suffered from the slave trade, and idolatry, polygamy, and infanticide abounded. In 1820, under the auspices of the London Missionary Society, missions were begun, but fever destroyed all the missionaries but one. In 1822 a new entry was secured, schools started, and progress made for fifteen years. Meanwhile the Bible was translated into the native tongue. On the 29th of May, 1830, the first converts were baptized. By 1836, however, a new Queen (Ranavalona) had driven out all the missionaries, and fierce persecution was commenced against the Christian population. It continued for 26 years. During that time no religious teacher from outside the island was ever present; and thousands of Christians perished by sale into slavery, by drinking poison, burned, cast from rocks, and in other ways which devilish ingenuity contrived. None of them, however, is known to have denied Christ under it all. In 1861 Radama succeeded his mother, and his wife, who followed him, favored the missionaries, who had

returned. In 1868 Queen Romoina succeeded her sister, and was baptized Feb. 21st, 1869. All idols have since been destroyed, and the work of Christianizing the whole people now goes forward with great success. The religious movement in the island has even outrun the ordinary means of grace. In some cases people have come together and built meeting-houses and assembled for worship on Sunday, without even having a leader to explain the simplest gospel truths. They pray, "O God, we want to worship Thee, but we do not know how."

Miscellaneous.

The Blood of Jesus Christ.

A Hindoo on the coast of Malabar, having been awakened to anxiety about his salvation, inquired of various Fakeers (or devotees) and Brahmins, how he might make atonement to God for his sins. All agreed that it was by torturing and wasting his body that his guilt was to be expiated; and the mode of doing this, which was most confidently recommended, was the following:

"Thou must drive," said the Fakeer, "a number of iron spikes, somewhat blunted, through thy sandals; and on these sandals thou must place thy naked feet, and walk to the sacred station, at the source of the Godavery river, (about four hundred and eighty miles.) If, through loss of blood, or weakness of body, thou art unable to proceed, thou mayst halt, and wait for healing and strength. When thou hast performed thy penance, thou mayst hope that thy soul will be cleansed."

The poor Hindoo was in earnest to save his soul; and, severe as the penance was, he did not hesitate to undergo it, but immediately set out on his painful journey. At length he could go no farther; and, though unwilling to lose time in so great a work, he felt himself absolutely compelled to halt beneath the inviting shade of a wide-spread banyan tree.

It happened that a Christian missionary resided near the spot; and beneath the canopy of this very tree he had been

accustomed to take his stand, and to proclaim the words of life, in their native language, to all who would gather to hear. The poor foot-sore devotee had not been here long before the missionary came to his usual labour. He cried aloud, "The blood of Jesus Christ, the Son of God, cleanseth from all sin." (1 John, i. 7.) He began to describe what sin was in the sight of God. He appealed to the consciences of his hearers, and pressed guilt home upon them. He showed the utter hopelessness of man saving himself by any self-imposed doings or sufferings; and he proceeded to show the sufficiency of God's way of salvation, through the blood-shedding of His own well-beloved Son.

These glad sounds fell upon the ears of the attentive Malabar man, like rain on the thirsty soil. He drank in every word; and, at length, plucking off his torturing sandals, he sprang up, and cried out in exultation—"This is what I want! This is the thing for me!" He followed the missionary home; gladly received the word, and believed it; and became a living witness that the blood of Jesus Christ does indeed cleanse from sin. It had cleansed him. Reader, it will cleanse you, too, if you simply believe in Jesus. Oh, then, do believe in him now as your sin-bearer, and be cleansed from all sin.

Jesus is Precious.

It is told of a wounded veteran soldier of the first French Empire, that when the surgeons were probing his body not far from the region of the heart, in order to extract a bullet, he exclaimed, "A little deeper and you will find the Emperor." This language expressed his love, esteem, and devotion to his master, and is an illustration of the feelings of lively and intelligent believers in Jesus, who occupies the chief seat in their affections, communing with, guiding and controlling them.

The Inward Life.

The Kingdom of God is within you. Learn to despise outward things, and to give thyself to things inward, and thou shalt perceive the Kingdom of God to come in thee.

For the Kingdom of God is peace and

joy in the Holy Ghost which is not given to the unholy.

God will come unto thee and show thee His consolations, if thou prepare for him a worthy mansion within thee, all His glory and beauty is from within, and there He delighted in Himself.

The inward man He often visiteth; hath with him sweet discourses, pleasant solace, much peace, familiarity exceedingly wonderful.

Put all thy trust in God, let Him be thy fear and thy love, He shall answer for thee and will do in all things what is best for thee.

Thou hast not here an abiding city, and wheresoever thou be, thou art a stranger and pilgrim; neither shalt thou ever have rest, unless thou be most inwardly united unto God.

Paul's Idea of Schism.

It is worthy of note, that Paul always charged "schism" upon those who made parties in the Church by taking an exclusive, non-communication ground, which shut out from fellowship true saints, for some refusal to submit to a ceremonial test; such as circumcision, observance of the Jewish fasts and feasts, or the Mosaic distinction of clean and unclean food. The schismatics, in his opinion, were those who insisted on such tests, and not those who refused to be bound by them. We therefore reason, by fair analogy, that were he to return to earth in these days, he would accuse of the sin of schism those who unchurch others because of a difficulty in ecclesiastical polity, or who refuse communion to fellow-Christians, because of a different mode of administering an ordinance. Where would Paul's view leave High Churchmen, Plymouth Brethren, Close Communion Baptists, &c.? Very low down in the Christian scale, we must think.

God's Love.

God loves—God is love. Take it home—Say to yourself then, if this be true. Strange as it may seem, God loves me—Loves me as I am—Loves me a sinner—Loves before I love—Loves afterwards—When I love not, He loves. He bids me believe in His love—and if I believe; I live—He bids me reflect His

love—and if I will, I can do it. I can love the brethren. He bids me open myself to Him—Kneel down, and tell Him thy secrets. It will be life to thee when, instead of having an Observer always present, thou hast a Friend—a Friend who changes not with thy changes, but loves thee still—loves through all—loves till thou love—and afterwards, for ever.

LAMARTINE, after a visit to England, said, "It was impossible for me not to be dazzled by the immense progress made by England in population, in industry, and in wealth. Especially deserving of notice are the ever-multiplying charitable institutions, the many associations of real religious, conservative fraternity between the different classes. These prevent explosions by evaporating the causes which produce them—these stifle murmurs from below, by conferring benefits from above—these close the mouths of the people, not by the brutalities of police, but by the arm of public virtue. The source of that virtue is the religious feeling, with which the English people is endowed more than many others."

ON a recent Sunday, at a fashionable London church, the officiating minister, seeing a number of people standing in the aisles and at the doors, whilst many of the pews contained one or two occupants at most, requested, before the sermon, that the pew doors might be opened for the admission of those who had stood throughout almost the whole service. On the following morning (we are credibly informed) the incumbent received a letter from a lady of title, saying "that she begged at once to give up her pew, as she had no idea of having to take in all sorts of dirty people."

Why dost thou here gaze about, since this is not the place of thy rest? In Heaven ought to be thy home, and all earthly things are to be looked upon as it were by the way. When thou hast God thou are rich, and hast enough. He will be thy faithful and provident helper in all things, so as thou shalt not need to trust in men.

For men soon change and quickly fail, but God remaineth for ever, and standeth by us firmly unto the end.

There is no great trust to be put in a frail and mortal man, even though he be profitable and dear unto us; neither ought we to be much grieved if sometimes he cross and contradict us.

They that to-day take thy part, tomorrow may be against thee; and often do they turn right round like the wind.

No man who has been consistently true and sincere has failed to win the confidence and favor of other men. No man in whom truth and sincerity have been wanting has ever long possessed their confidence and favor. Politeness may prevent the want of wit and talent from being observed; but wit and talent cannot prevent the discovery of the want of politeness.

ACKNOWLEDGMENTS.

HOME MISSION.

By collection Saltsprings, per Mr. Hislop.....\$10 34
GEO. MACLEAN, Treas.
1st May, 1871.

YOUNG MEN'S BURSARY FUND.

Received from Rev. Dr. Brooke, Fredericton, N. B.....\$13 29
Received fm Rev. Mr. McMillan, Musquodoboit..... 6 89
RODK. MCKENZIE, Treas.
Pictou, April 29, 1871.

MISSIONARY SERVICES, PRESB. 'Y OF PICTOU.

Paid Rev. Mr. McCunn.....\$20 00
Received from Westville and Albion Mines..... 68 00
Received from St. Andrew's Church, Pictou..... 20 90
RODK. MCKENZIE, Treas.
Pictou, April 29, 1871.

CASH RECEIVED FOR "RECORD."

W. D. Morrison, St. John's, N. F....\$ 5 00
Rev. G. J. Caie, Portland, N. B..... 11 29
Rev. R. McCunn, River John..... 00 17
D. Corbett, Boularderie, C. B. 09 60
W. Fraser, Port Philip, Pugwash... 1 50
John McArthur, Victoria, Pugwash.. 4 00
Rev. N. Brodie, Gairloch..... 1 50
Hugh Cameron, Port Philip..... 9 00
J. Brait, Kingston, N. B..... 1 25

Halifax—R. Urquhart, J. Scrivens, James McDonald, Miss Forrester, 62½ each.

W. G. PENDER, Secy

Employment Office,
Halifax, April 5, 1871.