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No. 2.

“IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING.”—PS. 137: 6.

THE BUILDING OF THE TEMPLE.

A SERMON,

BY REV A. W. HERDMAN, PICTOU.

“Even he shall build the temple of the Lord; and he shall bear the glory.”—ZECH. vi. 13.

[This sermon is submitted for publication, not on account of any intrinsic merit, but owing to the occasion on which it was preached—the opening of our new Church on the second Sabbath of last month, and because many of the country people were unable to be there at the hour, viz., 3 o'clock p. m., owing to the wetness of the morning,—with a hope that through the *Record* they may peruse it.]—A. W. H.

The prophet Zechariah flourished immediately after the captivity, and in his day the Second Temple was built. That erection was begun under Zerubabel the Governor, and Joshua the High Priest; the foundation laid, and the walls set up amid the mingled cries of the people, and the topstone at length brought forth with shoutings and great joy. This second temple, neither in cost nor splendor equalled the first; insomuch so that when the old men and the fathers, who had beheld the temple of Solomon in all its glory, saw the mean appearance of the second one, they burst into tears,—so that the cries of those weeping and the jubiles of the youths rejoicing, were heard together afar off. To comfort them, the Lord, by Haggai, announced that this second temple should yet be more glorious than the first, for into it should come the Desire of all nations, and there He should speak peace. This is the same temple that Herod the Great afterwards adorned with costly stones, and enlarged by courts and porticoes, so that it became one of the wonders of the world. Josephus, the Jewish historian, who saw it, speaks of it as the ninth wonder of antiquity, and as both magnificent and imposing to view. Forty and six years did it take the Jewish monarch to complete it, and much skill and money to accomplish it, but it remained long the pride and glory of the Jews, and formed the scene of national worship and veneration: so that to have seen the temple was a great event, and to swear by it the greatest of oaths.

But the Jewish temple, after all, was typical of another and better. Erected for the purpose of worship and sacrifice, it answered its end until the introduc-

tion of the new economy. Then the vail of the temple was rent, and the temple itself laid in the dust.

Both Solomon's and Zerubbabel's temples have passed, and what has come in their room? No material building; nor is it to be expected, for "Thus speaks the Lord of Hosts, saying, Behold, the man whose name is The Branch, and he shall grow up out of his place, and he shall build the temple of the Lord." That is the temple that has come in the place of the material one, and the man, who is The Branch, in place of Joshua and Zerubbabel. Who is he, and what temple is he to build? It cannot be either the Governor or the High Priest themselves, for in chapter iii. 8, Joshua and those that sit with him are told, "Behold, I will bring forth my servant The Branch." Nor was it another builder like them that should arise, but this is he spoken of by Isaiah the prophet, as "a Branch to grow out of the root of Jesse," and by Jeremiah as "a righteous Branch raised unto David who should reign and execute justice; and this is the name whereby he shall be called, The Lord our Righteousness." Here observe, that long after David is dead, He is to be a descendant of his, both priest and king; a Divine person, for he has the title and attributes of Deity; and yet a man, "to grow and to increase as a branch." And who and what is He but the Messiah—our Emmanuel, God with us, or the Lord in human form! In perfect consistence Zechariah styles Him "the man whose name is the Branch," and calls Him "a priest upon his throne," and represents Him by Joshua the High Priest, "wearing silver and gold crowns upon his head;" and who is this but Jesus, our Priest and King, a "priest upon his throne," pleading as well as ruling, and upon whose head there are many crowns, both silver and gold, *as well as the one of thorns*. "Even he shall build the temple of the Lord, and bear the glory," is repeated to intimate that his work shall certainly prosper. Joshua's and Zerubbabel's stood still for a time, we know, but His shall prosper, for He is The Branch, and His work flourishes. And what was His work? What temple was He to build? Not one of stone and lime, but of living souls,—taken from the mass of heathenism, from the quarry of nature, and the pit of corruption, to be quickened by His grace, and hewn into a spiritual temple to love and praise God. That was the temple He was to erect—in the heart, more glorious than Solomon's and more durable, for while earthly temples and churches last only for a time, and the very tower that now braves the skies shall one day pass away, this spiritual house will ultimately be added to the one temple above, and *last for ever*, for the Messiah's work is enduring.

On the occasion of our entering a new and more commodious edifice, let me remind you of the spiritual house that Emmanuel rears in the heart, and urge upon each one the question—Shall I become a temple in which the Spirit will dwell? Shall my heart be the altar of love, and in me shall He be glorified? O Lord, grant this; otherwise, one principal object of a new church will not be attained.

Your attention will be directed to two topics—to the work here spoken of, and to the glory hence to accrue.

As to the first, the building of a church is a grave and costly affair. Architects have to design, masons to lay the foundation, and builders to erect the walls. All this requires labor and skill. It is, moreover, a protracted business. One may erect the foundation, but another finish the structure; and he that was present at the commencement may not live to see the conclusion. But when once the building is finished, and the hopes of years realized,—when open are the doors for service, and the people assemble to praise their God,—then there is joy, forgotten are the fears, overlooked is the cost, and, like the exultation of reapers at harvest, such is the rejoicing at the consummation. We this day open this Church for the worship and service of God; therefore the labors and anxieties of the past three years are now over, and we join in sing-

ing, "Let the Lord be magnified." Unlike the Jews at the mean appearance of their temple, we have no cause to bewail the contrast, for the magnificence of this house far outstrips the first. But then, as the glory of a Church consists not in its external splendor, but in its inward adornings—in the order, holiness, and fellowship of its worshippers, and, above all, in the presence and favor of its Divine Head, so let our striving be, that, having won to this enlargement, we become a temple in our hearts to praise God, and enjoy the presence and blessing of the Lord of the temple in our midst, and our prayer therefore be, "Lord, fill this house with thy presence, and these hearts with thy praise." It was the presence of the Lord God from between the Cherubim that made Solomon's temple so honored; it was the promised arrival of the Lord of the temple into His house that made the second temple more glorious than the first; and it is His presence and blessing manifested in His ordinances that will put a glory and honor, far above any outward adorning, upon our Church. Wherefore, let us continue to solicit the favor of His presence and of His indwelling—that He would make His abode with us; then will ordinances be delightful, and sacraments be effectual unto salvation; then will it be good for us to be here.

But now for the spiritual temple that Messiah is to erect. It is a temple of souls, a sanctuary of living stones, to serve God. Observe this Church. It has been set apart for Divine worship, and is to be employed in Jesus' service. Not that we say anything holy exists in such dedication, or that any virtue attaches to stone and lime. There is not in these walls any sacredness, nor virtue in that roof, however artistic; nevertheless, the building has been dedicated to God's service, and is to be treated as sacred. So, the spiritual house is set apart for God: the believer surrenders himself; his body is the court, and his soul the sanctuary. You are aware that the temple of Solomon was divided into two parts—the holy place, and the holiest of all, a veil separating. Within the precincts nothing profane was suffered to enter, no vestige of idolatry ever seen. So is the believer holy—his body the temple of the Holy One, and his soul the most holy place, in which no idol is suffered to reign. But the holiness of the man is better than that of the building, for the latter is but external and ceremonial, whereas the former is in spirit and in truth. The believer loves the Lord and hates every false way. His holiness is real, vital, and practical, and therefore is he superior as a temple to the material structure. Moreover, he engages in the divine service with delight. The temple at Jerusalem was constantly employed; the altar smoke^d, and incense ascended, morning and evening;—but the believer officiates morning and evening in his household, and devotes his life to God's service,—not by a few solitary acts, and not on prescribed occasions only, but his heart burns with affection; and his life is a sacrifice to God. Observe him on Sabbath or week-days. His worship sanctifies his work, and his work becomes enhanced in value. While not slothful in business, he is fervent in spirit, serving God. And so, superior is the living temple to the dead house.

Once more: The Temple at Jerusalem was the residence of Jehovah. The Shechinah, or cloud of His presence, dwelt there, and from between the Cherubims did HE shine. But now He dwells in the hearts of His children; the light in their understanding He kindles, and love in their hearts He inflames; the altar of their affections He occupies, and there burns the sacred fire of love to God and charity to men: His Holy Spirit, as a living, sanctifying agent, takes up His abode in them,—and thus more highly privileged than any temple at Jerusalem are these living temples of God. They form the altar in which He who is a spirit dwells; on the hearth of their affection His love glows, and constantly and with delight are they occupied in His service. Thus superior are they to the dead, unconscious house at Jerusalem.

The spiritual temple is something to be feared as well as prized. There God dwells; and where He resides, there reverence and solemnity are due.

In the one heart, God has collected the wealth, spirituality, and beauty of this earth,—has enriched this inner house above His sanctuary in Israel, and communicates His favor to it as He did not to the ancient one. Then shall we not value a believing man more than his fellows,—stand in awe of him as of something sacred, and acknowledge him as God's temple? You that are so in this congregation are to be appreciated.

But now to the edification of this temple. First of all, the foundation is laid. Every wise builder chooses a site, and lays a deep and solid basis. The foundation of the temple at Jerusalem has been ascertained to be exceedingly deep, and rests upon the rocks of Mount Zion; but the foundation of the believer's safety is laid upon the Rock of Salvation, which is Christ Himself. His finished work—His law-fulfilling righteousness and person, constitute a foundation stronger and more durable than can be found on this earth. Self-righteous men may build upon the rubbish of their works, and corrupt churches upon their rites and services, but other foundation can no man or church lay than that which God has laid, even Christ, the perfect and all-sufficient Redeemer. Here alone is safety, all else is sand. Now, on this Rock does the Holy Spirit found the soul, deep down on the finished work and person of Emmanuel does He place it, and there does the soul rest as the house on the rock.

"Other refuge have I none,
Hangs my helpless soul on thee."

But thereon he finds peace and security. As soon pluck this Church from its solid basis, as snatch one believing soul from the Saviour. It is part of Himself, rooted and grounded in Him, and shall continue when earth's solid foundation and every rock shall be removed; it will stand and find security and permanence, for its foundation is strong and lasting.

But next, the structure is reared. The temple at Jerusalem was built of immense stones quarried and prepared at a distance, so that no noise of hammer was heard in the building. In like manner, the spiritual temple is composed of living stones taken from the quarry of nature, and renewed by the Holy Spirit, and grows up noiselessly—no sound is heard, yet the building grows apace; in breadth of character, the believer grows; his desires become more spiritual, his aims more pure and lofty, deep in humility he grows, and upward in holiness; he discovers a closer resemblance to the Great Pattern, and in character attains to the sanctity and devotion of a temple. This may be the labor of years; at the cost of much self-denial, and of many a pang may it be accomplished. Affliction may have as much ado with it as preaching. The rod may have to be applied, as well as the law proclaimed; many a sin mortified, as well as many a humiliation borne; nevertheless, issue at last in the beauty of holiness, like this Church when its scaffolding was removed, shall the spiritual temple, and be ready for its crown. And so,

3dly, and lastly, shall the topstone be brought forth with shoutings of grace. It was a joyful day when the returned tribes saw the new temple (rising from so insignificant a commencement) brought to so glorious a finish; but when the topstone of the spiritual edifice is brought forth—when the work of sanctification is being crowned, and the Holy Spirit seals the soul for heaven, oh! then, what joy! Old in years, but ripe in grace; the outer walls decaying, but the inner revived; the tabernacle giving way, but the building of God ready for heaven. There is joy with the angels of God over such, for another soul is to be added to the temple above, and the consummation is to be obtained.

'Tis thus, then, Emmanuel The Branch erects his temple. He founds it upon Himself, rears it in holiness, and crowns it by His grace. And let me observe, ere I conclude this topic, that it is in connection with the ministry that He rears His temple; it is in this splendid house He forms a house more splendid and durable still. By the ministrations that are to be conducted here, by

the Word to be spoken, and the Sacraments to be administered, is He to carry on and complete His edifice. And oh! should it be in *but one heart*—in but one that joins this Church and attends our service, of whom it shall be said, “*He was born here,*”—what joy! But should the Lord grant not one, but many more than in the old, then there will be ground for exultation as when the topstone was laid with shoutings. Wherefore, pray that every time the voice of the preacher is heard, God’s Spirit be also heard calling to union with Christ; and as oft as you assemble here to worship, you may grow (for growth is the sign of life)—grow up as a temple to God, for this is the object of our ministry—to rear a spiritual temple; and herein our ministry and Emmanuel are one,—we laborers together with Him, your souls the materials of the edifice, He the master builder. Otherwise, far better to worship in a *barn*, than to forget that the great object of our assembling here time after time is to become a living temple to laud and serve God for ever.

(*Conclusion next month.*)

A PLEA FOR ELEGANT CHURCHES.

And here we may be permitted to congratulate this congregation on the final accomplishment of that arduous undertaking by which we are enabled to assemble to-night within this spacious and elegant temple. After years of anxious thought and laborious exertion, a solid structure has been raised for the worship of God, from whose gates shall be heard the psalm of thanksgiving when they whose liberal devotion executed the design shall have passed from earth to take up the song (let us hope) in a loftier sanctuary. Surely Christian men could not have devised to their children a nobler legacy. The Churches of a country are the monuments of its religious spirit, and are of far greater value than any other monuments whatever. We cannot suppose that the Architect of the Universe, who built for Himself so magnificent a temple, will despise the de-vout efforts of His creatures to erect a house to His name becoming His Kingly presence. God, in His own works, while He frames everything for use, fashions everything in *beauty*. There was no need that the curtains of the sky should be so finely woven and so richly painted, or that the earth should be trimmed and adorned like a bride; and when we in our attempts to worship the Most High, put on our best attire, and tune our voices to finest melody, and present the tribute of our praise within the comeliest sanctuary we can build, we have no reason to believe that He will be displeased at the offering. So thought the grand worshippers of the Elder time. As for the Apostles, they were warriors with the whole world to fight, and, like the Parthians, they had to shoot their arrows while flying. It was not for them to build when the earth afforded not a resting-place for their feet. As there are always some people, however, whose notions of usefulness would forbid the outgoing of the highest, the purest, and most ennobling sentiments of our nature, we would refer to a single incident in the life of Christ. Our Lord was sitting at a feast which had been prepared for Him in the house of Simon “the leper,” and, as we learn from St. John, Lazarus and Martha and Mary were there. Mary, approaching the person of Jesus, poured over it the contents of a box of precious ointment—an Eastern mode of expressing the highest degree of honour towards a guest. The brows of the disciples were immediately contracted, and, looking the one at the other, they silently voted the act of Mary an obtrusive exhibition of weak and foolish sentiment. Then taking courage, they spoke out, and began to cast the hot ashes of their contempt on one of the sweetest flowers that ever bloomed on this hard soil for the fields of Paradise: “Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor.”

What said the Master? Hear what He said, and let His majestic rebuke silence forever the sullen murmur of the dull utilitarian. "Let her alone. She hath done what she could. Verily I say unto you, wherever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

And now, fellow-Christians, seeing that you have built a beautiful House for the worship of God, what is the next consideration that ought to engage your thoughts? Why, surely, that you should so use it that it may not be a monument of your infidelity, but a memorial of your love to Christ. If you neglect to appear in this place at the regular calls of devotion, or fail to bring with you the grateful offering of an earnest and humble heart,—if, after all this seeming zeal for the honour of Christ, you dare to deny Him in your life and conversation,—the very dust of this temple will rise from the earth at the day of judgment to witness against you. If this is to you a day of pious congratulation, it ought also to be a day of solemn reflection. The sanctuary below serves only as a preparation for the sanctuary above—that "House not made with hands, eternal in the heavens." Very soon you who have wrought this good work shall have finished all that your hands have to do beneath the sun. The swift years are coursing one after another, like wave on wave, sweeping us onward to that infinite shore whence no voyager returns. When the worn and battered hull in which you sail strikes on the strand, and is left behind, where do you expect to find footing next? We will leave this question with you.—*From Sermon by Rev. W. M. Philip at opening of the New Church, Pictou, 20th January, 1869.*

CHURCH OF SCOTLAND INDIA MISSION.

The following is an outline of the speech delivered by Dr. Norman Macleod in the City Hall, Perth:—

"Rev. Dr. Macleod, who spoke at great length, in the course of his remarks, said:—I have a deep interest in mission work in India. It is a work in connection with which all of you are responsible to Almighty God; and I beseech you to grant me a patient hearing while I speak of it. If there is any man present who has any doubts or difficulties, I cannot tell you with what pleasure I would stand here till to-morrow morning and answer question after question, and tell you on my honour as a gentleman what I believed; and I only wish you could open my heart and read all my thoughts and convictions. You might ask me whether I come before you as a mere sectarian—that is to say, just pleading a particular scheme, the Foreign Mission of the Church of Scotland. Well, I am pleading that mission; but I can assure you that I am not pleading that only. There was not a single denomination, so far as I know, in this country, that was not represented either in Glasgow or London at those dinner parties kindly given to us before we left. (Applause.) What did we do, and what did we find in India? We were welcomed by all Churches. We had the happiness of dispensing the communion with our beloved friend, Dr. Wilson, of Bombay. Of course we met with as many missionaries as possible, and received kindness that could not possibly be exceeded. When I was laid up in Calcutta with rather a sharp illness, and was not able to rise from my bed, I never felt more gratified—I felt prouder than I could have done in any other circumstances—with sixteen or seventeen missionaries sitting around me, giving in their reports. I felt when we went to India—and, believe me, I am speaking no exaggeration, but the simple truth—that I could not help in a sense carrying the burden of the whole Christian Church, and speaking on its behalf a feeling of profound interest in their missions. And when I speak here for my own Church, which I love as heartily as any man can, believe me from the heart I am not speaking with the slightest sectarian feeling. One of

my great objects here is, in name of the committee, to try and raise from the wealthy portion of our community retiring allowance funds for our missionaries, and likewise funds for the erection of manses. My friend, Dr. Duff, is raising £50,000, chiefly for the building of houses in Africa and India. I think he is very right in doing so. The only reason why I do not ask so much as this is, that I at this moment do not require it, and I envy him that he does require it, and I hope by God's grace we will be asking some £100,000 from you by and bye. What we ask just now is retiring allowance funds. Allow me to explain this. Never you send to India—and I know every native will reply, 'That's right,'—a man that is not a first-class man. If you send to India a blockhead, or one who is not an earnest man, or a mere professional, you send one who is not worth anything in India, and he is not worth much at home. (Laughter.) But if you send a man to India, see that he has some head and heart, and is fit for his work. Well, if he is fit for his work, I ask you, 'Don't you think he is as fit for a church at home?' I should think he was. Well, what do you give him? Merchants, if any of your clerks have been eight years without a salary, all this time acquiring a knowledge for the business, will you get them to go to Calcutta for £350 or £400? I trow not. Do you ask an educated man to go for less salary than that? 'Oh, but,' I hear some people say, as I have heard them say, 'a missionary ought to be a very self-denying man. He should never raise the question of money.' And if the missionary were to say, 'Oh, I don't want money,' this most excellent and evangelical man would say, 'How beautiful that is; that will save me £50.' He goes away and thus comforts himself, rejoicing that there is such an excellent man as this missionary. Did you ever hear anything so noble? The man is going out, quite willing to starve, quite willing to die. How comfortable this is! Now, did you ever hear such unmitigated cant? Is there any other word I can use than that? But the question is not whether the man should go without a salary or with one. If a man chooses to depend upon accident or Providence, that is between him and God. But it is a totally different thing as between us and God whether we as Christian men ought to accept of that offer. It was a most noble and grand thing in the Apostle Paul—in that greatest of men, St. Paul—that he was willing to work with his own hands (they won't allow missionaries to do that, though)—that he had often no certain dwelling-place—that he was often in nakedness and poverty—but all I say is, that it said very little indeed for the Church of Corinth, or the Church of Ephesus, or the Church of Thessalonica, that they allowed such a thing. (Applause.) It was a shame if they knew it, and if they had the means, which I do not know, of supporting him. It was almost like a shame to humanity that there should be men in those cities calling themselves Christians who should say, 'I had a letter yesterday telling me that the Apostle Paul, that Paul, the minister, is in great want,' and that these men should say, 'What a beautiful instance of Christian sacrifice: I won't give a farthing.' Therefore, let us separate these two things, namely, what the missionary is to do as between himself and God; and what the Church should do as between the Church of God towards the missionary. And it is a shame for us to allow an educated man to go forth and not to support him.

"In conclusion, I have only one word more to say. I earnestly implore, if it were my last breath, the people, and the elders, and the clergy of the Church of Scotland, by the help of God, to stir themselves up to this work. It has not begun almost. God is giving us men, and we have full assurance that we shall be able to strengthen them. Already, you will be glad to hear that our living men are beyond our money. I like better to have living men beyond our money than money beyond living men. Yet we have accepted them, and we want to increase—not to add ships to our navy, but to man the ships we already have, that they be may be able to fight and fight well—to have three men in every station. Our mission is better than it has been for many years; but un-

less the people of Scotland believe in it, unless they have a deep conviction of its great importance, I do not see that that mission can succeed; and I make this appeal at a great crisis in the history of Christian Churches. I am by no means blind to that crisis. I am convinced that that which will ultimately preserve Churches in the land is these Churches doing the Lord's work at home and abroad. If it be thrown in our teeth, as it were, and said to us, 'Oh, you may depend upon it, a new era has come. Government will now deal, not with the nation as a whole, but with each particular part of the nation, and ask that part what they wish,' I accept of it; I accept of the principle, and will not ask advances from a single soul or from a single power outside of my own dear Scotland. Within this realm of Scotland, I, as a minister of the Established Church, would turn round and say to her people, 'I demand to be maintained here, because I am worthy of your respect and love as a Church.' I know you may force alliance between Church and State; but you can force no alliance, and I would not acknowledge such forced alliance, between the Church and the people. If it is a marriage, it must be a marriage of love, or it is little worth. And therefore I despise seeking any assistance beyond the respect, and the love, and the honour that I would demand from my fellow-countrymen, on condition that we, as Christian men, act worthy of our country, and are a blessing to the people at home and to the nations of the world. (Applause.) So I stand among you! and if the day should ever come—if in some strange and mysterious political necessity, or it may be from the gathering of those opposed to Christianity and Protestantism—if that necessity should ever come, and I do not see it at all now, but should it come about that for the love of God and the good of our country we had to march out of the old citadel where we had so long fought, and endeavoured to fight as brave and dutiful soldiers, then, I say, let every one of us so fight to the last moment that we shall march out with the honours of war, and be ready to fraternize with the whole Christian Church for the propagation, not of Presbyterianism merely, not of Episcopacy merely, not of Protestantism merely, but for the advancement of the time when Jesus Christ shall reign in the hearts of men and over all the nations of the world. (Loud applause.)"

FOREIGN MISSIONS.

The readers of the *Record*, and every member of our Church, will doubtless be gratified to learn that in a few weeks our Missionary may be expected back from Philadelphia, where he is at present, improving his knowledge of anatomy and medicine, preparatory to his departure for the interesting scene of his future labours.

Immediately on his return, it is arranged that he shall visit the different congregations forming our Church in Nova Scotia, New Brunswick, and Prince Edward Island, in order to bring before them the claims of our destitute and perishing brethren, and in order, too, to increase the interest already felt in our Mission by making our people personally acquainted with the individual who first replied to the oft-reiterated and almost desponding cry from our Church, "Who will go for us?" in the noble and truly Christian response, "Here am I; send me!"

To see a young man, in the very season of life when the prospects of the world are fairest, and the advantages and endearments of society and home are chiefly prized, deliberately relinquish all to spend and be spent amid the deprivations and dangers of rudest barbarism, is a scene well fitted to awaken every Christian emotion, and to convince even the most worldly that there is in religion a divine reality and power. After our Missionary has performed this labour, he shall then take his departure for the far distant Islands of the South Seas, followed, we are assured, with the earnest prayers of many thousands, to

whom his success and his safety will be an object of deepest interest. We know that this Mission is in accordance with the will and the express command of our gracious Lord, and our confidence in its success rests, and must always rest, on the promise which He has given us, "Lo, I am with you alway, even unto the end of the world." Under this banner the poor and despised Eleven went forth to meet a world of enemies, and their marvellous triumphs are inscribed on the records of every nation and race and kingdom on earth. Under the same invincible banner the weakest may still do valiantly.—Triumph is certain—defeat is impossible. Our great Captain's going forth is conquering, and to conquer. Never was this banner seen in the retreat, nor did the foe pursue and take it. "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So long as we keep a firm hold of this promise, and earnestly plead and unfeignedly rest upon it, our frail efforts will have the blessing of God and the power of God to make them effectual to the pulling down of every stronghold.

But while we have this assurance, we must not therefore neglect the employment of all the means which prudence can dictate, and which the experience of other Missions shews to be necessary for disarming the hostility of the heathen, and convincing them that the Missionary is their friend, and means to do them good.

One means of doing this—and it has generally been found effectual—is to put it in his power to relieve their temporal necessities. The destitute and needy can easily and will always understand this. When our Missionary, then, is prepared to leave, we must send with him these tangible proofs of our affection, to shew the poor victims of idolatry in the far off isles that he is sent by those who truly love and are desirous to help them.

From the experience of the sister Church we learn what are the supplies which will be found most valuable, and which the natives of the South Seas chiefly need and chiefly prize. These are flannels and cottons of all sorts, especially those of the richest and gaudiest colours, such as red, yellow, &c. Mechanical tools of all kinds are also much sought for, and hardware articles of every description, and every variety of trinkets. Nothing in this way can come amiss. What pleases the child will equally please the untutored savage.

This intimation, it is hoped, will be sufficient to secure the supplies required. It only needs to be mentioned, and the liberality of our people will provide more than enough. The Committee expect and *request* of each Minister to take the trouble of appointing some person or persons in his own congregation to receive from the people what may be offered for this purpose.

A. MACLEAN, *Convener*.

LETTER FROM REV. JOHN GOODWILL.

PHILADELPHIA, January 12th, 1869.

Mr. Editor,—I have been requested to write an article for the *Record*, if I had any spare time to do so; but the truth is, I have not much leisure time to enable me to contribute anything interesting. Still, in order that I may shun the odium of being treated as a delinquent, I must write something on the subject of Missions, and especially what is being done by our Presbyterian brethren in the United States.

The United Presbyterian body have eighteen ordained foreign missionaries, one physician, two evangelists and their wives, three single ladies, and also a number of native evangelists and teachers.

The principal fields of their operations are Egypt and India. In the former they have eight missionaries, one physician, one evangelist, and two sin-

gle ladies, with some native agents. Here the work of evangelization is progressing rapidly, although at times they have been severely persecuted by the Coptic and Romish Churches and by the Viceroy, at the instigation and by the craft of the Bishops; still, all these trials and difficulties had been overruled by a benign Providence for the establishing of God's own cause by many converts from the persecuting party, so that here the wrath of man is made to praise God.

In India they have five missionaries, one evangelist, and one single lady, who are doing a good work. They have a missionary in Syria, whose labours are confined to Damascus. With this gentleman and his lady I had some very interesting conversation. They have two in China, who are labouring with some success in Canton. In Italy, they have one missionary at Florence, and at different stations eight native evangelists, two students, five colporteurs, and four teachers. Here they meet opposition and suffer persecution from the Romish clergy, but still they prosper. One of their missionaries writes: "Sad disappointments will meet us from time to time, but this should not dishearten us; as the Lord gave us, we all must do our duty to poor perishing souls, leaving results with God. The work is the Lord's. You or I cannot convert, but God can make His Word powerful, if we be faithful; and is He not calling out His witnesses from the Roman Babylon? Little assemblies of saints are springing up here and there in our own land; and although we are weak, our weapons are mighty through God to the bringing down the strongholds of the *Man of Sin*, and the glorious light of the Gospel of Peace is shining through the gross darkness of our lovely land. Yes, the light is beginning again to shine gloriously."

The Old School Presbyterians—who are a very influential, powerful, and flourishing body—withdraw from the American Board of Foreign Missions and began a Mission of their own in the year 1837. They have seventy-nine ordained missionaries, twelve native ordained ministers, ten licentiates, one hundred and seventy-nine teachers, and American teachers twelve males and seventy-three females; scholars, 6851; communicants, 1616. In China they have eighteen American missionaries and a considerable number of native agents, who are doing a good work. In India they have twenty-eight, who report good tidings. In Africa twelve, whose account of that land is wonderful. Among the Indians four, whose success is somewhat astonishing. Besides all the above, who are labouring in the Foreign field, they have something like three hundred Home missionaries. I may here state that I have made the acquaintance of one of their ministers, who is going to China first summer. I associate with him all the leisure time I can spare.

The American Board of Foreign Missions is doing a good work. This Board is composed of members of the New School Presbyterian, Dutch Reformed, and the Associate Reformed Presbyterians, and the Congregationalists. They, as a Board, have eighteen Missions in fifteen different languages—some in Armenia, Eastern Turkey, Persia, India, China, Africa, the Pacific Islands, and so on. Number of ordained Missionaries (three being physicians), 142; physicians not ordained, 6; other male assistants, 4; female assistants, 192. The whole number from America, 344; number of native pastors, 101; native teachers and catechists, 273; school teachers, 347; other native helpers, 244. Number of churches, 220; church members, 25,538; added during the year, 1,821; number of training and theological schools, 12; number attending schools, 14,860, of whom 430 are attending the theological schools. The press—pages printed, as far as reported, 6,258,600. During the last twenty years wonderful progress has been made. It would be quite impossible, in a brief account such as this, to give you a real approximate idea of the whole of the Missions. You may learn something of the success which attended the Missions from the following:—Since the year 1848, in Armenia, they have

increased from 18 (10 of whom are still engaged in the work) to 44 Missionaries. Two single ladies at that time are now represented by 20. Six little churches, with a membership of 166, have given place to 63, of which 36 have their own native pastors, and 31 have become self-supporting and independent. These churches report a membership of 2,766, the average on Sabbaths being 10,000, and the Sabbath scholars 8,600 pupils.

In India, since twenty years, 6 licensed preachers have given place to 100, including 20 native pastors. In Turkey they have 20 churches, 10 native pastors, 148 native agents, and 1,300 communicants. In China, 12 ordained missionaries, 21 labourers (including 3 single ladies), and 5 native helpers. Here let me remark that it is stated, not without some foundation, that all the evangelical Missionaries of all Societies—both from Europe and America—in China, are as one Missionary to every 3,000,000 of immortal souls. The Roman Catholics are quite numerous in China. They have 34 bishops, 801 priests (of whom 453 are natives); 18 colleges; students, 800; converts, 90,000.

It is computed that there are 1500 ordained Protestant missionaries, exclusive of natives, labouring in different parts of the world among the heathen and 1,500,000 converts at present as the fruit of their labours. It is also estimated that there is not one ordained Missionary for every 400,000 of the 965,000,000 heathen, including both Jews and Mahomedans. What a subject of meditation and prayer for Christian people! O that the Lord would prepare the harvest, and send forth labourers thereunto.

Presbyterians are quite an influential body here. They have more than 7,000 Ministers in the United States of America.

I have placed the United Presbyterians in the beginning of this paper, because they think that they are the real exponents of true Presbyterianism. In the sanctuary they use the Psalms of David in metre, and no Hymns, not even the Paraphrases. They do not tolerate organs nor choirs, but have, as in olden times, a Precentor, who stands up before the pulpit. Still, they are narrow-minded and bigoted. What would you think of any Christian body which would silence a minister for the pardonable offence of singing Hymns in the service of the sanctuary? The Old and New Schools use Hymns and organs in their churches, and differ a little from the way in which we conduct public worship.

The various other branches of the Protestant Churches have their Missions, which I do not intend to specify. America is a great Protestant country, in number equal to Great Britain. Yes, 24,600,000 Protestants; while the Romanists are only 4,000,000. The Roman Catholic clergy admit that 1,990,000 have been lost to their Church in the United States through the influence of Protestantism. It is pleasing to see that they are on the wane throughout the world, although they are making mighty efforts to recover strength and power in the Protestant countries. Still we see that twenty years ago there were not two Protestants for every five Roman Catholics; while now there are not quite two Catholics to every one Protestant in the world, viz., 93,000,000 Protestants to 185,000,000 Roman Catholics. It would be utterly erroneous to imagine that the Roman Catholics are devoid of zeal and earnestness in extending and supporting their religion; there is not another system in the whole world which uses one-half the means which with them is a maximum, no matter whether false or true: "The end justifies the means." The only object in view is to make converts to their Church, and not putting them in possession of the liberty wherewith Christ makes His people free. Their system being corrupt and tyrannical, it cannot stand the light and liberty of our day.

In conclusion, let me say a few words about Spain. Here Popery has received a severe wound, by the Revolution, the overthrow of the Government, and expulsion of the Queen, freedom and religious liberty being now established. Protestants have another new and interesting field of operation

opened to them. It is most delightful to see how heartily and zealously our American Protestant friends, especially the different branches of Presbyterians, have entered into the Mission, by taking advantage of the present favourable movement, in order to furnish Spain, not only with the Word of Life, but with means and Missionaries also. To me it was highly gratifying, as well as edifying, while attending some of the meetings for that purpose in the city of Philadelphia. One thing struck me very much, namely—the horrible ignorance which prevails among the Spanish people: out of a population of 15,000,000, there are 12,000,000 illiterate. Surely Popery is the region of darkness and shadow of death; still, in the face of all this ignorance, the Romish clergy have the boldness to say that any one of these, who simply obeys the Church, knows more about Christianity than any Methodist minister who has read his Bible ten times over.

I hope that the readers of this article will excuse its length, for I could not well curtail it.

JOHN GOODWILL.

MINUTE AND LETTER OF THE COLONIAL COMMITTEE.

The following communications have been received from the Colonial Committee, and must be gratifying to every true friend of the Church, as showing the intelligent interest taken by the Committee in our position, and the unabated generosity of their dealings with us. There never has been a Church on the face of the earth, we believe, that has been treated with the liberality that has been shown to us. All that we have to do is to state a case fairly, and guarantee that the funds will not be misapplied, and immediately the funds are forthcoming.

There are three points in the minute that we would call attention to. 1st. That the Committee have consented to grant for the current year the sums recommended by the Home Mission Board. The name of one Missionary has been omitted, that of the Rev. James McColl, P. E. I., because, we understand, the people he ministers to are to pay his whole stipend. This is most creditable to him and to them. 2ndly. That the Committee look with favour on the proposal to allow the Treasurer of the Board to draw for the whole amount required each half-year within the bounds of the Synod, to be by him transmitted to the different Ministers receiving supplement. 3rdly. That their consent to this arrangement depends on the action the different Presbyteries may take with respect to the sums raised by them for Home Missions. The explanation of those two points will come in along with other matters in a succeeding article in this number on Home Missions, to which we call the attention of our readers.

(II.)

G. A. COLONIAL MISSION,
22 Queen Street, Edinburgh, 17th December, 1868.

MY DEAR SIR,—The Committee are very much obliged to you for the clearness and precision of your letters. I have to apologize for not replying sooner; but the business of other kinds was so urgent at our November meeting that I had to postpone your letter till the 16th December, before which date your second letter arrived. I send you herewith an extract of minute, which contains a full reply to your recommendations.

It occurs to me that we should ask you to visit through the Maritime Provinces, for a week or two at a time, with a view to give and collect information and to establish firmly the new arrangements in the confidence of the people. Could you manage this? I am sure the Committee here would gladly pay all your expenses.

I am,

Yours very truly,

SIMON S. LAURIE.

Rev. G. M. Grant.

(III.)

Extract from Minutes of a Meeting of Colonial Committee, held 16th December, 1868.

“ Read letter from the Rev. G. M. Grant, Convener of the Home Mission Board of the Synod of the Maritime Provinces, containing a detailed statement of the grants in aid recommended for the year ending 1st August, 1869. In terms of that recommendation, and on other grounds, the Committee resolved to grant as follows :”

Here follows a list of the sums voted by the Committee for the current year, and which it is unnecessary to give again, as it is the same as that recommended by the Home Mission Board, and is already known in all its details by the Presbyteries and the supplemented congregations. The Minute resumes :—

“ After due consideration of the reasons given in Mr. Grant’s letter, the Committee resolved to accede to the request that the Home Mission Board should draw on the Secretary of the Colonial Committee for the full amount payable within the bounds of the Synod of the Maritime Provinces, *half-yearly*, on the understanding that the receipts of the individual Missionaries and others for the proportion paid to them by the Colonial Committee be forwarded to the Secretary, and also that, *along with* the Treasurer’s draft or bill on Mr. Laurie, a Minute of the Home Mission Board of the Maritime Provinces be sent, signed by the Chairman, authorizing him to draw, and that there should be at the same time transmitted a Memorandum of the various sums making up the aggregate.

“ The Colonial Committee, looking to the great importance of centralizing the Colonial Home Mission Fund as the Mission Funds of the Church of Scotland are centralized, make their concurrence in the proposal to remit the aggregate of their grants to the Synod and Board, conditional on the institution of a central fund to be administered by the Board in Halifax.

“ The Committee further desire to record the great satisfaction with which they have perused Mr. Grant’s communications, and their thanks to the Home Mission Board.”

Extracted by me, 18th December, 1868.

SIMON S. LAURIE, *Secretary.*

HOME MISSIONS.

While a Church may have many “ Schemes,” it is now universally recognized that every Church ought to have two great ones—Home and Foreign Missions. The Church is forbidden to be stationary. By her constitution she is bound to be aggressive. While there is land to be possessed, she must be ever going forth and taking possession. And her work in this respect divides itself into two fields, the Home and the Foreign, the former having the prior claim because of Christ’s example, Christ’s command, our own sense of fitness, and the duty we owe to our own flesh and country. But who ever heard of a Church that did nothing for its own necessities, but for every case requiring assistance called upon a Church thousands of miles away ? Yet such, to a great extent, has been our position for years. Presbyteries have been willing to grant certificates declaring that particular congregations were too weak to support the ordinances of religion among them, and that they required one, two, three, four, five, six or seven hundred dollars a year of outside assistance ; and they have been ready to authorize them to draw for the whole of the required amount on the Church in Scotland, but very unready to take a tithe or even any of the burden on their own shoulders. Certainly there are individual congregations—and three or four very conspicuous examples might be

mentioned—that have been alive to their own duty, as well as keenly sensible of the duty of the Colonial Committee, but as a Church there is no doubt that we have been hitherto shamefully remiss. What other Church in British America has received so much outside aid as we during the past twenty years, and has so little to show for it? What other Church receives annually thousands of dollars of outside aid, and yet contains congregations and Presbyteries that for years have not attempted to lessen the sum required by raising part of it themselves? What can be the reason? Is it that we are not able to do the work; that our people are poorer than the average congregations in Scotland that collect the funds of the Colonial Committee; or that they are poorer than the sister Presbyterian Churches of these Colonies, who receive a mere trifle from Scotland and Ireland, and who yet have extended their borders more rapidly than we; or that we have no wealthy congregations who could take the lead in such a duty? No one could offer such reasons as an excuse. In proportion to our numbers we are as wealthy as any other Church in British America, and far wealthier than the majority of our congregations in Scotland. Is it, then, that our people are not liberal; that though most of our congregations in their own infancy required and received aid from others, they now in their strength are unwilling to extend assistance to others that are weak? or is it that our ministers do not feel their responsibility as honourable men to the Colonial Committee, and are indifferent where the supplementary funds come from, so long as they do come? We do not believe that such are the true reasons, for it would require strong evidence indeed to believe what would amount to a serious libel on our people and clergy.

What, then, is the reason why, when we declare that so much supplement is required to uphold our Church in these Maritime Provinces, we do so little towards raising it ourselves? Is not this explanation sufficient: that we never have had a good system, energetically worked and superintended? What has been done some years in Pictou Presbytery, or rather in parts of it, by the Lay Association, proves what could be done if our Church, as a whole, put its shoulders to the wheel. The first thing that we ought to aim at we evidently could do, and that is, raise an equal sum—pound for pound—to what we ask from the Colonial Committee. This is what the Committee asks for; this would be a guarantee that we do not ask others for objects that we are unwilling to contribute to ourselves; and nothing less than this should satisfy us or the Committee.

If we think we can do this, the next thing to ask is, how is it to be done? Every one will agree that a Church-door collection, taken up by order of Synod, will never do it. The collection ought always to be made, because it gives an opportunity to all to contribute, and because its objects are Synodical, that is, not confined to the particular Presbytery in which it is made. But besides this, every congregation and station should have its staff of collectors, to collect from house to house monthly, quarterly, or semi-annually, for Home Mission purposes within the bounds of their own Presbytery. For those funds the Presbytery should appoint a Treasurer, who would act as sub-Treasurer to the general Treasurer of the Home Mission Scheme, and keep him always informed of the amount of money in his hands. Those funds should be expended within the Presbytery, and every recommendation of the Presbytery as to how they ought to be allocated should be considered by the Home Mission Board as an order; but it is essential that the amounts raised by the different Presbyteries should be before the Board, or practically it will be impossible for the Board to know how they will be allocated from year to year, and thus it will be impossible for it to know what supplement it should recommend for particular congregations from the Colonial Committee.

This plan would seem to combine all the advantages of local action and effort, and of general efficiency. The Board would have before it what each

congregation and Presbytery did from year to year, and could sum these up, and put the results side by side with what was received from the Colonial Committee; and it would be the aim of all to increase gradually the former amount and to lessen the latter. It would also be the duty of the Board to send some of its members occasionally as a deputation to organize Associations where they had never existed or where they were flagging in their efforts. But on the details and advantages of, and the necessity for, such a plan of operations, I shall write next month, merely observing now that very much depends on whether we shall or shall not adopt it or something like it. G. M. G.

DEPUTATIONS TO CAPE BRETON.

TO THE EDITOR OF THE "MONTHLY RECORD:"

Rev. and Dear Sir,—The Report of the last Deputation to Cape Breton will probably appear in the next issue of the *Monthly Record*. The Minister of Pugwash and Wallace visited that part of the mission field for the first time during the course of last autumn, and consequently can speak of the state of the Church in that beautiful Island with more freshness than one who has visited it from time to time. I wish, however, personally to record the very great pleasure with which I revisited Cape Breton, and the great kindness which the Deputation everywhere experienced—at River Inhabitants, Whycomagh, Baddeck, Middle River, Margaree, Broad Cove, and all the other stations. One member of the deputation—Mr. Grant, lately of St. Andrew's, Halifax—has since left us, but of this I am sure, that not only Mr. Anderson and myself, but the rest of the brethren in the Island, shall long remember the valuable services he rendered us, and the pleasant intercourse we had with him in Cape Breton. As to River Inhabitants, Mr. Fraser and his good friends there have shewn more zeal and done more work in proportion to their number and opportunities than has been done in any portion of our Church. Our excellent friend, the Minister of Broad Cove, we found zealous and diligent as usual—not merely labouring diligently among his own attached flock, but, in spite of his advanced years, paying occasional visits to the Mission field, even as far as Cape North on the one hand, and Grand River on the other. We found our people at Middle River deeply lamenting the removal of their old friend Mr. Brodie, to Gairloch. We hope the vacancy caused by his removal may be soon filled.

Above all, we wish to record our sense of the extreme courtesy of Mr. McKenzie, of Baddeck, who not only offered us the use of his Churches during the week, but even vacated his own pulpit on Sabbath evening in favor of a member of the deputation. Were such courtesy extended in all cases and on both sides, we should hear no more of unseemly disturbances about our churches. As my excellent friend and co-delegate, Mr. Anderson, shall shortly report fully, I will not occupy more of your space, but remain in the meantime,

Sincerely yours,

S. MCGREGOR.

The Manse, W. Branch, Pictou, 12th January, 1869.

REPORT OF DEPUTATION FROM PICTOU PRESBYTERY TO CAPE BRETON.

Your Deputation beg leave to lay before the Presbytery, the report of their three weeks mission, last September, to Cape Breton. Our mission was felt, both by my colleague, the Rev. S. McGregor, and myself, to be very pleasant. In the travelling and work connected with it, we were favored with the genial company and valuable aid and advice of the Rev. Charles Grant of Halifax,

and the Hon. John Holmes, Senator. On account of the departure of Mr. Grant since our return, to the more distant and laborious scene of the mission-work carried on by the Home Church in India, our sojourn will be remembered with peculiar interest. Doubtless he, on the plains of far India, will often bear on his thoughts and prayers, those he met in Cape Breton, while the Islanders will give him and his work a place in their petitions, as ought also every congregation and member of our Church in these Maritime Provinces. Our duties, which had a special reference to the dispensation of the Sacrament of the Lord's Supper at three different places, were fulfilled in the following order.

(1.) We assisted at the dispensation of the Lord's Supper at River Inhabitants. This congregation is under the pastoral charge of the Rev. Jas. Fraser, of whose zeal and acceptability we had many proofs there and elsewhere. It is numerically weak, but strong in faith, zeal, and good works. Since Mr. Fraser has been breaking to it the "bread of life," which has only been a little over two years, there has been built a neat and substantial Church, and which was to be fully completed in the fall, free of debt. The cost will be about \$1400. Think of that for a congregation numbering only 35 families! Ought it not to bring the blush of shame to the cheek of our large and wealthy congregations? Mr. Fraser's labors are not confined to this congregation, but are spread over a wide field, including the Strait of Canso, West Bay, Lochlomond, &c., and consequently entailing upon him a great amount of travelling. We had not an opportunity to visit those other sections of his charge, but we were led to believe that his labors in them were characterized with the same devotion and success.

(2.) Middle River, to which we were conveyed through the kindness of friends at River Inhabitants and Whycocomagh, was the next place at which we assisted at the celebration of the Lord's Supper. In pausing, we have to thank Mr. Grant and Mr. Hart of Whycocomagh for their kindness. Middle River, as you are aware, was for four years one of the scenes of the popular and widely known labours of Mr. Brodie, now of Gairloch. The congregation here is small, though somewhat larger than the one at River Inhabitants, numbering about 40 families. Judging from the fertility of the soil on the banks, and the fact that gold is now found in the bed of this river, we think that their support towards gospel ordinances should be considerable. At a meeting of the congregation, held when we were there, the unfortunate dispute between it and the congregation in connection with the P.C.L.P. in regard to Church property, was the subject of conversation. One and all expressed their regret for a disagreement which brought a stigma on the Church of Christ, and upon their common Presbyterianism. After some consultation, the Deputation presented a resolution to the effect, that the Church-building in which both congregations now worship be sold at auction, and that whatever congregation would buy it, would pay over to the other one half of the purchase money. This resolution was adopted without a dissentient voice, and a committee appointed to lay it before the other congregation. And we prayerfully hope that this overture for peace and reconciliation will be received and acted upon in the same spirit in which it was framed and adopted by our people.

During the Communion Service at Middle River, the Rev. Charles Grant preached at Baddeck on the Fast-day, and the Rev. James Anderson on Sabbath evening. At Baddeck, a new church is being built, which, when completed according to plan, will be one of the finest Churches out of Halifax. Building operations when we were there were at a stand still; however, we have every reason to think that they will soon go on again, aided as it is by the energy and commendable liberality of A. Campbell, Esq., ex M. P. P., and J. Hart, Esq., and other true friends.

(3.) On our way to Broad Cove, we held services at Margaree Harbour, North East Margaree River, and Lake Ainslie. At Broad Cove there was a

very large assemblage of devout worshippers on each day of the Communion season. The congregation here is large, prosperous, and strongly attached to their worthy minister, the Rev. J. Gunn, between whom and his people there subsists the good old patriarchal feeling of relationship once so common in the Highlands of Scotland. Here, and at the other places, Providence favored us with suitable weather for our out-door exercises. Here ended the duties of a mission that we humbly trust will be as profitable to the people whose public and private devotions we conducted, as it was agreeable to us. Nor can we leave Broad Cove without recording our thanks to A. Campbell, Esq., M.P.P., and Isaac McLeod, Esq., whose Highland welcome and hospitality we will not soon forget.

In the several congregations whom we visited, and to whom we ministered in holy things, we found many reasons to believe that the work of faith and labors of love of our devoted Brethren in this Island of the sea, shall not be in vain. Everywhere there was manifested a thirst and relish for the sacred services of our beloved Zion. The solemnity, reverence, and simplicity pervading the several meetings in which we took a part, were most touching. On the Sundays especially, the worshippers seemed to feel that they were in the presence of Almighty God, and that their only hope of salvation was in His infinite mercy and grace through a crucified Saviour. When the congregations who worshipped in the open air in Nature's own temple, raised their voices with one heart and one accord to sing their song of praise, and as its notes rolled along the valleys and was reverberated by the grand old hills, one felt welling up to his lips the saying, "This is none other than the house of God, and this is the gate of heaven."

All which is respectfully submitted.

JAMES ANDERSON.

P. S.—A copy of the Resolution adopted at Middle River, is in the hands of Mr. McGregor, which he will send to the *Record* for publication.

MEETING OF HALIFAX PRESBYTERY.

St. Matthew's Session Room, Halifax, Feb. 2nd, 1869—At which time and place the Presbytery met by appointment at last meeting.

Sederunt—Rev. G. M. Grant, Moderator; Rev. Mr. McMillan; Messrs. Thomson and Montgomery, as representative Elders. Rev. Mr. Campbell, of the Pictou Presbytery, was asked to sit and assist at the Presbytery's deliberations. Present also, Rev. Mr. Thomson.

The minutes of last meeting were read and sustained. The appointments made at last Presbytery's meeting were reported as having been fulfilled.

The committee appointed to examine the Rev. J. R. Thomson, reported that Mr. Thomson had produced his diploma as B. A. and M. A. of Queen's College and University, and also extract of license by the Presbytery of Kingston; that they had examined him in Arts and Divinity, and had read his trial discourses; that the examination had been satisfactory, and that they recommended the Presbytery to proceed with his ordination,—which report was received, and the Presbytery agreed to meet this evening at half-past 7 o'clock, at Richmond Church, to proceed with the ordination of Mr. Thomson.

Mr. Thomson laid on the table a report of his labours in the North-West Arm and Richmond Churches, which was read, accepted, and ordered to be printed.

A communication having been received from Dr. Donald, St. John, and also one from Rev. Mr. Fogo, now at Truro, and these having been read to the Presbytery, the Presbytery agreed to the transference of Mr. Fogo from this Presbytery to that of St. John, at a date to be fixed by himself, and instructed the Clerk to grant him a Presbyterial certificate.

Mr. Thomson handed in \$10½ from Truro to the Presbytery Home Mission Fund, and \$16 for services at Truro, which sums were ordered to be paid in to the Treasurer of the Home Mission Fund.

It was agreed that Rev. G. M. Grant be appointed to moderate in a call to such minister as the congregation of St. Andrew's may fix upon, and that they be enjoined to proceed with this business as early as convenient for them. The supply of St. Andrew's, in the meantime, was left in the hands of the Moderator.

The Clerk was instructed to grant Rev. Mr. Thomson an order on the Colonial Committee for \$60, being the proportion of supplement due to him up to February 1st. He was also instructed to grant Mr. McMillan an order for \$100 on Home Mission Fund, being the proportion due to him up to March. The Presbytery agreed to guarantee to Rev. Mr. McMillan their supplement, to the amount of \$200, for another year, trusting that in future a much less amount will be required.

Mr. McMillan was requested to furnish by next Presbytery meeting a general report of his labours for the past three years.

The next regular meeting was appointed for the first Wednesday of June, at 4 o'clock, P. M., at which time Session records are to be produced.

The Presbytery adjourned to meet this evening at 7½ o'clock, at Richmond Church.

ORDINATION OF REV. JOHN THOMSON.

This interesting ceremony was performed on the evening of the 2nd inst., at the new school-house, Richmond, where an audience of about 200 persons had assembled. Divine service was conducted by Rev. Mr. McMillan, of Musquodoboit, who preached an appropriate discourse from Joel ii. 28, 29. Rev. G. M. Grant then narrated the various steps that led to the present meeting being called, put the usual questions to Mr. Thomson, by prayer constituted the Presbytery, and by the laying on of hands solemnly declared him a regularly ordained minister of the Gospel of Christ, and thereafter addressed both minister and people on their respective duties and privileges. A cordial welcome was given to Mr. Thomson after his ordination.

It is eight or nine years since operations were begun at this station. A few Sabbath School teachers at that time opened a school, by permission of the Railway authorities, in one of the rooms of the Station-house, which gradually increased in numbers. There being no day-school in the district, an effort was successfully made to establish one. The want of suitable accommodation was very much felt, and exertions were put forth to conquer this difficulty, and meet the growing wants of the place,—and the commodious and neatly finished structure in which they were now assembled was a proof of how far they had succeeded in that. The building was erected at the expense of, and is owned by, the Halifax Sabbath School Association. The supply of Sabbath services was the next subject to which the attention of these teachers was directed, and for a long time these were provided by Rev. Mr. Grant, of St. Matthew's, or a substitute. A few months ago the arrival of Mr. Thomson in Halifax gave indications that some more permanent arrangement could be made for the regular supply of ordinances, and we are gratified to observe the steady progress made in the locality, which, with the North-West Arm district, has now the privilege of a regular ministry; and we hope soon to see the formation of a congregation, to whom may be administered the ordinances of Christ's appointment, and who may receive the benefit of Mr. Thomson's ministrations and general superintendence.

CONVERSATIONS AT OUR PRAYER MEETINGS.

For the last sixteen months we have continued the practice alluded to in a former number of the *Record*, of having a conversation on some given subject at our prayer meetings in Halifax, on the third Wednesday of the month. We took notes of the first two or three meetings, and published them in the *Record* to show how the plan was working, and we have been asked to give summaries of one or two more nights this year. The subject for January was "the relation of the Sunday School, the Bible Class, the Prayer Meeting, and the Eldership, to the Church." Four short addresses were given, and it so happened that each speaker took up a different branch of the subject. The addresses, along with the introductory remarks of the Chairman, and prayer and praise at different intervals, occupied the hour. Subjoined are our notes of the remarks made by the speakers:—

(A.) As an old Elder, I feel it a duty to speak a few words on the eldership. As far back as the times of Moses, we find the germs of the institution and the necessity for it. In Jethro's advice to his son-in-law (Exo. xviii.) to choose able men out of the congregation of Israel to assist him in the work of judging the people, and in the appointment of seventy elders (Numbers xi.) by the express command of Jehovah, who were to receive from God the same spirit He had given to Moses, and who were "to bear the burden of the people" with him, we have what we may call the origin of the office. The special duties connected with it change with the times, but as to the main outlines of them there can be but little doubt. They are, first, to counsel the pastor; and secondly, to be rulers with him in things spiritual. In the multitude of counsellors there is wisdom and safety. One man may be arbitrary. On many subjects he may be ill-informed. Besides, it is the duty of the elders to divide the work of visiting the people with the minister. I feel that in this I have fallen short, partly from my own fault, and partly from the fault of the people. St. James says,—“Is any sick among you? let him *call* for the elders of the church.” Now, I have never, all the time I have been an elder, once been *sent* for by the sick. Sometimes I do not know that the people whom I might assist with counsel or otherwise are sick. At other times there is on us the fear that we may be considered intruders.

Another duty of the eldership among us is that of distributing the funds given by the congregation for the relief of the poor. This is because we embrace the duties of the deaconship; and the work cannot be done properly by us unless we visit the poor, and learn to do the most good possible with the money, and to ascertain who really are the most needy.

From a direction given by St. Paul to Timothy, we find that pastors are described as 'elders who labor in work and doctrine,' or teaching elders. The duty of the main body of the elders must be so to work that the pastor may be able to give himself entirely to teaching the Word. I believe the distinction between the two kinds of elders to be both scriptural and founded in reason, and that the more faithfully it is worked out, the better it will be for the church.

(L.) Every one here connected with a Sunday School will feel it right that we should speak of its relation to the Church. It is—without depreciating any of the other auxiliaries—the most important to the prosperity of the Church; and yet how few outside of the office bearers of the School ever visit it! If the relation between it and the congregation be so near and dear, why is it that a greater interest is not shown? Look at the different way in which parents act, when other tuition is concerned. They make diligent enquiries about the teacher; but their children may attend a Sunday School for years without their once visiting it, or even knowing the teacher's name who is instructing their children in religion. Some may think that their visits might be considered intrusion, or might interfere with the order of the school;

but it is not so, for I believe every teacher would welcome them, and feel that his hands were strengthened by their visits.

Where the Sunday School fails as a rule, is, that it does not hold on to the children till they are introduced into full communion with Christ and His Church. And when it fails in this, its failure is complete. And I believe that one of the reasons of this is because the parents take so little interest in the work.

(T.) Social meetings for prayer ought to be one of the first manifestations of a living church. What is the church? The body of Christ, and all believers are members of the body. And what idea can we form of a body, the members of which have no common life, no intercourse, no common interests and tastes!

I was reading to-day of the persecutions of the early church, and of the conversion of the first great persecutor; after which the "churches had rest and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." The churches then, we see, took advantage of the rest God gave them. Now we have rest and are in a position to be edified, to be built up in the faith. And at these meetings, if we come with the right spirit, we shall be edified. One thing needed to bring about this result is that every one should contribute to the edifying. None of us who knows anything of Christ should hold back. We who have tasted that the Lord is gracious, who have daily communion with Him in reading His Word, in prayer and meditation, why not tell each other what we have seen in Him? In the early church when they came together, every one had a psalm, a doctrine, a tongue, a revelation, an interpretation, for the benefit of all. For every one has an individual apprehension and appreciation of Christ. It is as when a beautiful statue is unveiled to a crowd, every beholder, according to his distance or his standpoint or his previous preparation, sees it for himself, and as no one else sees it. So is it, and to a much greater degree, with the view that we get of Christ, who is the infinite one; and we get a fuller idea of Him by putting together what different beholders have seen. Let us not keep what we see of Christ to ourselves. Let us give it freely to others, putting all restraint aside.

Again, at these meetings, we should never omit reading some part of St. Paul's Epistles. Paul repeatedly and solemnly urged this on the Churches, charging them not only to read what was addressed to themselves, but to exchange Epistles with other Churches. We get such light as to our own state and wants and privileges and duties in them, that the reading of them cannot fail to stir us up.

Another thing that came from the "rest" the early churches had, was the multiplying of them. What a blessing this was! Think of having even one daily coming forth from among us, and saying, 'I too am on the Lord's side; I join myself to you.' Let us pray for this; and let us pray that our pastor may be filled with the Spirit, and speak with power, and prevail in spite of all discouragements. None of us knows the difficulties and trials he has constantly to struggle against.

(M.) I would like to point out the necessity of the Church in these days giving more attention to the organization of Bible Classes, without wishing to exalt one department of Church work as intrinsically superior to others. It is not profitable to prescribe rules for the government of a Church or people without due regard to the circumstances in which they are placed. In God's government there are innumerable diversities according to circumstances. So, in looking at the Church, we see that there are times when special importance is due to some work which was not so much attended to before. And no kind or amount of work should be satisfactory unless we secure permanent results. Now, a Sunday School Teacher may teach for years, and yet, when the scholar goes out into the world, he may experience no benefit from it, because he has

received only theories, which appear dry to him because he did not perceive their connection with actual life. As to this work of the Sunday School; it was a necessity that was forced on the Church. It has not grown up from a preconceived plan, and it is not wonderful that there should be defects in the working it out. The defect that I allude to is, that when the children grow up to a certain age, they cannot be governed in classes in the ordinary way; they have an idea that they are too old for the School; and they go out into the world with scriptural ideas it may be, but never having had these practically applied to life. If they continued in the school in more advanced classes, they would soon feel the advantage of Bible instruction. Thus how dry in itself is the study of mathematics; but when as young men we deal with machinery, or any profession in which its laws are exemplified, we see its beauty and love its study. So if the older scholars were always drafted into good Bible Classes, where they would be instructed not in texts only, but in the practical application of Bible precepts to the circumstances and actual business of life,—to the selection of companions, or their trade or business, the improvement of time, &c., the Bible would be felt to be intensely interesting. And if the scholars could be taught to look to that as the intermediate stage between the School and their proper position in the Church, the Church would have more intelligent members, as a consequence it would be better and more easily governed, and ministers would be stimulated to continual study as well as sustained by the people.

ST. ANDREW'S CHURCH, VICTORIA, BRITISH COLUMBIA.

At this time, when the great Confederation movement is so keenly discussed in our political circles, and many are looking forward to a Railway line commencing at Halifax Harbour and ending at Burrard Inlet, beyond the Rocky Mountains, it may be interesting to remember that Christianity has been beforehand with its *Fæderal* bonds. It is gratifying to report that the Church of Scotland may indulge the reasonable pride of having pioneered our Christian faith to the settlement furthest West on the Pacific coast. By examining the map of our Continent, it will be perceived that the coast slopes out to the Westward from Panama to California, and more slightly from that to Cape Flattery, above the Columbia River. Though it has received this name from the Flathead Indians, who inhabit the district around, this Cape is bleak, rugged, and dangerous. It is a promontory of stupendous cliffs, with scattered rocks in front rising up like huge giants from the waters, amid which civilization erected the friendly beacon. But immediately behind this terrible point is the Strait of Fuca, which is an arm of safety for the bark on this dangerous shore. And here lies the Island of Vancouver, the singular beauty and fertility of which put the discoverer vividly in remembrance of the older lands of Europe. On the Southern shore of this "fair island of the sea," sixty miles up the Straits of Fuca, lies the City of Victoria, which has been often termed the "gem of the Pacific." This is the central port and depot for the vast territory of British Columbia, stretching from the sea to the Rocky Mountains.

In this city the Rev. James Nimmo, and after him the Rev. Thomas Somerville, have maintained the ordinances of our Church for five years. Already a church has been built, and a large and commodious school-house bought. For nearly four years Mr. S. has preached twice each Sabbath, visited the districts around, and maintained constant correspondence on the subject of the Mission. So highly does he himself esteem this as a suitable field of labour, that he has remained our Missionary in British Columbia, notwithstanding many flattering inducements to leave for larger cities. Fighting single-handed in a parish 200,000 square miles in area, he has often uttered the cry, "Come over and help us." We have received the Report of this our

Church farthest West. Interesting it would be as the Report of any Church, but it cannot be perused but with pride when we remember that it is the Report of our Church in a distant and isolated region. A Church away beyond the wilderness with Sabbath collections amounting to \$894, "pew rents" \$790, other local services \$533, with that suggestive item "expense of choir" \$197, is something new in our history. Whilst the Church at home and the Church of Canada have supported the Mission in British Columbia, our branch has not yet seen its way to this.

TREASURER'S ANNUAL STATEMENT FOR 1868.

<i>Revenue.</i>		<i>Expenditure.</i>	
Amt. rec'd from the Home Church.	\$1000 00	Paid Rev. Mr. Somerville.....	\$1970 00
Sabbath collections.....	894 65	" for Broughton Street property.	900 00
Pew rents.....	790 75	" expense of choir.....	197 25
Borrowed on Broughton Street property.....	300 00	" Church officer.....	130 00
Amounts from other sources.....	533 35	" Rent.....	48 00
Balance on hand on 5th September, 1867.....	9 47	" Coals and light.....	71 00
		" Royal Hospital.....	75 00
		" Sabbath School.....	25 55
		" Sundry expenses.....	111 92
	\$3,523 72		\$3,528 72

The new Church, to cost \$9971, was to have been finished in December, and the whole amount to be paid up before the day of opening. The old place of worship has been purchased for a Sabbath School, for \$900. The school has 118 names on the roll, divided into 6 classes for boys and 8 for girls, with 11 teachers and 1 librarian. The latter hold monthly meetings for prayer and the preparation of lessons.

SPECIAL MEETING OF OUR SYNOD IN CANADA.

A *pro re nata* meeting of the Canada Synod was held at Kingston on the 6th and 7th of January, and a copy of the Minutes has been kindly sent to us. It was called to consider the position of Queen's College, especially as affected by the recent Provincial legislation, which has stripped it and the other denominational Colleges of the annual grants so long given to them. The attendance of members was smaller than might have been expected. Twenty-three Ministers, including four Professors, were present, and six Elders; but the Court asked all communicants of the Church who had come to the meeting to sit and deliberate, as it seems that by the Constitution of Queen's College all such are members of the Corporation.

"The following resolutions were moved by Dr. Jenkins and seconded by Mr. Alexander Morris:—

The Synod, having taken into serious deliberation the emergency which has arisen in the financial position of Queen's College by the refusal of the Legislature of Ontario to continue the grant of public money hitherto made to the College to assist it in the promotion of literature, science, and art, unanimously resolve—

1. That it is of the greatest importance to the interests of the Church, and of higher education generally, that this Institution be efficiently maintained.

2. That, in these circumstances, it is the paramount duty of the Synod to appeal to the Church and the community to supply the funds needed for this object.

3. That the members of the Synod, of the Board of Trustees, and of the College Corporation now present, pledge their utmost aid and influence to accomplish the endowment of the Institution to the extent of at least \$100,000.

4. That for the carrying out of these resolves a General or Executive Committee, composed of nine members, taken from the Synod, the Board of

Trustees, and the College Corporation, be and is hereby appointed, said committee to consist of Principal Snodgrass, Convener, the Synod Clerk, Dr. Barclay, Dr. Jenkins, Rev. D. J. Macdonnell, H. Allan, Esq., Alexander Morris, Esq., Hon. Donald Macdonald, and John Fraser, Esq., and that to this Committee the Synod entrust the devising and carrying out of methods for securing the end hereby to be gained; and further appoint them to confer with the Board of Trustees in regard to the best mode of increasing the efficiency of the Institution. Of this Committee, three shall form a quorum.

It was agreed to appoint Local Committees to act in concert with the General Committee in carrying out the aforesaid resolutions and obtaining moneys in their respective districts of country, so as to ensure the accomplishment of the proposed Endowment."

The Local Committees include the names of Sir John A. MacDonald, our Premier; the Hon. John Rose, our Finance Minister; James Croil, the Agent of the Church; Hon. John Hamilton, John Paton, Judge Malloch, Judge Logie, and many others whose names are well known in the Maritime Provinces. Those men can do the work if they put their shoulders to it, and if the Executive Committee keep them at it. We do not know yet the kind of spirit that animated the Synod when the resolutions were being discussed, but we hope that it was an earnest, resolute spirit. Work must be commenced at once; and the men who have pledged themselves must take it up and put it through. We have seen in Synods men willing to talk, and move resolutions, and appoint Committees, but who always stopped there. We hope that there are no such men in Ontario and Quebec.

EXTRACTS FROM ADDRESS BY MODERATOR OF CANADIAN SYNOD.

The *Church of Scotland Home and Foreign Record* thus refers to the closing address of the Rev. R. Dobie, Moderator of the Synod of the Canadian Church:—

"We observe in the *Presbyterian* (the able organ of the Church in Canada) a reprint of the closing address of the Rev. R. Dobie, Moderator of the last Synod of the Canadian Church. It is a very interesting paper, devout and liberal in tone, and giving a gratifying review of the position and proceedings of the Church in the Dominion.

"He commends to the consideration of the members an overture proposing that the communion should be celebrated on the occasions of the Synod's annual meetings, which would be 'a becoming act of homage to the Great King and Head of the Church, in whose name we meet and whose servants we profess to be; while its tendency on the deliberations of the court could not but be to the promotion of Christian forbearance and brotherly love.'

"We should gladly see a similar overture similarly recommended to our own Assembly.

"There are also some very useful remarks on the subjects of the inadequate remuneration of the clergy, and of the inadequate attention commonly paid to 'the preparation for the right conducting of public prayer.' 'The services of devotion have come to be considered as mere accessories and decent accompaniments to the sermon; and so deeply has this notion got rooted in the minds of our people that it has transferred itself to our common language, so that men speak of the '*sermon*,' and of 'hearing the *sermon*,' instead of 'attending public worship.' We would not that less faithful preparation be made for the preaching of the Gospel, though we mourn the fact that the office of pastor has been wellnigh lost in that of preacher; but that more prominence be given and more time devoted than hitherto to the other parts of the service. To raise these to the high standard of the sermon seems to be both our interest and our duty." The whole address is well worth perusal.

NEWS OF THE CHURCH.

Soiree.—The annual Sabbath School Soiree of St. Andrew's Church, New Glasgow, took place on the evening of Wednesday, the 13th January, in Mechanics' Hall. The doors having been opened, the hall was rapidly filled by a large and respectable assembly, consisting of members of the congregation, Sabbath scholars, and a few friends belonging to other Churches. The whole assembly would number about 400. There were five tables, besides those on the platform, and these were quite laden with dainties, many of them beautiful specimens of domestic skill—all furnished by the members of the congregation. The pupils of the Sabbath School, 123 in number, were admitted free. After tea the choir and audience sang the hymn, "Happy New Year," and in the course of the evening the hymns "There's a beautiful Home for thee, brother," "Shall we meet beyond the River?" "Rest in toil," were tastefully sung. Misses Sarah Fraser and Jessie A. Hunter sang the duett "Music at Night-fall," and Miss Bell accompanied the vocal music during the evening, and played some Scotch pieces, all of which were much appreciated by the audience. Miss Bessie Pollok introduced the Rev. John Campbell to the audience in an appropriate manner by playing "The Campbell's are coming." The array of speakers was unusually large and varied. The Rev. Allan Pollok, Chairman, the Rev. Messrs. McGregor, Stewart, McDonald, Campbell, Philip, the Hon. James Fraser, and James Fraser (Downie), Esq., made short and amusing speeches, intermingled with anecdotes and advices, which were happily received by old and young. Mr. Philip read with much expression the instructive and amusing Scotch ballad, "Watty and Meg." The order was good, and the proceedings were kept up with unflagging spirit and pleasure till half-past nine, when, after singing a sacred anthem and "God save the Queen," the meeting dismissed. The sum realized by the Soiree, after deducting all expenses, is \$50, which is available for the purchase of books and papers for the Sabbath School. The number of scholars on the roll is now 120, an increase of 30 since last year. The success of this and former Soirees reflects much credit upon the skill of the managers, the activity of the young men, the zeal of the young ladies, and the kindly liberality of the members of the congregation.

Georgetown and Cardigan. P. E. I.—We have pleasure in inserting the following:—At the annual meeting of the congregation of St. David's Church, Georgetown, held on the 11th January, the Secretary stated that the sum of \$60, voted by the Synod in July last, had been received from the Synod's Home Mission Fund, towards payment of the debt on the Manse, for which a vote of thanks was recorded in the Minutes. This sum had been given by the Synod on the condition that the congregation raise the balance. The liberality of the congregation was thus stimulated, and £92, being the sum required, was at once raised by private subscription.

An excellent Manse is now entirely finished, and the Church in thorough repair, and, for the first time in the history of the congregation, all debts are paid off. Altogether, since the last annual meeting, there has been raised by the people towards the extinction of the debt the sum of £47. This may appear small, but taking into account the size and the means of the congregation, and the efforts already made, it is creditable to their liberality and energy. The Church at Cardigan, it may also be stated, has for some years been free of all debt, and its portion of the minister's salary is paid in full, and a balance on hand.

The following Trustees were elected for the ensuing year:—Captain John McDonald, Chairman; J. N. Cogswell, Esq., Treasurer and Secretary; and Messrs. Wickwire, McPhail, J. Smith, Duff, Ford, and W. McLeod.—*Com.*

Opening of New St. Andrew's Church, Pictou.—The new Church erected by the congregation of St. Andrew's in this town was formally opened

for Divine worship on Sabbath, 18th January. The inaugural services were conducted by the Rev. Mr. McGregor, who preached two able and appropriate discourses, one in English and one in Gaelic. In the afternoon the Rev. Mr. Herdman, the pastor of the congregation, conducted the services, and in the evening the Rev. Mr. Philip, of the Albion Mines, delivered an impressive discourse, and concluded the services of the day. The attendance on each occasion was large. In the evening the Church was crowded, there being no service in the other Churches in town.

In view of the opening of the Church, it may be considered an appropriate occasion to give a brief description of the building, which, if not the finest, is certainly not inferior to any other in the Province. It is built on the site of the old Kirk on Coleraine Street, facing St. Andrew's Street, and flanked on the North by Church Street. The basement is of freestone, and the walls of brick, with stone buttresses and dressings. It is in the old English style of architecture, with Gothic windows and a fine spire. The roof is covered with slate. The windows are of stained and enamelled glass. The inside walls are finished in coloured plaster arranged in blocks. The roof is formed of groined arches springing from the tops of the windows and supported on pillars. The pulpit, the seats, and the front of the galleries, are of chestnut. There are 82 seats below, and 50 in the galleries, besides the choir seats, which occupy the end gallery. The building is heated by furnaces occupying the basement, which is ten feet in height. The Church is seated for about 800 persons, but will accommodate about a thousand, exclusive of the choir seats. It was designed by the late Mr. Hamill, architect, and cost about £6,000.—*Pictou Standard*.

River John—Surprise Party.—On the evening of Tuesday, the 12th December, the minister of St. George's Church, when passing, a little after dusk, on his way to the Post Office, observed part of the Church lighted, and signs of a meeting, when no meeting should be. On making enquiry, he was given to understand that the mysterious meeting might, in a few minutes, be transferred to the Manse. And so it was. He had scarcely time to hurry back, and sound the alarm, when he was followed by some seventy or eighty persons, who poured into the Manse in quick succession. Everybody appeared to be armed with a basket, and a large detachment of these made for the kitchen. Something in the shape of a deputation was soon discovered emerging from the crowd, and having secured the attendance in the parlour of Mr. and Mrs. McCunn, and having obtained silence, one of their number—J. B. Fraser, Esq., M. D.—proceeded to read an address, expressing in brief but well-chosen words the object of the unexpected gathering, viz.: to testify their esteem and affection for their pastor, their sense of the good results attending his labours, and their desire that these might long be continued amongst them; and last, but not least, to show the sincerity and strength of these feelings, they requested his acceptance of a set of silver-mounted harness, and at the same time, in name of the ladies of the congregation, and in token of their esteem for her, presented to Mrs. McCunn an elegant and comfortable easy-chair.

Mr. McCunn made a suitable reply, and the remainder of the evening was spent around the tea table in pleasant social intercourse, with a little music, and in loading with sundry additional presents a Christmas Tree that happened to have survived in the hall.

Much satisfaction was expressed at the success of the *surprise* part of the programme, and great credit given to the ladies for the thorough and satisfactory manner in which they had managed to "keep a secret."—*Ibid*.

Christmas Tree.—On the night of Friday, the 1st January, the Wallace congregation had a Tree, adorned and illuminated, with the laudable object of raising funds for Church purposes. The occasion brought together a

very large concourse of friends and neighbours, who seemed to have thoroughly imbibed the spirit of the wish which finds in the Christmas and New Year season vent in the grasp of the hand that has so much of the "warmth and muscle of the heart" in it, and in the time-honoured phrases, "A merry Christmas" and "A Happy New Year." That the treat for sight and taste which was prepared by the Kirk ladies—who are never weary in well-doing—was appreciated, we have only to state that the handsome sum of \$253 was realized! This is very good remuneration for the labour of only six weeks.

Presentation to Rev. J. McMillan.—On the evening of 12th January, the New Antrim part of the Musquodoboit congregation presented to their pastor, Rev. J. Millan, two handsome sleigh robes, accompanied with a kind and affectionate address. Mr. McMillan acknowledged the gift in suitable terms. In New Antrim there are only 20 families connected with the Church of Scotland, and yet within the past two years they built a comfortable church free of debt, and without any external aid—besides contributing their share to all other Church purposes. It is astonishing what a few families, even though very poor, can accomplish, if they only try.

On Monday evening, the 18th, the Little River part of the same congregation, determined not to be outdone by the weaker and poorer part of the congregation in New Antrim, turned out in a large body and took the Manse by storm. It was a real surprise—some brought one thing, and some another, and some a number of things; and when all were put together, the result was a large supply of provisions of all sorts for man and beast. After presenting an apology for their intrusion,—which was scarcely needed, as they came with the blessings of peace and not for war, to give and not to take—the evening was spent pleasantly. It must not be forgotten that this kindness was not manifested at the expense of justice. This congregation, as we trust all are trying to do, strives to be first *just*, then *generous*. I.

NOTES OF THE MONTH.

THE British newspapers are filled with politics and allusions to the late contest. The adorers of Gladstone are jubilant, while the followers of Disraeli are silent. Only seven supporters of the latter enter parliament. The question mooted now is the *mode* of the disendowment of the Irish Church. It is generally thought that the manses and glebes will be left with the Protestant Church of Ireland, but even this is denounced by some ultras. The ballot is evidently gaining favor. It is a cowardly mode of performing a public duty. The insertion of the five fingers of the noble hand of a Briton into a box, shaped like a rat-trap, for the purpose of dropping into it a card, is surely an un-British mode of maintaining political rights. It is the first instalment of the future reign of the "mean and the nasty."

THERE has been fine weather in this country, but awful storms on the Atlantic. Never have so many and so painful narratives of suffering at sea met the public eye. More than one screw steamer has broke her shaft, and, in the case of the Hibernia, very disastrously. Such accidents indicate that until some plan is discovered for strengthening that portion of the machinery of screw-boats, they are not so safe as paddle steamers.

It is worthy of notice to all persons corresponding with Britain, that we have now a weekly mail—in each alternate week by New York, and leaving Halifax on Tuesday.

THE European items of intelligence are more comforting. War was fully expected between Greece and Turkey. A conference has met in Paris and settled the dispute. The designs of Russia on Turkey appear unaltered. This great and aggressive power plots at both extremities of Turkey—Greece and

Persia. There has been commotion and bloodshed in Spain, the republican party stirring up strife. But the votes hitherto taken favor a monarchical form of government. Report points to Montpensier as the future king. Religious liberty has been proclaimed, but it can be but imperfectly realised for some time. Protestants, however, should make every effort. There will be no happiness or prosperity in that once great country till its people are taught the gospel, whatever be the agency, or whatever the religious forms introduced. Archbishop Cullen, in appealing to his Irish diocese for Peter's pence, says: "it is no use to ask them from Spain, Italy, Austria, or Belgium." This is a wonderful confession, and yet nothing will do but separate schools. True Popish teaching must produce no other effect but misery. It is nothing but mental and moral paralysis in all religious matters. The word of God inculcates life—it requires death. It amounts to this—"you must believe and practise what we tell you."—There seems no reason to doubt that the Marquis of Bute, with his £300,000 a year, has joined the Church of Rome. So far as wealth, standing, and character are concerned, this is the most remarkable perversion of late years. His much respected father was Lord High Commissioner to the General Assembly. The Romish Church has lately completed its organization of bishops and archbishops for Scotland. Our most Protestant of all countries now has the Romish machinery fully established once more. It has prospered more than any other country in Europe wanting it. We question whether this will be the case with it.

THE case of Mr. Bennet, who has been prosecuted for his ritualistic practices in his church, has been decided against him. His candles, crossings, and kneelings, have been condemned in court. On the following Sunday, he continued them as before. So much for discipline in the Church of England. It came out, on the trial, that Mr. Bennet held not only the real and actual, but *visible*, presence. He thus goes farther in his Romish views than Rome itself. Archdeacon Dennison defends such views and practices, maintaining that ritualistic principles and practices date from the *first*, while evangelical date from the *sixteenth*, century! This is bold enough if it were only true.

THE Rev. Mr. Nicol, late of London, Ontario, has come down to the Presbytery of Miramichi. This gentleman was long a member of the Presbytery of Halifax. The Canadian *Presbyterian* laments the departure of a minister of such high character and accomplishments from London. Under his pastorate, the London congregation was regularly formed, and a handsome church built, on which there is now but a trifle of £300 of debt. Their loss, however, is our gain, and it is to be hoped that the change will be beneficial to Mr. Nicol's health.

THE course pursued by the Canadian Church in the Queen's College business, has given much satisfaction to their friends in the Lower Provinces. At a special meeting of Synod held in Kingston, they have resolved to raise \$100,000 *at least*, to meet the loss of \$3,000 a year withdrawn by the Ontario government. The subscription in Kingston alone already amounts to \$25,000, as we have been credibly informed. If Montreal, Ottawa, London, Toronto, and Hamilton, do as well, the sum will be raised without doubt, and that shortly. Then, taking in the country districts, a much larger sum will probably be realized. The benefit to the Church by this effort will be manifold. They are able to raise \$200,000 as we were to raise \$24,000 for Dalhousie College. The Ottawa correspondent of the *Scottish American* states that a member of another church has offered \$480 a year in support of Queen's College in perpetuity. "A letter was read by Dr. Urquhart, giving the views of the leading ministers of the Canadian Presbyterian Church, urging the continuance of the College as a Presbyterian necessity, and promising aid. This letter had in view the possible prominent future of Queen's College as a Presbyterian University of that body in the Canadian Dominion, holding, as it does, a Royal Charter."

A. P.

The Foreign Mission—A Child's Example.—An illustration of how much good may be done, even by children, in furthering the cause of Christ, is afforded by the following interesting fact:—Lizzie B——, a young scholar attending St. Andrew's Sabbath School in Halifax, with a few other children, held a Bazaar, recently, by which they realized a small sum of money. Lizzie's share of the proceeds amounted to \$3, and, to her praise be it said, she voluntarily handed the same over to the Superintendent, to be spent for the good of the heathen. Are there not many Sunday scholars who could employ their time as usefully, and thus deserve the commendation, "She hath done what she could?"

Schemes of Lessons for 1869, prepared by a Committee of the Halifax S. S. Association, may be had at the rate of 75 cents per hundred, by applying to the Secretary, W. G. Pender, Employment office, Halifax.

SCHEMES OF THE CHURCH.

YOUNG MEN'S SCHEME.

1869.

Jan'y. 19.	Rec'd from Rev. W. Wilson—col. taken in St. Andrew's Ch., Campbelltown, N. B.	\$21 12½
28.	Rec'd from Geo. McLean, Esq.—col. taken in St. Peter's Road Church, P. E. I.	3 00

RODERICK MCKENZIE,
Treasurer.

Pictou, Jan. 30, 1869.

HOME MISSION FUND.

Paid—the following sums, (conditions under which they were granted having been complied with)—

To Rev. A. McWilliam, for Georgetown Manse, P. E. I.	\$60 00
To Rev. Thos. Duncan, for Clyde River Church, P. E. I.	40 00

GEORGE MACLEAN,
Treasurer.

Halifax, 27th Jan., 1869.

FOREIGN MISSION FUND.

Rec'd from St. George's Church, Riv.		
John	\$3 77	
" Musquodoboit congregation	7 00	
" Barney's River	9 00	
" Chatham, N. B.	20 00	
" St. James' Ch., Newcastle, N. B.	7 20	
" St. Peter's Road Ch.,		
P. E. I.	£2 0 6	
" Belfast, P. E. I.	13 0 2	
	£15 0 8	
Less cost of remitting ...	0 2 0	

P. E. I. currency. £14 18 8—49 78

\$96 75

JAMES J. BREMNER,
Treasurer.

Halifax, N. S., 29th Jan., 1869.

DALHOUSIE COLLEGE FUND.

Rec'd from St. George's Ch., River	
John	\$3 40
" additional from Halifax.	160 00
	\$163 40

JAMES J. BREMNER,
Treasurer.

Halifax, N. S., 29th Jan., 1869.

CASH RECEIVED FOR "MONTHLY RECORD."

W. McLeod, Onslow	\$5 50
Alex. McLean, Moncton, N. B.	1 00
J. Brait, Kingston, Kent, N. B.	5 00
Rev. W. Stewart, McLennan's Mt.	5 37½
Rev. G. W. Stewart, St. Peter's Road, P. E. I., for Alex. McBeath.	7 50
Rev. G. W. Stewart, do., for Chas. Kennedy, Brackley Point Road.	7 50
Robert Purves, Tatamagouche.	5 00
John McKay, Millville, Pictou.	7 00
S. Noble, Halifax.	26 87
Rev. J. McMillan, Musquodoboit.	11 50
J. Edwards, Fredericton, N. B.	18 00
D. Hislop, Pictou.	35 50
Allan A. Davidson, Newcastle, N. B.	7 00
Hugh McLean, W. R. Sta'n, Pictou	5 00
Rev. R. McCunn, River John.	25 62½
P. Thompson, Miss Wilson, Mrs. Dilworth, J. Scriven, J. Marshall, C. Fletcher, Jas. Fraser, J. Taylor, Jas. Thomson, C. McQueen, Mrs. Harrison, D. McEwan, C. Murdoch, Mrs. McLean, John Johnston, W. A. Hesson, Halifax, 62½ cts. each.	10 00
Mrs. Crook, Lawrencetown.	62½
James Archibald, Bedford.	62½
Rev. A. Ross, Harbour Grace, N. F.	62½
G. Campbell, Barney's River.	8 00
Rev. G. M. Grant, Halifax.	4 00

LETTERS RECEIVED.

A. P., New Glasgow; W. G., Whycocomagh, with list; R. McC., River John, (2); J. M., Millville, with list; A. McN., Up. S. R., Antigonish, with list; W. McL., Onslow; H. McK., Albion Mines.

W. G. PENDER.
Employment Office, Halifax, {
Feb 1, 1869. }