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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

~~~~~  
SEPTEMBER. . . . . 1866.  
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PICTOU, NOVA SCOTIA :

PRINTED AT THE OFFICE OF THE COLONIAL STANDARD.

Terms—62½ cents payable in advance. No subscriptions received for a less term than six months.

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- "Come, thou fount of every blessing."
- "To-day the Saviour calls."
- "Must Jesus bear the cross alone."
- "Come hither all ye weary souls."
- "When marshalled on the mighty plain."
- "When I survey the wondrous Cross."
- "How sweet the name of Jesus sounds."
- "There is a fountain filled with blood."
- "Not all the blood of beasts."
- "Oh for a thousand tongues to sing."
- "From Greenland's icy mountain."
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- "When I can read my title clear."
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Is printed and published for the proprietors, on the 1st day of each month, at

THE OFFICE OF THE "COLONIAL STANDARD,"

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Communications intended for insertion must be in hand by the 20th of the month previous to publication, and may be addressed "Monthly Record Office, Pictou." Letters on business to be addressed to **Mr. WILLIAM JACK.**

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XII.

SEPTEMBER, 1866.

No. 9.

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

Past Feeling.

Two thoughts based on plain statements of the word of God, are full of comfort in reference to sinful and fallen man. There is no amount of guilt which the blood of Christ cannot wash away, and there is no state of darkness and hardness of heart beyond the converting power of the grace of God. Salvation “to the uttermost” is open and free to the “chief” of sinners. Yet while this is true, and thousands who know it to be so are rejoicing in the fact, the painful contrast sometimes occurs of a soul grown utterly and finally indifferent to the mercy of God. Such a case is presented in the following narrative, which conveys a solemn warning:

“Please, sir, George Lewis is dangerously ill. His friends have sent to ask you to see him as soon as possible.”

This is the first intimation I had received of the illness of one, who but a few weeks before had seemed to bid fair to live twenty years or more.

In a few minutes I stood near the dying man. His strong constitution and robust appearance had yielded marvellously soon to the ravages of disease. The shadow of his lately fine and manly form lay in a condition of infant helplessness upon his deathbed.

As long as I had known him, George Lewis was a comparatively regular attendant at the Lord’s day services, and sometimes was seen at our weekly meetings for prayer. There was no reason to think that his indifference to spiritual religion was greater than it is (alas that it should be so!) in the case of most who are “hearers only” of the gospel.

What he *seemed* to be, may be gathered from the following observations. His acquaintance with the Scriptures was much above the average. He always spoke with reverence of the truths of the gospel. He gave liberally towards the spread of religion at home and abroad. His disposition was reserved, and this natural reserve had possibly been increased because, as an unmarried man, he had spent much of his life in solitude. His temper was decidedly good, and impressed others in his favour. No friend or even acquaintance would have thought it a burden to render George Lewis considerable help if he would but accept it.

These observations are necessary, in order that the reader may understand the man as he appears in the following conversation which I held with him.

“I am surprised,” I observed, “to see you so ill. What ails you?”

“A fatal disease, sir.”

“I hope not, as you say, *fatal*.”

“There is no doubt about it sir,” he replied. “The doctor has only just left. Before he did so, he frankly told me I must make what preparations were necessary, as I could not live more than forty-eight hours.”

“What is your disease?”

“I don’t know. Doctor B—— will not tell me what he thinks was the first cause of my illness; but mortification has now set in, and there is no remedy.”

“My dear brother,” I exclaimed, “this is very painful information. Are you prepared for the great change?”

“As much prepared as I shall ever be.” was his reply.

There was a cold calmness about him, as he spoke, that appeared strange under the circumstances. With the knowledge I possessed of his outward life, this tranquility might mean total indifference, or it might indicate settled confidence in God. His words, taken alone, would perhaps justify an unfavorable inference; but his manner created a difficulty in determining the state of his heart. Charity inclined me to explain words and appearances favourably; and, calling up the fact of his natural reserve to sustain the conclusion, I ventured to hope that the poor sufferer had long been a secret disciple of the Saviour. A minute longer, and I stood trembling to hear him speak.

"Safe then in Christ," I remarked.

"Christ? Christ is nothing to me."

"What preparation was it you referred to then?"

"I said, sir, as prepared as I should ever be."

"What do you mean?"

"Why, that I am lost, and that without a hope."

This reply was given with great composure, very much in the manner of a person of great decision of character, when expressing an opinion which he wishes those interested to feel shall be final.

For an instant the thought occurred that his reason was unseated. What followed, however, abundantly proved that he possessed unimpaired the use of his mental faculties.

I caught at the word "lost" which he had just used in respect of himself, and said, "The Son of man is come to seek and to save you, then, according to your own showing, if you will but turn to him for salvation. You know you are 'lost.' You also know that Christ came to rescue the 'lost.' Ask him to save you as a poor helpless and 'lost' sinner, and he will do so to the uttermost."

"I thank you, sir," he replied, "for the interest you take in me; but your words are useless. I am eternally lost. There is no such thing as salvation for me. There the matter must rest."

There was not a motion perceptible. All this was said with an apparently utter absence of feeling.

"Will you not," I continued, "pray for salvation, using as your plea God's mercy in Christ?"

"I have no wish to pray. I feel no concern at all about the matter. I know I must perish; but I feel no alarm, nor shall I, here."

"Do you believe that there is such a being as God, and that he will shortly be your Judge?"

"Yes, I know there is a God, and I believe he is great, and good, and just, and that HE WILL PUNISH THE UNGODLY."

"Then have you no fear?"

"None."

"Do you think of the fact that you must so quickly meet your Maker face to face?"

"I know that this will be the case, but I cannot say that I think much about it."

"Shall I pray for you? and will you try and lift up your heart to God with me?"

"Let me explain, sir. I did not send for you; the people down stairs did so without my wish. I entertain much respect towards you, and if I wished any one to do as you propose, I should like no one better; but to pray for me is simply useless. If to pray will gratify you, do so; I am indifferent."

We talked for a time. His attention was directed to the fearfulness of his condition, the necessity of repentance, and the possibility of it even in the last hour; to the infinite compassion of God, and his readiness to pardon *whosoever* may come to him through Jesus. After a while, conversation ceased, and he simply listened to what I said. There was more placidity in his face than I ever witnessed in any body after so much talk, even when the subject of conversation has been the most common-place.

When I paused, he talked for some minutes. The following are, as nearly as my memory retains them, his words:—

"You are very kind, and I thank you for your good wishes and your endeavors on my behalf; but you must not conclude that I am at all altered by anything you have said. As I told you before, so I say again, (for I wish to go out of the world honestly in this respect.) I have no desire at all to converse on matters of religion. Do not suppose your talking further would offend me; it is not that. I am so totally indifferent in respect to personal religion, that to allow you to spend more of your valuable time would be inconsiderate in me. If, however, you can remain, and would like to hear my own account of myself, I will give it you."

I expressed my readiness to listen.

"My father and my mother," he continued, "were, according to the best of my judgment, good people; by which I mean, people who feared and served God. They did much to bring me up religiously. The Scriptures I have known from my youth up. My parents were chiefly instrumental in making me very early in life intimately acquainted with the contents of the Bible. Their mode of bringing me up was not perfect; and, if my opinion were asked respecting where they chiefly erred in my training, I should certainly say that it was in paying too much respect to my bovish opinions, and in treating me too much like a man while I was yet a child. I attended the Sunday school, and took considerable interest in it after I had reached manhood. The gospel was interesting to me, and I listened to it attentively and with feeling. I can remember some sermons under which I even wept; but it appears to me now very strange how so much feeling could ever have been excited

by what, for many years, has not affected me in the least degree.

"I once thought a good deal about making a profession of religion; but that is now thirty years ago. The subject came and went for some time, but at last was banished altogether; and neither the purpose nor desire ever returned. Before this, I was tempted to spend a Sunday 'out' with a pleasure party. That act seems to have been the pivot on which my destiny turned. I was a ruined man. Conscience was not dead. Convictions goaded me severely for a time. I repeated the transgression. Again conscience smote me, but I now argued with it. You know how far a man has gone toward ruin when he can turn round and say to conscience, 'You are too hard; it is not so bad as you make it.' By and by I habitually absented myself from the house of God once a day. But this single Sabbath attendance did not long continue. For some years, except when a celebrated preacher came, I gave up attending a place of worship altogether.

"My life now became one of pleasure. I never descended to be one of the gross and vulgar herd. I cannot better describe to you my relation to ungodly men than by saying, they looked up to me as their superior, a kind of arbiter or umpire among avowed servants of sin. You are ready to say, 'You are now sorry for your sin.' I answer, No; I have not a single feeling of regret, though my reason tells me I took the unwise course.

"In the course of time, something—I do not exactly know what, unless it was through being induced to attend a singing meeting on what was called 'practice night'—led me again to attend a place of worship. It certainly was not any interest I felt in my personal salvation; for let me tell you, sir, for more than twenty years I have been PAST FEELING. I have read a good many books upon religious subjects, and debated about the doctrines of religion; but I do not remember that over that space of time I have ONCE FELT. I know that before this week is over I shall be gone. There is a God, and there is a day of retribution; and I shall perish. All this I believe; but I should not speak the truth if I said I either felt, or that I had a wish to feel. I repeat it, I AM PAST FEELING."

Reader, do you wonder at my trembling as he spoke? Again I brought before him those truths of the gospel which seemed most suitable to his case. Every thought likely to break through that awful indifference to his condition and prospects was, according to the best of my ability, pressed upon him. I knelt at his bedside, and, as I could command utterance, prayed for him. All was unavailing. When I looked again at his face, there was the tranquility of infancy. He interrupted my thoughts, and quietly remarked, "It is past: I remember when I

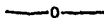
could weep under the truth, but HERE I shall feel no more."

The next morning I called early. The last enemy had laid his victim low sooner than was expected. Before me lay a breathless form, with scarcely a change in the features. There were no hands in his death. I could not help recalling his words, "HERE I shall feel no more," and then exclaiming, "But now?"

Reader, let me entreat you to attend to a few solemn thoughts, suggested by this narrative. Possibly you may have been treating convictions of sin and occasional thoughts about living a religious life lightly; not exactly with indifference, but with much less seriousness than you should treat matters so unspeakably weighty. In reviewing your life, you remember times when your heart was much more tender than it is now; when it cost you much more thinking and struggling with convictions before you committed sin than it does at present; and when doing wrong made you, upon reflection, miserable for a longer time and to a greater extent than after-thought does now. "Still," you say, "I am not *past feeling*; nor can I believe that I shall ever arrive at that awful condition of heart." You may be right; for the mercy and forbearance of God are very great. But it must not be forgotten that many have said the same things, who have died in hardness and impenitence. Your plain duty, and your interest too, is decision for God. Trifle no longer with time and opportunities. Hesitate no more between the world and Christ. Stifle no longer your convictions. Debate no more with conscience. At once go to Christ, and close with his offers of mercy. Repent and believe in him. Do not talk of "to-morrow;" for you may not count on it: you know not what a day may bring forth.

But perhaps the discovery of the state in which you have been living is alarming you. You tremble lest your trifling with mercy should be an unpardonable sin. Listen then to the blessed declaration, "The blood of Jesus Christ His Son cleanseth from all sin."—(1 John i. 7.) "The way to safety is simply and clearly stated: 'Believe on the Lord Jesus Christ, and thou shalt be saved.'—(Acts xvi. 31.) Full and free mercy is before you: 'Whosoever will, let him take the water of life freely.'—(Rev. xxii. 17.) 'The gift of God is eternal life.'—(Rom. vi. 23.) "True," you say; "but my sin—my sin! I am a sinner to expect pardon; I want the heart to trust in God." Then listen once more. "A new heart," says God, "will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—(Ezek. xxxvi. 26.) Does not this promise meet your case? Then take the words of penitent David, and say, "Create in me a clean heart, O God; and renew a right

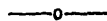
spirit within me."—(Psa. li. 10.) May the Spirit of God enable you to look up, and believe in Christ to the salvation of your soul. Then, with the joy of happy experience, shall you be able to commend those blessed words to many a trembling sinner: "Him that cometh to me I will in no wise cast out."—(John vi. 37.)—*British Tract.*



Justification---the way of it, and our need of it.

If indeed we have our fruit in holiness, notwithstanding, we must note that the more we abound therein, the more need we have to crave that we may be strengthened and supported. *Our very virtues may be snares unto us.* The enemy that waiteth for all occasions to work our ruin, hath found it harder to overthrow a humble sinner than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say we were not guilty of anything at all in our consciences, (we know ourselves far from this innocency; we cannot say we know nothing by ourselves, but if we could), should we therefore plead not guilty before the presence of our Judge, who sees farther into our hearts than we ourselves can do? If our hands did never offer violence to our brother, or bloody thought doth prove us murderers before Him; if we had never opened our mouth to utter any scandalous, offensive, or hurtful word, the cry of our secret thoughts is heard in the ear of God. If we did not commit the sins which, daily and hourly, either in deed, word, or thought, we do commit; yet, in the good things which we do, how many defects are there intermingled! *God, in that which is done, respecteth the mind and intention of the doer.* Cut off, then, all those things wherein we have regarded our own glory—those things which men do to please men, and to satisfy our own liking—those things which we do for any by respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds. Let the holiest and best things we do be considered, we are never better affected unto God than when we pray; yet, when we pray, how are our affections many times distracted! how little reverence do we show unto the grand majesty of God, unto whom we speak! how little remorse of our own miseries! how little taste of the sweet influences of His tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end; as if in saying "Call upon me," He had set us a very burdensome task. It may seem somewhat extreme which I will speak, therefore let every one judge of it even as his own heart shall tell him, and no otherwise. I will but only make a demand: If God should

yield unto us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes that city should not be destroyed: but and if He should make us an offer thus large—Search all the generations of men since the fall of our father Adam; find one man that hath done one action which hath passed from him pure, without any stain or blemish at all; and for that one man's one only action, neither man nor angel shall feel the torments which are prepared for both: do you think that this ransom, to deliver men and angels, could be found to be among the sons of men? *The best things which we do have somewhat in them to be pardoned.* How, then, can we do anything meritorious, or worthy to be rewarded?—*Hooker.*



The Mountain Stream.

"It is not much, but it's all that I can well spare," said Mr. C., as a benevolent claim was laid upon him. "The times are so hard, and everything is so high, I hardly see how I am to get along."

"Cheer up, Brother C., God sees. Trust him. 'Freely have ye received, freely give.' 'He that watereth shall be watered also himself.' God loveth a cheerful giver. How absurd to be drooping, desponding, when our heavenly Father has so much, and gives to each abundantly.

"See that little fountain yonder, away yonder in the distant mountain, glistening like a thread of silver through the tangled thicket, and sparkling like diamonds in its healthful activity. It is hurrying on with its rippling song to the river. See, it passes a stagnant pool, and the pool heals it:

"Whither away, little streamlet?"

"I am going to the river to bear this drop of water God has given me."

"Ah, you are very foolish for that; you will need it before the summer is over. It has been a backward spring, and we shall have a hot summer; depend upon it, you will need it yourself before the summer is over."

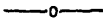
"Well," says the streamlet, "if I am to die so soon, I had better work while day lasts. If I am likely to suffer from the heat, I had better do all the good I can while I have the time." And away it went blessing and rejoicing in its course. The pool shook its head wisely, and with a prudent foresight husbanded all its resources, letting not a drop steal away.

"Soon the midsummer heat came down, and it fell upon the little stream. But the trees crowded to its brink and threw out their sheltering branches over it in the day of adversity; for it brought refreshment and life to them; and the sun peeped through its branches and smiled complacently upon its dimpled face, and the birds sipped its silver tide;

the flowers breathed their perfume upon its bosom, the flocks and herds lingered by its banks, the husbandman's eye sparkled with joy as he looked upon the emerald line that marked its course through his fields and meadows; so on it went, blessing and blessed of all.

"And where was the prudent pool? Alas, in its inglorious inactivity, it grew sickly and pestilential. The thirsty cattle put their lips to it and turned away without drinking. The breeze stooped and kissed it by mistake, but caught the malaria in the contact and carried the ague through the region, and the inhabitants caught it and had to move away; and at last the frogs cast their venom upon it and deserted it, and heaven, in mercy to man, smote it with a bitter breath and dried it up.

"And what became of the stream? you ask. God saw to that. It emptied its full cup into the river, the river bore it on to the sea, and the sea welcomed it, and the sun smiled upon the sea, and the sea sent up its incense to greet the sun, and the clouds caught it, and the wind caught the chariots of the clouds and bore them away, away to the very mountain that gave the little fountain birth, and then they tipped the brimming cup. God saw to it all; and the little fountain, though it gave so fully and so freely, never ran dry. And if God so blessed the fountain, will he not also bless you, my brother, if you give freely as you have received? Be assured he will."



To those who neglect Prayer-Meetings.

1. Are you always better employed? If not, can it be right in you to absent yourself?
2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?
3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?
4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?
5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?
6. Are not your fellow-members in the Church discouraged by you, and may you not thus offend Christ's little ones?
7. Is not your own family injured by your neglect? What will your children think of prayer-meetings, seeing you habitually neglect them? Is it surprising if they neglect them?
8. Is there no reason to fear that unconverted sinners may be hindered and led to think lightly of prayer by your conduct?
9. Can you have a proper concern for the prosperity of the church, the spread of

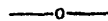
Christ's cause, and the conversion of sinners, if you never meet to pray for them?

10. Are you sure that you fulfil your duty as a Church-member while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?

11. Did any one ever really gain anything, either in temporal or spiritual things, by neglecting prayer-meeting? If you think so, can you prove it?

12. Is there no selfishness, or pride, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the prayer-meetings? Do you think this would please God or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away, think you, as well as you? Do you not think they would if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause, as you appear to be?—*United Methodist.*



Christian Intercourse of Pastor and People.

YOUR pastor may not be in the least aware of the situation in which you are placed; therefore send for him, and send for him *in time*. It occasionally happens that, till the resources of the healing art have failed, the means of grace are little cared for. It is only when the patient is at the point of death, and the medical adviser can do no more, that recourse is had to the spiritual. But supposing that the individual has hitherto been indifferent as to the things of eternity, how comparatively little can such a visit from him avail? A mere man, like yourselves, he does not hold the keys of death or the invisible world—he cannot grant absolution from sin—he cannot pray you into heaven. Besides, on such occasions let there be no crowd of neighbors, even though it is a spirit not of idle curiosity, but of purest kindness, that brings them. A number of strangers and eager listeners casts a reserve over both parties, and what the sufferers would willingly impart to the pastor's ear in the closet, they would not wish to have proclaimed from the housetops. And oh! let me entreat you, *in these solemn circumstances keep nothing back*. We do not ask you to unbosom to him your inmost feelings, to disclose all your secret faults, as is done in the confession of the Romish Church. These are not things for mortal ken or keeping—they belong to God, who understandeth the thoughts afar off. But still you ought to acquaint him generally with your state of mind—your feelings, wishes, wants, doubts and difficulties, hopes and fears. Without such knowledge he cannot speak aright—cannot pray aright. When

you call in the physician to the bed of sickness, you freely tell him all your ills—you state minutely the various turns of your disease, in order that he may alleviate or remove it. And if this be so needful in reference to bodily treatment, where, to a certain extent, one can form an opinion from external symptoms, not less needful is such a statement for the man of God, who has to minister to the plagues of the heart—a heart deceitful above all things, and desperately wicked! If you deal dishonestly, it is not so much with him as with your own souls, to your own hurt and ruin. He is compelled to speak generally, and so ineffectively—perhaps to make the hearts of the righteous sad, whom the Lord hath not made sad; or, what is still worse, to say Peace, peace, where there is no peace.

Nor is it merely in these ways you may signally promote the success of his ministry; you may do it as much or more by your *sympathies* and your *prayers*. There are moments when the grasp of a warm hand, a look of love, a sigh of tenderness, or a kindly message, does us unspeakable good, because telling of heart-beating in unison with ours. What a yearning for human sympathy on the part even of God manifest in the flesh! People sometimes complain of the little good which a minister is instrumental in accomplishing, the want of power in his preaching, and the prevalence of irreligion or lukewarmness under his superintendence, when the fault is, in a great measure, due to themselves. It may just be because prayer is restrained that the blessing is withheld, the Spirit of the Lord is straitened. Prayer moves the arm that moves the world. The prayer of faith can never fail. Were all of you, then, to give yourselves to prayer—praying apart, every family apart, and enlarged by the feeling that other aspirations were mingling with your own—were there such incense day by day continually rising from many an altar, but gathering into one great cloud, it would come up as of olden time in sweet memorial before God, till, opening the windows of heaven, He poured you out a blessing that there should not be room enough to receive it.—*Sermon and Charge, on occasion of the settlement of Dr. Herdman at Melrose, by Rev. Mr. Russell of Yarrow.*

Gethsemane.

[This hymn of Bishop Kingo, translated by Rev. J. Jeffrey, with the noble melody to which it is linked, is a popular favorite in Denmark.]

OVER Kedron Jesus treadeth
To His passion for us all;
Every human eye be weeping,
Tears of blood for Him let fall;
Round His spirit flock the foes,
Place their shafts and bend their bows,
Aiming at the Saviour solely,
While the world forsake Him wholly.

David once, with heart afflicted,
Crossed the Kedron's narrow strand,
Clouds of gloom and grief about him,
Whe an exile from his land;
But, O Jesus! blacker now
Bends the cloud above Thy brow,
Hastening to death's dreary portals
For the shame and sin of mortals.

See how, anguish-struck, He falleth
Prostrate, and with struggling breath,
Three times on His God He calleth,
Praying that the bitter death
And the cup of doom may go,
Till, repacing inward woe,
Angel comforts round him gather—
"Not my will, but Thine, O Father!"

See how, in that hour of darkness,
Battling with the evil power,
Agonies untold assail Him,
On His soul their arrows shower;
All the garden flowers are wet
With the drops of bloody sweat,
From His anguished frame distilling—
World's redemption thus fulfilling!

But, O flowers so sadly watered
By this pure and precious dew,
In some blessed hour your blossoms
'Neath the olive shadows grow!
Paradise's gardens bear
Naught that can with you compare,
For the blood thus sprinkled o'er ye
Makes my soul the heir of glory.

When as flowers themselves I wither,
When I droop and fade like grass,
When the life streams through my pulses
Dull and ever duller pass,
When at last they cease to roll,
Then, to cheer my sinking soul,
Grace of Jesus be thou given—
Source of triumph! Pledge of heaven

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A PAGE FOR SABBATH SCHOLARS.

The Infidel and his Boy.

There was a gentleman in New York who was an infidel. He never went to Church. He had no Bible in the house. He did not believe that Jesus was a divine being, or that he died to save sinners. Yet when this gentleman was a child, he had a pious mother. She made him read the Bible. She filled the store-room of his memory with its precious promises. We shall see presently of what use these were to him. This gentleman was married. His wife was not a Christian. They had one child, a bright, intelligent little boy. The nurse of this child was a pious woman. She used often to talk to him about Jesus. She had taught him the beautiful hymn—

"There is a happy land,
Far, far away," &c.

His parents, though they were not Christians, taught him to say his prayers at night, and often he would ask them questions about God and the "happy land," which they had found it very hard to answer.

One evening the little fellow was lying on the bed partly undressed; his father and

mother were seated by the fire. Tommy, as he was called, had not been a good boy that day. His mother had been telling his father what he had done, and how she had to punish him for it. All was quiet for a while, when suddenly the child broke out in a loud sobbing and crying which surprised his parents. His father went to him and asked him what was the matter.

"I don't want it, father—I don't want it there," he said.

"What is it, my child? what is it?" he asked.

"Why, father, I don't want the angels to write down to-day. I don't want it there. I wish it would be wiped out." Then he cried again bitterly, and his father was almost ready to cry with him. What could he do? I said his father was an infidel. But now he put aside his infidelity. He remembered the truths of the Bible which his mother had taught him when he was a child. He turned to them now, and tried to comfort his distressed child with them.

"Don't cry, my dear child," he said. "you can have it all wiped out in a minute if you want."

"How, father, how?" asked Tommy, eagerly.

"Why, get down on your knees, and ask God for Christ's sake to wipe it out, and he will do it."

He did not have to speak twice. In an instant Tommy jumped out of bed, and kneeled down by the bedside. He put up his little hands, and was just about beginning, when he looked up and said, "O, father, won't you come and help me?"

This was a hard thing to ask. His father had never really prayed in his life. But he saw the great distress of his child, and how could he refuse? So the proud infidel man got down on his knees by the side of his dear boy, and asked God to wipe away his sins. Then they got up and Tommy went into bed again. In a few moments he got up and said, "Father, are you sure it's all wiped out?"

What a question was this to ask an infidel! But he felt that he must give up his infidelity, as he answered, "Why, yes, the Bible says, if you ask God for your heart for Christ's sake to do it, and if you are really sorry for what you have done, it shall be all blotted out."

A sweet smile passed over the face of the child as he laid his little head upon the pillow. But presently he sat up again in bed, and said, "Father, what did the angel wipe it out with?—with a sponge?"

This was another question that almost staggered his father. He had been in the habit of saying that it was not necessary for Christ to shed His blood that men might be pardoned. But now he felt in a moment that it was necessary. He could not answer his child's question, unless this was true. So he said,

"No, my child, not with a sponge, but with the blood of Christ. The Bible says, 'The blood of Jesus Christ cleanseth from all sin.'"

Then Tommy was satisfied, and soon fell asleep. From that hour his father gave up his infidelity and became a Christian. Here you see how useful to him were those gathered fragments of Bible knowledge which he had stowed away in his memory.

Now, my dear young friends, remember about these two kinds of fragments you are to gather. Begin at once to gather up the fragments of time, and the fragments of knowledge. Form the habit now while you are young, and it will be of more value to you than you can tell.—*Episcopalian*.

Angels' Charge.

Annie was a very timid little girl. She did not like to be left alone in a dark room; for sometimes in a stormy night, when the wind blew very hard, she would wake up and feel very much frightened by the noises.

One night after she had asked her Heavenly Father to take care of her, her mamma lifted her in bed, and after giving her a good-night kiss, was just leaving the room when she heard little Annie say, very softly, "Mamma."

She went back to her little girl's bedside, to see what she wanted. "O mamma!" said little Annie, "I'm so afraid! I hear such strange noises, and the windows rattle so."

"Why, it is the wind blowing down the chimney that you hear," said her mamma, "and it blows the windows too. I will try and fasten them more tightly."

Then she put some little wooden wedges in the windows, so they did not rattle any more, and then sitting down by little Annie's bed, she said:—

"You don't feel afraid, darling, now when I am with you, do you?"

"Oh! no, mamma; I do not mind the noise, or feel afraid of anything, when you are here."

"And yet, Annie, your Father in heaven can take better care of you than I can, and He is with you all the time. I will teach you a beautiful verse from the Bible, to remember when you feel afraid:—'He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.' When you were out walking with Robert to-day, you were not afraid, were you?"

"Oh! no, mamma. I heard you tell him to take care of me. And so he did. He helped me over all the gutters, and once, when we came to a place where some men were building, and there were a great many large stones, he took me up in his arms, and carried me over them all."

"Well, I gave Robert charge over you,

and you were not afraid to trust him, and he took good care of you. So God gives His angels charge over all His children, and the angels will not let anything hurt you any more than Robert did to-day. Once there was a very good man who dreamed that he was in heaven. There he saw pictures of many things which had happened to him during his life. He remembered them as soon as he saw the pictures. Once he had fallen from his horse, and was not hurt at all, though every one had wondered that he was not killed. In his dream he saw a picture of it, and in the picture there was an angel holding out his arms to prevent his falling to the ground. Then he felt sure that God had sent an angel to take care of him. And after he awoke from his dream, he trusted and loved his Heavenly Father more than ever. And now I want my little girl to say the verse once more, that she may remember it as long as she lives."

Annie repeated it several times, and then she said: "Now, mamma, you may go down stairs. I will not be afraid any more."

So her mamma kissed her and went away, and little Annie closed her eyes and went to sleep, saying: "God's angels will take care of me."—*From the Lamp of Love.*

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Report of Missionary Services,

PERFORMED BY THE REV. N. BRODIE, FROM
APRIL 1865 TO APRIL 1866.

(Concluded.)

On the following Tuesday I left the settlement, and went over some other stations for a time. Some days thereafter, one of our own congregation was sent to Little Narrows Church, where I had services, so that I might return to Middle River, which I did. Services were then conducted in the Church for some time by us without any disturbance. On a Sabbath in the end of March, on coming to Church, we found the doors all fastened, and some person within keeping the doors shut. Our trustees were then informed that they meant to take possession of the Church again. A little after 11 o'clock on that same day, Mr. McKenzie appeared, came where I was, and said that he wanted to make an arrangement about the services. I told him to choose whatever time he liked, and whatever part of the services he thought proper. After some remonstrance on the part of his people, who insisted that he should come to some terms, he finally fixed the hour for the commencement and termination of each service, which was agreed to. These hours, however, were never adhered to by him. A few days afterwards, both parties met, and a committee of three of each party fixed terms such as might continue for some time, so that Mr. McKenzie and I might both occupy the pulpit. This arrange-

ment continued for three Sabbaths, when another clergyman came and intimated that steps were to be taken to have Mr. McKenzie "married to the Church"—that is, inducted. I left the settlement on a round of duties as far as River Dennis, and, whilst at Broad Cove, was informed that there had been a great riot at Middle River, and that men were maimed for life. On returning to the settlement, I found that the Presbytery of the Union Body had been there, and, contrary to the respectful request of our people made in the morning of the riot, had persevered in inducting Mr. McKenzie—a solemnity which, in Gaelic, is always expressed by "being married to the Kirk",—and that the consequence had been this riot, which could not have been avoided by the slightest sacrifice. The Church was repaired by the Kirk people, and cleansed. This was a sad blow inflicted upon the cause of Christian co-operation.

At the request of one of the ministers, whose brother was foreman of the Grand Jury, the case was brought before the jury by the Ruling Elder of the Union Body, and a true bill found against several parties. The cause was tried before the Supreme Court, and the whole proceedings brought up. The parties accused were all acquitted, the Judge remarking that the originators of this riot were the parties who were determined to take possession of this property against the will of the owners, and with a seeming intention of dispossessing them. As the riot had occurred in April, 1864, and the Church had neither been applied for nor used by the Union people for about two years,—they having erected a small place for themselves, where they were accustomed to meet,—it amazed the Kirk trustees very much to hear that on the 14th of January they had broken into the Church, carried away the locks, and left the building open. On the Sabbath following, while I was conducting services in Gaelic, four men walked into the Church, and one of them said, in a loud voice, that they were determined to have the Church for Mr. McKenzie that day, or during part of it. As I had passed these men on my way to Church, I was surprised at their disturbing worship, and that they had not spoken to me in reference to the matter on the way. Between 11 and 12 o'clock, while I was preaching, and after having met in their own place of worship, Mr. McKenzie, preceded and followed by a large number of people, came into the Church and went up into the pulpit. He sat down in the pulpit for a short time. As soon as I was able to be heard,—such was the noise,—I called a meeting of the whole congregation to be held in the Church on the 17th of January, and called upon the magistrates present to keep peace in the Church during the proceedings of that day. I continued a short service that there might not be any unnecessary alarm, as I had read in

the *Record* of the Free Church of Scotland a communication from Mr. McKenzie, declaring that the people would arise in their strength and vindicate their rights by force. This communication must have been sent to Scotland, at the latest, a month of November preceding. The meeting on Wednesday was held; but, instead of anything like terms being agreed upon, it was more like to have ended in a riot. However, I induced our people to leave them in possession of the Church for that day, and return to their homes, which they did. A special session of the Justices having met, special constables were sworn in to preserve the peace of the settlement for some time. The trustees sent for the Deputy Sheriff to be there likewise. During all this time, and from the first, no deputation or communication of any kind, with a view to settlement, was offered by the Union Body. The legal agent of the Union Body in Halifax had brought some proposal before the Crown Lands committee, but it was never communicated to the trustees of the Church, and its terms were therefore unknown.

On Sabbath the 21st January, I went to the Church at the usual hour. The special constables, along with the Deputy Sheriff, were there. The Deputy Sheriff stated that some man was within the Church, whom he knew, but would not swear to then. This man kept the Church barred, so that we could not enter. Shortly afterwards, Mr. McKenzie came, and several with him, and, though warned by the Deputy Sheriff, forced their way past the constables, and, tapping at the door, was admitted, repeating a piece of a Gaelic psalm as he was going in, and, at the same time, the Deputy Sheriff calling upon some magistrates present to witness this riotous proceeding. When he reached the pulpit, the psalm was seemingly repeated, and a poor weak-minded man that goes about the settlement from house to house, a brother of Mr. McKenzie's, began singing the same. I told the Deputy Sheriff to take the names of these people during the singing of the psalm, and he went in and found the man who had kept the Church shut, underneath a pew. One of the magistrates warned them of the riotous procedure, and the Deputy Sheriff repeated it in a loud voice. By this time, about ten people were with Mr. McKenzie in the Church. Thereafter the people dispersed and went to another place. The Church was from that time left wholly in their possession, and, as we could not be allowed to pass the road in peace on the Sabbath, ever to a private house or school-room, I was obliged to change the hour of worship, so as to avoid unseemly strife, even on the way to Church.

As to my mission in general, I may say that I think that there is an improvement in the moral conduct of the people, and that the

collections have been more liberal than formerly.

The Colonial Committee's Opinion of the project of a Divinity Hall in Halifax.

In last number of the *Record*, among the "Notes of the Month," the following occurs: "The application of our Synod to the Colonial Committee for aid in establishing a Theological Hall, has received an answer, not decided, but on the whole favorable—the Committee requiring a reply to the question, whether Queen's College, Kingston, might not meet our wants?" As a difference of opinion exists as to the correctness of the above interpretation of the Colonial Committee's answer, the answer itself is subjoined. It is copied from the Report of the Colonial Committee to the last General Assembly:—

The Sub-Committee appointed by meeting of Colonial Committee, held 17th January 1866, having, in terms of Minute of their appointment, carefully perused and considered—(1), A letter from Rev. Allan Pollok of Pictou, dated 31st October 1865; (2), A letter from Very Rev. Principal Snodgrass of Kingston, of 13th December 1865; and (3), Draft of proposed Minute as to new mode of administering mission funds for behoof of the Colonies—beg respectfully to report as follows:—

1. "That Mr. Pollok, in name of the Synod of Nova Scotia and Prince Edward Island, and seemingly with concurrence of the Synod of New Brunswick, represents the great importance to the Church in the Lower Provinces of Canada, of a Divinity Hall being established in connection with Dalhousie College, which has at present professorships only for literary and scientific studies, at Halifax, Nova Scotia. He states that, with the exception of two brethren who have latterly recommended delay, the two Synods are unanimous in requesting the Colonial Committee's co-operation and assistance in the matter, to the extent of contributing a similar sum to what is given annually to the Professor of Divinity in Kingston College, Upper Canada. The two Synods in the Lower Provinces are ready to undertake each to raise £100 annually, towards the remuneration, or temporary supply of the pulpits, of two of their brethren having congregational charges, who could do professorial work during a proposed summer session of three months; and they suggest that the Professor of Divinity, whom they ask the Colonial Committee to appoint and pay, might, besides presiding generally over the Hall during session, be of much service as superintendent of missions in room of the late Rev. J. Martin.

Mr. Pollok urges a variety of considera-

tions which in his view render the proposed institution of a Divinity Hall for the Lower Provinces necessary to the prosperity, if not to the existence, of the Church of Scotland branch of the Presbyterian Church there. He mentions the somewhat startling fact that, while during the last twelve years the Colonial Committee have sent out twelve missionaries to the Synod of Nova Scotia and Prince Edward Island, or on an average one yearly, precisely the same number of them have left the bounds of the Synod; which he can only explain by supposing either that they had been superior men to what could be suitably provided for in so poor a colony, or of such unpopular gifts as to call forth little support from the community. He contrasts the prosperity of "the other Presbyterian body," in Nova Scotia, which it is presumed consists of an amalgamation of Frees and U.P.'s, having a Divinity Hall, with the barely stationary condition of the Church of Scotland Synod without such adjunct,—stating that in 1841 "the other Presbyterian body" had twenty-four ministers, and the Synod in connection with us twenty-three—while the former has now above one hundred, and the latter not quite so many as in 1841; but, as obviously important facts—such as the intervening Secession in 1843—are overlooked, this contrast is of little use. He anticipates greater good from a Divinity Hall in the Lower Provinces than has been hitherto realised, or can be expected, from the similar Hall at Kingston,—the average yearly number of licentiates during the last six years from the Kingston Hall have been only *five*, and the secular openings for clever young men in Upper Canada being numerous and tempting; whereas throughout Nova Scotia a much larger number of eligible candidates for the ministry could readily be obtained were the facilities for study increased by the institution of an easily accessible Divinity Hall. Mr. Pollok adds that accommodation for classes could easily be obtained in three large rooms connected with St. Matthew's Church, Halifax, and that the late Rev. Mr. Martin having bequeathed a very fine library for their future Divinity Hall, they have not everything to provide; and that, moreover, so soon as the subscriptions for the endowment of one of the literary professorships in Dalhousie College are fully gathered in, they would forthwith set about doing something towards endowing the Professorship of Divinity, and thus relieve the funds of the Colonial Committee of the annual sum which the Synods are now soliciting.

II. That Principal Snodgrass, feeling his present duties as Principal and Primarius Professor of Divinity too onerous for him, expresses an anxious desire that an additional Professorship in the theological department be instituted, so as to relieve him of some of his tutorial work. To facilitate this, he says he has offered to the Trustees of

Kingston College, to hold himself "responsible for a moiety of salary—one hundred pounds"—to such additional professor; meaning obviously, however (from what afterwards appears), by the word *moiety*, not a half, but a portion, of what is to be given as such professor's salary. He regrets to find that the Trustees cannot provide the necessary additional sum, which he thinks should be £250 added to the £100 for which he would hold himself responsible; and he expresses a sanguine hope that the Colonial Committee will contribute either the whole £250 or £200 of what is needed, even although the current expenditure in behalf of the Canadian Church should be otherwise lessened to that extent, which latter alternative, if necessary, he believes would be preferred by the Canadians.

It appears from the Principal's letter that there is already one other professor in the theological department of Kingston College, but he gives no hint as to what particular branch of tuition he would devolve upon the additional professor; nor does he furnish any evidence that the Synod of Canada either are urgent for the institution of another theological professorship, or would prefer the sum named to be expended thereon to its being applied to the furtherance of more immediate missionary work.

III. That the Secretary's Draft Minute proposes (sect. vi.) that henceforward "requests for missionaries as well as for aid to ministers and churches be communicated through" a "Colonial Association or Committee of Synod or Presbytery, as the case may be, and only after the said Association or Committee have resolved to grant a reasonable proportion of the total sum required in each case; and that the same rule apply to all other grants whatsoever."

It appears to the Sub-Committee that the information necessary to guide the Committee to a right deliverance on the applications made by Mr. Pollok and Principal Snodgrass respectively, being in some respects defective, and instant action not being absolutely essential, it may be well first to consider the scheme propounded in the Secretary's Draft Minute; and then if this is substantially approved of and recommended to the General Assembly for adoption, it may be sufficient reply for the present to both reverend gentlemen, to send them copies of this Minute, with a request that, in any further communications they may make to the Colonial Committee, it will be necessary that its provisions be had respect to.

It might at the same time be well to ask Mr. Pollok whether the Synods of the Lower Provinces could not send their students of theology to *Kingston College*, where a fuller staff of professors might be maintained, instead of sending them to a scantily equipped faculty of divinity at Halifax; but if they prefer the latter, to mention some of the reasons for the preference.

And as regards Principal Snodgrass's application, it might be well to desecrate evidence of the Synod's active concurrence in his views as to the urgent need of the third professorship, which could best be given by their contributing the larger portion of the funds needed, instead of simply asking the Colonial Committee to add to their past liberality.

Missionary Intelligence.

(From the Home and Foreign Missionary Record of the Church of Scotland.)

INDIA.

Lodiana.—The "Pioneer" of India has an interesting account of this mission, established by the American Presbyterian Church thirty years ago. There are now in connection with it eleven stations, superintended by seventeen missionaries and fifty native catechists, besides Scripture-readers and teachers. Numerous agencies are also employed in bazaar preaching, tract distribution, and itinerating. There are schools at all the stations, and in the deserts of Lahore these are suited to all ages and classes. Some of the native teachers have studied the Hindoo and Mohammedan systems, and are quite able to cope with those clever but mistaken devotees. Zenana work flourishes at many places, and there is a boarding school for girls of high caste, to which a Christian lady devotes her attention.

The income of this Punjab mission amounted last year to £1930. Surely, when we see such results from one agency, we may take courage and enter by that long-closed door which God has now set open.

Cuddapa.—A flourishing mission was established here forty years ago by the London Missionary Society. The district belongs to the Madras Presidency, and is situated between Madras and Bombay. It is a great mart for cotton and indigo. At the present time the mission numbers 900 professed Christians and about 200 catechumens; 350 children now receive Christian instruction, and there are 12 out-stations where agents labour, preaching the Gospel. Many girls attend the schools, some of whom have since married scripture-readers and catechists, and are now engaged in imparting to others that knowledge which they themselves received. The Society for the propagation of the Gospel have also established a mission in this district and the neighboring one of Kurnool. They have 1000 converts and only three ordained missionaries. In this district there are nearly ten millions of Her Majesty's subjects. Truly the fields are ripe unto the harvest, but where are the reapers? Pray ye the Lord of the harvest that He may send labourers endowed with His own merciful grace.

Beawr.—The United Presbyterian *Record* contains a most interesting account of the death of Punyl, a convert at this station. She is the first who has been taken. Only three years ago she forsook heathenism and was baptised. Her development as a ripe Christian, meet for glory, has been most rapid; and in reading the account of her last illness, we are led to marvel at the wonderful grace of God. She retained, through a severe and protracted illness, perfect trust on the promises of God; to her they were yea and amen in Christ Jesus. At first during her illness, she took delight in the book of Job, the Psalms, and many similar passages of Scripture, but latterly, as death drew near, "none but Christ and His own words seemed to satisfy her." Through all her illness she was able to see her Father's hand; and, when recovering from a severe attack of the racking cough, would exclaim, "Oh, I am going away to be with Jesus!" "I wandered long in the jungle of sin," she would say, "but Jesus came and took me by the hand, and said to me, 'My daughter, come to me.'" How gloriously is the Gospel of Christ suited to every clime and race! how human is its Christianity!

Poonah.—In sad contrast to those cheering accounts are notes of a preaching tour in the Bombay district, by a missionary. The statement, though widely circulated, has not been contradicted, and we fear is not exaggerated. We refer to the building and maintaining of idol temples by the Government of this country. Even the heathen use this as an argument against embracing Christianity, and say, "If you Christians believe idolatry to be wrong, then why do you repair our temples and pay annual grants of money to the gods and priests?" "Why this suppression of your views of right and justice in the case of our gods alone, when you impose taxes upon our rulers, and confiscate our property at your pleasure?" Some of the more enlightened understand this policy, but the mass of the people do not. In the Government return for the collectorate of Poonah, it is stated that in one year twenty idol temples were built and repaired at the Government expense for every one school. In the Bombay Presidency, £69,859 are paid annually to idol temples, and in that of Madras £87,678. About as much more is annually paid in Bengal and the North-west Provinces. Many are deterred by those facts from coming to Christ; and is it not incumbent on every Christian to lift up his voice against such iniquity, and, above all, to pray to Him who turneth the hearts of all men as He will, that He would speedily cause this "offence of the cross" to cease?

JAPAN.

The prayers of God's people are earnestly asked for this remote empire. A great change has taken place there during the past

four years. Formerly the missionaries were regarded as spies, but now they are welcomed wherever they go. The government have authorised schools to be opened, and placed them under their care. Four Protestant Churches now take part in the work. Many young men have been sent to learn English, and, from the character of the class-books in use, the elementary truths of Christianity are freely discussed and commented on during lessons. A medical missionary has a dispensary, which is thronged with patients every day. The Ten Commandments and passages of Scripture in Japanese, are hung on the walls, and read by the patients. The government of Jeddo is making arrangements for opening a school there for a hundred young men of the higher classes. They are to be instructed in English and French, and the missionaries are invited to take charge of the former. A Japanese-English dictionary, containing 40,000 words, is nearly ready for the press. The missionaries have also been engaged in a translation of the Scriptures, and it is hoped that soon the four Gospels, at least, will be ready for publication. Many of the intelligent adults despise the Buddhist creed and priests, and go to the houses of the missionaries to study the Scriptures. In consequence of the conduct of the Jesuits in former years, and their expulsion from the kingdom, the government still enforce strong measures in regard to Buddhism. Every child must be registered in a heathen temple, or is denied burial. None of the former edicts against Christians have been revoked; they are only in abeyance. Hence the need of earnest prayer, that the Lord's purpose may be made manifest, that Christian liberty may be proclaimed, and this day of small things be an earnest that the 32,000,000 of Japanese shall yet form part of that heritage which God has given His Son for a possession. To the urgent prayers of God's believing ones we commend the cause.

MADAGASCAR.

The news from this island are as cheering as ever. On a single day, in the end of March last, there were admitted by baptism, into one single congregation, 143 persons. That congregation now embraces 500 members, and ranks with an ordinary town congregation at home; and yet this is in a heathen land!

Proposed Reunion of Presbyterians in the United States.

THE two General Assemblies of the Presbyterian Church in the United States of America, by a happy providence, met this year in the same city, at the same time. They convened at the city of St. Louis, Missouri, on Thursday, May 17th, at 11 o'clock,

A. M.—the New School in the First, and the Old School in the Second Church. The two bodies consisted of nearly five hundred commissioners from most of the States and Territories of the United States.

It may serve to show something of the wonderful rapidity with which American towns and cities spring into being and advance in population and wealth, to recall the fact that thirty-five years since the city of St. Louis contained scarcely more than 6000 inhabitants. Its now closely approximates to 200,000, and is advancing at a rapid rate, especially since the termination of the war and the abolition of slavery. Its position on the Mississippi, midway between its source and mouth, and near the confluence of the turbid Missouri, rising 3000 miles away in the Rocky Mountains, is unrivalled for an inland city, and makes it probable that, in the near future, it will become the metropolis of the Great Republic of the West.

The disruption of the Presbyterian Church of the United States of America occurred twenty-eight years since, at the meeting of the General Assembly of 1838, in the city of Philadelphia. From that time to the present year they have stood entirely aloof from each other, bearing the same name, adhering to the same symbols of faith and order, and yet pursuing an entirely independent course. Twice only have these two General Assemblies, previous to this year, met in the same place—once, in 1846, at Philadelphia; and once, in 1856, at the city of New York. On the former of these two occasions, an invitation was extended by the General Assembly of the New School branch to the other Assembly, to unite with them in the celebration of the Lord's Supper. The invitation was declined in such terms and for such reasons as entirely precluded a repetition of the offer. On the second occasion, ten years since, no official recognition of each other took place, and none was sought. This state of jealous rivalry and recrimination continued for a period of twenty-four years.

At length, in the good providence of God, was inaugurated the war of the great rebellion. The Slave States rose in their might, and in great wrath, to sunder the bonds of the great Republic, and to establish a great slaveholding Confederacy. The New School branch of the Presbyterian Church, prevailing mostly in the Northern States, had become, as early as 1857, entirely relieved of all connection with the slaveholding churches of the South. The Old School branch had extended itself widely in the Southern States, so that about one-third of the body was deeply interested in the maintenance of the system of legal oppression. At the disruption of the bonds that bound these States to the Federal Union, the greater part of the churches also broke off from all alliance with Northern churches. A Southern General Assembly was organised, for the mainte-

nance, chiefly, of the Divine right to hold men in helpless and hopeless bondage. A kindlier feeling sprang up between the New School and the Old School at the North. Ardently animated with the same love for their imperilled country, they were led to put forth common efforts for the preservation of the Union, and to make common sacrifices for the overthrow of the rebellion. This led to a proposition in 1862, on the part of the Old School Assembly, for a friendly correspondence, by delegates, which was heartily welcomed by the other Assembly. A new era of good feeling followed. The asperities of former years were laid aside. Differences were forgotten, and agreements remembered and cherished, in the growing desire for an honorable organic reunion of the two bodies. The churches on both sides spoke freely of the near prospect of such an event, and earnestly sought it in prayer and conference. The entire abolition of slavery, by the utter suppression of the rebellion, during the last year, and the determination of the Southern churches not to return to their former connection, but to maintain a separate ecclesiastical existence, removed the chief and almost the only obstacles in the way of the desired consolidation. Differences, it is true, in theological interpretation, and in some minor matters of church polity, have, in former years, divided the two sections of the church; but these were as nothing in comparison with their differences, theoretically and practically, on the subject of slavery. As soon as it became certain that the South would not return to the Old School body, these last at once avowed their purpose to seek an organic union with the New School.

Such were the circumstances in which the two General Assemblies met at St. Louis. The Old School chose for their Moderator the Rev. Robert L. Stanton, D.D., one of the professors in the Theological Seminary of Danville, Kentucky, but a staunch patriot, and ardently in favor of the contemplated reunion. The New School made choice of the Rev. Samuel M. Hopkins, D. D., one of the professors in the Theological Seminary of Auburn, New York, no less in favor of the union. Soon after the organisation, overtures were made by the Old School Assembly, and accepted by the New School Assembly, for a Joint Committee of Conference on Devotional Exercises. It was agreed that the two Assemblies should meet first on the evening of Monday, May 21st, in a joint gathering for prayer and exhortation; and then, on the evening of Wednesday the 23d, for the united celebration of the Lord's Supper. The first meeting was held in the Second Church, the second in the First Church. Each house was crowded. The services were most appropriate. The long-estranged brethren of the same household came together for the first time in twenty-eight years, and their hearts were knit together as never before.

Old feuds were not so much as thought of. All was kind, humble, fraternal, Christian. They resolved, as by acclamation, to put an end to the long-continued estrangement, and to come together, if possible, in one great organic union, just as soon as all preliminaries could be settled.

In full accordance with this feeling, it was proposed by the Old School Assembly that a Joint Committee of Conference should be created of nine ministers and six elders from each body, thirty in all, to whom should be referred all papers and questions on the subject of removing the long-standing reproach of a divided Church, and of merging all their differences in a common agreement to be and continue one, and only one, ecclesiastical communion. The proposition met with a cheerful and unanimous response on the part of the New School Assembly, and the Joint Committee was resolved upon. The members of the two portions of the committee are taken from every part of the two bodies, and have the confidence of their brethren. The Rev. John M. Krebs, D. D., of the city of New York, is the chairman of the Old School portion, and the Rev. Thomas Brainard, D.D., of the city of Philadelphia, chairman of the other portion.

But it would be a pleasant thing if 1867 should bind up the gaping breach of 1837. One generation is enough for the great Presbyterian host to have been marching under divided banners, and all good men outside their communion will rejoice if brethren so long estranged can once more come together in a union of principle and feeling.—*Exchange.*

Church Statistics.

THE following article from the Canada Presbyterian is not inapplicable to our Church in this Province:—

One great difficulty which we find, in attempting to arrive at the true position of our Church, is the want of statistics. None have been published for some years, and even those which were published were most imperfect, from the extraordinary reluctance shown by many of the sessions and trustees of the congregations throughout the Province to forward the required information. After persevering for two years, the committee, thoroughly disheartened at the result of their labors, which were not small, gave up the apparently hopeless, and certainly thankless task of making bricks without straw, of attempting to give a fair statement of the position of the Church, without the information being furnished that would enable them to do so.

That wherever a full record of the transactions of any organised body is kept, there is most life and greater energy, is undoubted. Bring the most urgent claim before the public, one in which their sympathies would be

enlisted and their interest aroused, one for which a large sum of money would be required, which would be willingly supplied by all who had the means, and by many whose means are very limited. How are these means to be obtained? Is it by leaving the matter to itself, by allowing it to take its own course, and trusting for money to come in without any arrangements being made to receive it? On the contrary, even for those causes which arouse a sudden burst of enthusiasm, and which scarcely appear to need any instrumentality in carrying them out, machinery must be devised to direct them and to turn to the best advantage the desire which is felt to relieve the wants which have called forth sympathy. Publicity is needed, not only to make known who is ready to take charge of the means of rendering assistance, but also to show what has been done with the contributions, and to show how they have been applied, and if they have been distributed judiciously. And if this is necessary in the case of a sudden spontaneous outburst of liberality, in a cause which appeals in a striking manner to our minds, as for instance the calamity which lately overtook Portland, sweeping away in a day the result of years of industry and toil, and leaving so many destitute, how much more is it required in the daily and yearly claims for the support of ordinances on which so many look with indifference, forgetful that the want of them is a far deeper loss than any other that could befall a community.

Among our congregations, who are most successful in carrying on congregational work, in supporting local efforts, in contributing to spread the gospel in their own neighbourhoods, and at the same time in helping onward the general schemes of the Church? Is it those which are the wealthiest and most at ease in this world's goods? Is it not rather those which, without any superabundance of means, have their energies directed by judicious office bearers, who give proper publicity to what is being done, and have their annual reports made up in a business like way? It would be invidious to mention any of these by name to the disparagement of other congregations, but there are some charges in our Church whose labour of love and whose self-denying efforts put to shame the members of many churches, whose wealth is very much greater. Yet those so contributing do not feel that they are unduly burdened. The system they have adopted lets every individual know what is required, and this compels him, as it were, to give something. Large sums from country congregations are not made up by twenty, fifty, or hundred dollar subscriptions from the few, but are raised by quarters or half-dollars regularly contributed by the many. Regular associations, correct accounts, full reports, these are the means by which a Church or each congregation of a Church can keep its affairs prosperous, pay

its ministers regularly, keep its Sabbath Schools increasing and doing good, adding by its means to the increase of the flock. It is by these means that the whole operations of the Church are to be kept in motion—Home Missionary work extended—new fields cultivated—the waste places of the land turned into a fruitful garden. How is it that so many refuse to comply with resolutions of the Synod, and neglect to give any information of their position, holding themselves aloof in cold isolation, and indifference to the general good? Do the office-bearers never consider how much their labours would be lightened by comparing what they are doing with what other congregations, not richer than theirs, are able to accomplish? We all know the power of emulation in the human heart; how, under its stimulus, men are able to perform what they would otherwise believe impossible. Where there is a want of system, nothing great can be looked for—work seems to hang heavy—and the slightest exertion appears to become a burden. Has not every one heard grumblings about there being always demands for Church purposes, for Sabbath Schools, for missionaries, by the very people who are doing least, and this grumbling disheartens the ministers and session from making any effort at all. If they would try what a little publicity would do; if they would show exactly how much was given yearly, and put it alongside of what is given by, perhaps, a neighbouring charge, they would be astonished to find how soon the fault-finding would disappear. And if every congregation forward to the committee on statistics the true state of its affairs, there would be fewer complaints of unpaid ministers and a lukewarm people. We do not say that the mere fact of sending in an annual report would work this change; but the fact of doing so would awaken more life, would lead to the devising of schemes to wipe off the stigma of being dead to every claim and of taking no interest even in those things which might seem to appeal most strongly to their feelings in their own more immediate concerns. Every Church but our own publishes information of its affairs. The Church of England in Canada, has a very full and minute report; the Methodist Church, the Canada Presbyterian Church, have the same. Why should we be alone in this neglect? Why should the carelessness and neglect of a part of our office-bearers deprive us of the benefit of ascertaining where the weakness or strength of our Church is to be found? As long as we are unable or unwilling to give to our adherents the information they must and will have, before their interest can be awakened, so long shall our progress be impeded and our growth checked.

The late Wm. Murdoch, Esq., formerly of Halifax, and whose death we noticed in last No., left £2000 for St. Matthew's Church.

Commission of General Assembly of the Church of Scotland.

THIS Court met on the 8th of this month (August), the Moderator of Assembly in the chair. The business before it was a resolution on the Confession of Faith. It will be seen by readers of last month's *Record* that there was a discussion on this subject before the Assembly in June which resulted in a resolution to the effect that "Church judicatories be directed and enjoined to see that all persons who shall have signed the Confession shall not directly or indirectly depart therefrom, but shall loyally and consistently adhere thereto." This motion was generally submitted to, but, since the meeting of Assembly, counter-expressions, and from some leaders within the Church, having arisen, it was now moved, seconded, and agreed to, that whereas the General Assembly, at its meeting of 30th May, pronounced the following deliverance:—

"Whereas it is essential to the peace and unity of the Church that her relation to the Confession of Faith as her doctrinal standard shall be loyally and consistently maintained; and whereas the doctrine and government of the Church, as set forth in the aforesaid Confession, have been discredited by the expressed opinions of persons of influence in the Church;—the General Assembly direct and enjoin all the judicatories of the Church to see that all persons who shall have signed the aforesaid Confession shall not directly or indirectly depart therefrom, but shall loyally and consistently adhere thereto. And whereas it has been reported that the expressions of opinion thus condemned and prohibited by the General Assembly have been resumed since its rising, the Commission instruct the Agent for the Church to send a certified extract of last General Assembly to the Clerks of the several Presbyteries of the Church, to be communicated to the first meeting of the said Presbyteries."

It may be added that the passing of two motions upon conformity to the Standards this year, proves the importance the Church attaches to the subject, and her fear lest her members and ministers depart from the faith, and the body be no longer united, sound, and faithful. Hold fast, then, the form of sound words; and meddle not with those given to change. A. W. H.

England--the sources of her Strength.

BY HENRY WARD BEECHER.

"THE proudest sovereign in the world is Queen Victoria. She dignifies womanhood and motherhood, and she is fit to sit in empire. There is one reason why the English throne is the strongest also, because it is so many legged. It stands on thirty millions of people. It represents the interests of the masses of the subjects. Another reason why England is the strongest nation is because it is the most Christian nation—because it has the most moral power. It has more than we have. We like to talk about ourselves on the 4th of July—we love to fan ourselves with eulogies—I know her stubborn conceit—I know how many things are mischievous among her common people, among her operatives of the factory, among her serfs

of the mine; but taking her up on one side, and down on the other, there is not another nation that represents so much Christianity as Old England. If you do not like to hear it, I like to say it; and the strongest power on the face of the globe to-day is that kingdom. It is the strongest kingdom, and the one that is least likely to be shaken down. England has been destroyed every ten or fifteen years from the time of Armada to the present day, in the prophecies of men. Every few years she has been about to be overthrown by sea; she has been about to be ploughed up by land; she has been about to be stripped of her resources in India, and other parts of the globe. Nations have formed alliances against her, the armies and fleets of the civilized world have gone about her; her interests, political and pecuniary, have been repeatedly and violently assailed, and yet she has stood as she now stands, mistress of the seas, and the strongest power on earth, because she has represented the moral element."

An Act

TO REGULATE THE TEMPORAL AFFAIRS OF THE PRESBYTERIAN CHURCH IN THE COLONY OF NEW SOUTH WALES. [Assented to, 12th May, 1865.]

Whereas by an Act of Council passed in the eighth year of the reign of His late Majesty King William the Fourth number seven certain powers privileges and advantages were conferred upon the Presbytery of New South Wales and the Ministers of the Churches and Congregations under its spiritual superintendence And whereas by an Act of Council passed in the fourth year of the reign of her Majesty Queen Victoria number eighteen the several powers privileges and advantages conferred upon the Presbytery of New South Wales and the Ministers of the Congregations under its spiritual superintendence by the said Act eighth William the Fourth number seven were vested in the Synod of Australia in connexion with the Established Church of Scot and and the Ministers of the Congregations under its spiritual superintendence as fully and effectually to all intents and purposes as if the said Synod had been specially named and mentioned therein And whereas since the formation of the said Synod of Australia another Presbyterian Synod has been formed in the said Colony known as the General Synod of the Presbyterian Church in New South Wales consisting of certain Ministers and representative ruling Elders of certain Congregations of Presbyterians the Ministers and ruling Elders of such Congregations not being under the spiritual superintendence of nor having any ecclesiastical connexion with the said Synod of Australia And whereas there is a Congregation of Presby-

terians assembling in Philip Street in the City of Sydney known as "the United Presbyterian Church in Sydney" which is not under the spiritual superintendence of nor has any ecclesiastical connexion with the said two Synods or either of them. And whereas the said two Synods and the said United Presbyterian Church in Sydney and the Minister thereof have agreed to unite together and form one Church to be called "The Presbyterian Church of New South Wales" and also to form in accordance with Presbyterian usage a supreme governing body for the said Church to be called "The General Assembly of the Presbyterian Church of New South Wales" And whereas the said agreement cannot be fully carried into effect without amending the said recited Act fourth Victoria number eighteen in manner hereinafter provided. Be it therefore enacted by the Queen's Most excellent Majesty by and with the advice and consent of the Legislative Council and Legislative Assembly of New South Wales in Parliament assembled and by the authority of the same as follows:—

1. From and after the publication in the New South Wales *Government Gazette* of a notice that the said Presbyterian Church of New South Wales and the said General Assembly of the Presbyterian Church of New South Wales have been respectively formed such notice to be signed on behalf of the Synod of Australia and of the said General Synod of the Presbyterian Church in New South Wales respectively by the persons who shall at the time of the formation of the said Church and General Assembly hold the office of Moderator of the said Synods respectively and on behalf of the said United Presbyterian Church in Sydney by the Minister of the said Church for the time being all and every the several powers privileges and advantages which are now vested in and belong to the said Synod of Australia in connection with the Established Church of Scotland and the Ministers and Congregations under its spiritual superintendence under and by virtue of the hereinbefore recited Act fourth Victoria number eighteen shall be transferred from the said Synod of Australia to the said General Assembly of the Presbyterian Church of New South Wales and shall vest in and belong to the said General Assembly with respect to all the Ministers and Congregations comprehended in the same and under the spiritual superintendence thereof as fully and effectually to all intents and purposes as if the said Presbyterian Church of New South Wales and the General Assembly of the said Church had been named and mentioned in the said recited Act and had been invested with all and the like powers privileges and advantages thereby conferred on the said Synod of Australia in connexion with the Established Church of Scotland. And thereupon all and every the estate right title and interest in all Churches and Chapels and Ministers' dwell-

ings and the sites of the same respectively and in all burial grounds and glebe lands and in all other lands and premises which at the time of the passing of this Act are held by any Trustee or Trustees for or on behalf of any Ministers or Congregations as Ministers or Congregations under the spiritual superintendence of or in connexion with the said Synod of Australia or which are held for or on behalf of or are used by any Congregations of Presbyterians which at the time of the passing of this Act shall be under the spiritual superintendence of or in connexion with the said General Synod of the Presbyterian Church in New South Wales or for or on behalf of the United Presbyterian Church in Sydney or the Minister thereof shall continue to be held by the same Trustee or Trustees and his and their lawful successors subject to the powers provisoes and declarations now affecting the same on behalf of the same Ministers and Congregations and their successors as Ministers and Congregations under the spiritual superintendence of or in connexion with the said General Assembly of the Presbyterian Church of New South Wales as fully and effectually in all respects as if the said lands and premises had been granted and conveyed to such Trustee or Trustees upon trust for the use of the said Ministers and Congregations as Ministers and Congregations under the spiritual superintendence of or in connexion with the said General Assembly subject to and in conformity with this and the said recited Acts and for no other trust or purpose whatsoever.

2. Any Minister recognised by the said General Assembly of the Presbyterian Church of New South Wales as a Minister of the said Church shall be capable of being the Minister of any Congregation under the spiritual superintendence of or in connexion with the said General Assembly and to officiate in and be the Minister of any Church used in connection therewith any declaration or provision in any grant or other deed relating to the lands hereditaments and premises held in trust for such Congregation to the contrary notwithstanding.

3. Nothing in this Act contained or that may be done under this Act shall be deemed prejudicially to affect or to deprive any person of any right privilege advantage or emolument whatsoever which he now has or to which he is in anywise entitled any law to the contrary notwithstanding.

4. This Act shall be styled and may be cited as "The Presbyterian Church Act of 1865."

BASIS OF UNION.

1. That the designation of the United Church shall be "The Presbyterian Church of South Australia."

2. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this Church as the supreme

and only authoritative rule of faith and practice.

3. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, are the subordinate standards of this Church; but that in adopting these standards, this Church is not to be held as approving of any thing in them which may be supposed to countenance persecuting or intolerant principles, or to deny or invade the right of private judgment.

NOTE.—That the form of Presbyterian Church Government, and the Directory for Public Worship, are regarded by this Church as containing excellent suggestions on the points discussed, and hence as worthy of the careful consideration of Ministers and Office-bearers.

4. That by Christ's appointment the Church is spiritually independent, and is not subordinate in its own province and in the administration of its own affairs to the jurisdiction or authoritative interference of the civil power.

5. That this Church asserts for itself a separate and independent position in relation to other Churches; and that its highest Court shall possess supreme and final jurisdiction over its inferior judicatories, office-bearers, and members; and that it shall receive ministers and probationers from other Presbyterian Churches applying for admission, on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the Formula in accordance with these articles.

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THE CHURCH IN NOVA SCOTIA.

Presbytery of Halifax.

THE Presbytery of Halifax met, according to adjournment, in St. Matthew's Church, Halifax, on Wednesday, 1st August. Sedesunt: Rev. G. M. Grant (Moderator), Rev. John McMillan, and Dr. Avery and James Thomson, Esq., Representative Elders. The Rev. Mr. McCunn, of River John, being present, was invited to assist the Court in its deliberations.

The meeting having been opened with prayer, the minutes of the last regular meeting, and of the *pro re nata* meeting held during the sitting of Synod, were read and sustained.

The Moderator then stated, in behalf of the Clerk, that the Rev. Mr. Law had applied for and had received certificates enabling him to draw from the Treasurer the money due to him, and that the congregation of Truro had fulfilled their obligations. The Moderator also reported that the appointment for the last day of July at Truro had been kept.

Owing to the expected arrival of three young clergymen—Messrs. Grant, Gordon, and Fraser—from Scotland, before the next

regular meeting in November, it was resolved that the next meeting of the Court be held on the last Wednesday of September.

The Moderator was instructed to grant the Rev. Mr. McMillan an order upon the Treasurer of the Presbytery's Home Mission Fund to draw the sum of £25 as half year's supplement, and also £1 5s. as travelling expenses to Halifax when supplying St. Andrew's.

All the congregations within the bounds of the Presbytery were instructed to prosecute the Home Mission Fund with energy during the present year.

The Moderator promised to do what he could, as formerly, to find supplies for St. Andrew's till the next meeting of the Court.

The Presbytery, being informed that they were deputed by Synod to present the Address of Synod to His Excellency the Lieutenant-Governor, appointed the members of Court residing in Halifax to present the same as soon as received by the Moderator.

The Court then adjourned to meet on the last Wednesday of September at 11 o'clock.

A. M.

Closed with prayer.

JOHN McMILLAN,

Clerk pro tem.

Presentation to Rev. Mr. Goodwill.

ON Tuesday afternoon, the 28th ult., a committee of Ladies waited upon the Rev. Mr. Goodwill, of Rogers Hill, while conducting his Bible-class exercises in the Church, and presented him with a purse containing \$47, accompanied by the following address:—

ROGER'S HILL, Aug. 27, 1866.

Rev. John Goodwill:

BELOVED PASTOR.—We, whose names are hereto annexed, in behalf of the ladies of this part of your congregation, beg to offer you this small gift (\$47), desiring you to accept the same as a slight memento of our attachment to you. We further beg to give expression to the sincerely cherished hope that you may long continue to labor with that untiring and benevolent zeal in your work of love which has heretofore been your successful characteristic. And, finally, may the blessed God ever render your faithful labours in the Church of his dear Son, subservient to the high and holy purpose for which He hath placed you among us. May the Holy Spirit teach us all by his blessed influences—to impart the tidings of the glorious gospel, and ourselves to receive and be benefited by the same.

Submitted in behalf of the ladies of St. John's congregation, Rogers Hill, by

MRS. JOHN SUTHERLAND,

MISS JANE SUTHERLAND,

“ LIZZIE SUTHERLAND,

“ MARGARET MCKENZIE,

“ LIBBIE MURRAY.

REPLY.

ROGER'S HILL, Aug. 28, 1836.

To Mrs. John Sutherland, and the other Ladies of Committee:

Allow me to thank you, with all my heart, and, through you, the other ladies of this part of the congregation, for the handsome purse now presented by you. Believe me, I with much pleasure accept of this unlooked-for gift, as a token of respect and attachment on your part; and if anything done heretofore, in the discharge of duty among you, has been the cause of drawing from you this expression of gratitude, I trust that this mark of esteem shall only prompt and stimulate me to more and more diligence. Further, I assure you that the hope expressing my long continuance in zeal and love in the discharge of ministerial duties among you, to me indeed is very gratifying; and I earnestly hope, while God sees it proper to preserve the ties which now exist between us and bind us together to continue by his strength and blessing faithful to my calling. Finally, believe me, these sentiments expressing your good wishes for my prosperity in the Church of God's dear Son, afford me boundless satisfaction. And I trust by the help of God's Spirit to be enabled to break unto you the bread of life, and feed both the lambs and sheep of the flock. At the same time desiring earnestly that the Holy Spirit of promise may impress your minds by His gracious word, and bring your hearts more and more into conformity with His will. May God's blessing be with you. Again I heartily thank you for your generous gift.

Yours sincerely,

JOHN GOODWILL.

Report of Committee on Sabbath Schools.

This committee, it will be remembered, was appointed to do work of a preliminary kind, viz: to collect statistics and to enquire into the working of our Sabbath Schools. It is well that this subject has been taken up by the Synod; and your committee are of opinion that the Church is indebted to the Rev. gentleman who brought forward the overture last year.

The Sabbath Schools within the bounds are of two kinds, viz.: town schools and country schools, and between these two classes there are several points of difference. In nearly every instance, the town schools are composed of children belonging to our own Church; the country schools include children of other denominations. In nearly every instance, the town schools use a scheme of lessons; the country schools use none. In nearly every instance, in the town, the teachers have week-night meetings for united preparation and united prayer; in the country they dispense with these. In nearly every

instance, in the case of the town schools, the minister can visit his school each Sabbath; in the country, he must content himself with an occasional visit to the various district schools. In nearly every instance, the town schools use a Hymn-book; the country schools confine themselves to the Psalms and Paraphrases.

The town schools are as follow:—

- (1)—St. Andrew's, Newfoundland,
- (2)—St. Andrew's, Halifax,
- (3)—St. Matthew's, Halifax,
- (4)—St. James', Charlottetown,
- (5)—St. Andrew's, Pictou,
- (6)—St. Andrew's, New Glasgow.

A few others, such as those in the villages of Wallace, Albion Mines, &c., partake partly of the character of town schools. All the others may be classed as country schools. The following is an approximation to our present numbers:—In the six town schools, we have about 700 scholars and 100 teachers. In our country schools, numbering about 45, we have 1400 scholars and 140 teachers. The proportion of scholars will thus be seen to be about 7 to each teacher in the town, and 10 to each teacher in the country.

The difficulty of taking all our schools under our supervision arises from the fact that the country schools are for the most part mixed schools—that is, composed of children belonging to denominations other than our own.

With regard to the use of a common Scheme of Lessons or of a common Hymn-book, the committee do not undertake to make any definite suggestion. It may be necessary, however, to remark, that when no Hymn-book is used, considerable care should be exercised in selecting Psalms and Paraphrases suitable to the young; and, on the other hand, when a Hymn-book is used, the Psalms and Paraphrases should not be entirely excluded.

There is one other point to which your committee desire to call attention; and they wish to do so were it for no other reason than to establish some link that will serve to connect all our schools with the committee and with one another. That connecting link may not, in the meantime, be either a common Scheme of Lessons or a common Hymn-book, but it may be a common circulation of those excellent and cheap periodicals that can now be had so abundantly and so easily. It may suffice to mention *The Children's Paper* (Nelson & Sons), *The Child's Paper* (American Tract Society), *The Band of Hope Review*, and *The Sabbath School Messenger*, any one of which can be had for 12½ cents a-year; and for furnishing more extended reading to the older boys and girls, there is an excellent fortnightly paper, *The Canadian Messenger*, 25 cents a-year. The convenor will be happy to take in hand the regular monthly or fortnightly supply of these peri-

odicals to any of our schools who may not have hitherto been receiving them. Let our teachers earnestly make use of this instrumentality, and, along with the other means, it may be blessed of God in adding many lambs to the Saviour's flock, and swelling the number of those "around the throne of God in heaven"

" Whose sins are all through Christ forgiven,
A holy, happy band "

Respectfully submitted,
ROBERT McCUNN, *Convener.*

Barney's River Church.

A good deal has been done by the public towards liquidating the debt on the Church at Barney's River, and it may be supposed that, after taking such interest in it, they will be anxious to know how it became so unfortunately involved, and what condition it is now in.

The Church is a substantial building seated for 500 or 600 people. It appears to have been rather expensive, however, for the style and quality of the work. The carpenter's contract amounted to £755; and the money paid for the site and other extra expenses swelled the sum to £780. The idea had gone abroad that when the pews were sold and the grant from the Colonial Committee was obtained, the whole sum required was secured, and the building committee had only to lay their hand on it any time they liked, and pay off the debt. There could not be a greater delusion. Though every scratch of the pen representing subscriptions, and pew sales, were convertible into good money, there would be a deficit of some £20 or £30. But the fact of the matter is, that at the time their late minister left, there was only about £350 of the money realized, leaving some £427 to be collected. For the greater part of that sum the building committee got notes-of-hand from the purchasers of seats, and from those who promised subscriptions. But for a considerable part of the sum they got no notes; and when they tried to raise the money, some of the parties disputed, and that successfully, their right to pay.

To understand the state of matters fully, it must be observed that the Church was far too large for the requirements of the congregation. When the pews were ready for being sold, it was found that there were purchasers only for about two-thirds of them; consequently, a higher price had to be set upon those sold, so as to cover the cost of the building. And the result was, that when the purchasers had time to consider their bargain, and ascertain that they offered one-half or one-third more for their pews than was the rule in other congregations, they began to grumble. And when a man begins to grumble at what he has to pay, it is far more difficult for him to part with the money. Besides, we may be sure that the congrega-

tion would not be so able nor so willing to pay when they found that the Church became vacant as soon as they got involved in the debt, and remained vacant for several years.

The state of matters being such, it is evident that the sum required to pay the building was far from being realized when the pews were sold in 1860. It turned out that after all the prosecutions and arrestment resorted to for enforcing payment, there was still £220 wanting when the Bazaar was set on foot last year. The notes-of-hand in possession of the committee, supposing them all good, would not make up the half of that sum. But a number of the notes were little better than waste paper. Some could not, and some would not, pay; some had left the country, and some were dead. And when the contractor got judgment against the acting members of the building committee for the whole sum due, they did not know where to look for the money. Fortunately, the Bazaar held last year proved a success; the whole proceeds, including contributions from neighbouring congregations, amounted to £152, exclusive of expenses. And the articles sold this summer, together with the tea-meeting, cleared £22 more. These sums, along with what was got from those in arrears, proved sufficient to pay off the whole debt, besides leaving a balance of nearly £12 in the hands of the tea-meeting committee.

It has been proposed to expend a part of that sum in decorating the pulpit. It is a pity that active steps are not taken also to fence the ground and lay it out tastefully around the Church. Let us hope that it will not be lost sight of. Such a thing would be a graceful act on the part of the congregation, to show the public their respect for the Church, and their appreciation of the sympathy and aid received from other congregations.

Barney's River, 17th August, 1866.

Notes of the Month.

THE short but eventful European war has apparently terminated. Prussia has gained fame and territory; Italy has gained territory and lost some fame: whereas Austria has lost both territory and fame. Prussia becomes the head of a northern German confederation, and Austria ceases to be a German power. Protestantism gains in political influence by the success of Prussia, and Roman Catholicism loses by the defeat of Austria. This short but bloody conflict will be the means of changing the arms of infantry soldiers in all modern armies. The terms of peace are not yet finally settled. The withdrawal of French troops from Rome has been postponed.

A LARGE London demonstration in favor of the rejected reform bill produced something approaching to a riot. Lord Stanley an-

nounced the foreign policy of the Government to be pacific. Parliament has been prorogued without any settlement upon "Confederation." While the Habeus Corpus act is still suspended in Ireland, it is stated that that country never enjoyed greater prosperity.

UNITED STATES politics are in a state of great agitation. A great convention has met and approved of the President's policy. We are more interested in the check which the protectionist policy has received in Congress. The Associated Press pays £400 a day for Atlantic Cable telegrams, and hence all our public despatches come through the States.

MR. MACDOUGAL announced in the Canadian Parliament that he had been for some time in receipt of despatches declaring that no decision would be come to in the Imperial Parliament during the present session. No Canadian delegates have, consequently, gone home to Britain. The Protestants of Lower Canada are dissatisfied with the arrangements, that have been made in the Lower Canada local constitution, with reference to education. There has been a growing dissatisfaction for years in that country with the attempts of the Roman Catholic majority to control the education of all classes.

In our *Home Record*, we are favored with some interesting statistics of the contributions of the Home Churches.

Church of Scotland Home Missions,	£103,366
Free Church H. Mission,	21,565
U. P. Church Home Mission,	10,183
Church of England,	200,000
Other Churches in England,	130,000
Ireland Home Mission Societies,	53,000

Total for Home Missions, £518,114
MISCELLANEOUS SOCIETIES.

British & Foreign Bible Society,	£171,375
British Tract Society,	107,255
All other Societies,	309,249

Total, £587,879

COLONIAL AND FOREIGN MISSIONS.

All Scottish Churches,	£ 56,000
English Churches,	590,000

Total, £646,000

Thus in Great Britain, one million and a half sterling is spent on missions, not to speak of the regular income of the Churches, and local and district efforts not accounted for.

In the last two *Home & Foreign Missionary Records*, we find many interesting articles on Indian missions. There is evidently a growing interest awakened in our Church in favor of Foreign missions. It is stated that the shameful practice of government subsidising the erection and repairs of heathen temples still continues in India. In Bombay presidency, £69,859 are paid for this purpose;

in Madras £87,678, and about as much in Bengal and the northern provinces—in all, amounting probably to about £200,000. This enormous expenditure for the support of human misery is noticed by the natives as an inconsistency, and hinders the gospel.

THE REV. W. C. SMITH, the Free Church minister in Glasgow who was called to account by his Presbytery for his views upon the decalogue, has received a memorial of condolence, signed by the office-bearers and 900 members of his congregation.

THE Canada *Presbyterian* announces that, "in Montreal, Knox's Church, lately erected, has had an organ for some time, without apparently meeting with any opposition from any of the members, and others, if we are correctly informed, are about to follow the example."

THE readers of this number will find the concluding part of Mr. Brodie's report, and will there perceive that our people in Middle River have met with constant annoyance and a most persevering and thoroughly planned persecution. The parties there cannot agree, and why? Because the Kirk people want no more than a share of the church—corresponding to the property they hold in it; while the other party want the whole. While one wants the half, and the other the whole, of course they don't get on smoothly, and never will. It is easy to see why those who covet what does not belong to them will make no peaceable offers, and adhere to no arrangements in the interests of peace. A piteous whine about persecution is the invariable resource of those who cannot succeed in unlawful attempts. Mr. MacKenzie and his elders marching to the forcible entrance of a church door, singing a Gaelic psalm, would be a ridiculous sight were it not too much of a sacrilegious nature. Our friends in Cape Breton deserve much sympathy. A. P.

MR. MCGREGOR begs to acknowledge the following monies from Cape Breton:—
From the Rev. John Gunn, for the congregation of Broad Cove anent Dalhousie College Fund \$20.00
For the Lay Association 8.00

Presbytery Clerk's Fee.

East and West Branch E. R. Kirk-session	\$4.00
Earltown and West Branch R. John do.	4.00
	W. M. M.

SCHEMES OF THE CHURCH.

1866	YOUNG MEN'S SCHEME.	
August—Col. St. Andrew's Ch. Pictou	£6	1 0
Cape John congregation	1	10 0
W. Branch E. R. congregation	5	6 0
		£12 17 0

W. GORDON, Treasurer.

Sept. 3, 1866.