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VOL. XIII.

NO 3.

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

MARCH 1867.



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- "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."
- "The morning light is breaking."
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IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIII.

MARCH, 1867.

No. 3.

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

SERMON

By the Rev. Robert McCunn, M.A., Minister
of St. George's Church, River John.

ON

HEAVENLY-MINDEDNESS.

"Set your affection on things above, not on things on the earth."—COLOSSIANS III. 2.

THAT which gives to each human life—that which gives to each one of you, transcendent interest and importance, is the fact that to you, to each of you, is committed the care of a soul, over whose outgoings and affections none besides has any control,—at least, any direct or immediate control. Your fellow-men, indeed, may, by their teaching or example, affect you for good, or influence you for evil. You may become heavenly-minded, partly by being in constant companionship with a heavenly-minded friend or neighbor; or, on the other hand, you may degenerate into worldliness and earthly-mindedness, by habitually mingling with those who are such. But still it remains the fact, that over your own feelings and affections you yourself have the chief, almost the sole charge. Even God, Almighty, all-moving, all-powerful though He be, will not, nevertheless, force compliance with a single command—will not, never does, compel the obedience of one human heart. He will plead, He will entreat, He will urge, but He will not necessitate us to give Him our hearts. His attitude at the door of the heart is this: behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him,

and he with me." "My son, give me thine heart."

Remember, then, brethren, I beseech you, that it is a thoroughly personal and practical duty to which the Apostle calls you, when he says in the text: "Set your affection on things above, not on things on the earth."

In considering this solemn injunction, let us endeavor, *first*, to unfold its meaning, and *secondly*, to enforce its obligation.

In unfolding and endeavoring to understand the full import of the precept, it behoves us to bear in mind, first of all, that our affections have great need of being controlled, the heart has great need of being kept—for in itself, and in its natural state, the heart of man is, in truth, "unstable as water." If you would find an emblem of instability and want of self-control, you have only to look at running water, at a flowing stream. It glides along wherever it can find a passage, carrying with it all that comes in its way, flows itself to be dashed into foam whenever it meets with opposing rocks, and steals quietly on when it gains a smoother bed, bending where its channel bends, rough where its channel is rough, or smooth where it is smooth. So is it, remember, with your heart. The current of fashion or of habit or inclination is ready to carry your affections with it, if you do not have a constant care, if you are not continually on your guard. The exhortation of the wise man, therefore, runs thus: "Keep thy heart with all diligence," and, in order to call special attention to the counsel, and to point out the momentous nature of the task which the keeping of the heart imposes, he adds this solemn caution,

"Out of it are the issues of life." And surely, brethren, that simple assertion ought to be sufficient to catch the ear of the dulllest and most listless—to arrest the attention of the most careless, thoughtless, human soul,—to arouse the fears of the most daring and the most desperate spirit—to stop the wild career of the most heedless youth—to stay the downward course of the most hardened veteran, and to impress the minds of one and all with the awful, the overwhelming importance, of "setting our affections," of "stabilishing our hearts."

In further unfolding the meaning, and endeavoring to understand the full import of the injunction, let me call your attention to the two great classes of objects which are represented as soliciting our attention. These are, "the things in heaven" on the one hand, and "the things on the earth," on the other.

The things on the earth are manifest, and are such as these: our health, our comfort, our worldly prosperity, our relations to those around us, our prospects of worldly advancement, and the like. The Apostolic counsel regarding all these things is, that we are not to set our affection on them.

By the things in heaven we are to understand the relations in which we are placed to God, to Christ, to the unseen world, to a future state; and the Apostolic counsel regarding all these is, that we are to "set our affection on them"—that we are to think often and earnestly about them—that we are to "seek those things that are above, where Christ sitteth at the right hand of God."

Now let us not mistake the Apostle's meaning; let us not suppose that he is enjoining anything unreasonable or absurd—that he is recommending utter indifference about the things of this life, and asking us to be entirely and alone concerned with the life to come. This life, short as it is, is the only life we have in the meantime, and its claims will force themselves upon us even if we endeavor to disregard them. The Apostle does not mean that we are to become hermits, and he does not say this. What he says is simply this: If you are risen with Christ—if you have the hope of another and better life when this life of sin and sorrow is ended, then set your affection, be thinking, as the word is in the original, be thinking about those things that are above, do not keep always thinking about the things on earth. The injunction is equivalent to that of our Lord Himself, when He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." And, in accordance with that command, our Lord further enjoins: "Take no thought for your life, what ye shall eat,

or what ye shall drink, nor yet for your body, what ye shall put on: but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Observe, then, how the case stands: We are placed in relation to two quite different economies—the things of time and sense, on the one hand; the things spiritual and unseen, on the other. We find that both call for consideration, and claim attention. Which of the two classes is to receive this attention? The answer is, both. But in what proportion? Undoubtedly the things spiritual and eternal, because they are eternal, demand and deserve the principal place in our thoughts. Examine the current of your thoughts, say for a whole day; and if, from its beginning to its close, you are wholly taken up with temporal matters, perfectly preoccupied with worldly concerns, be assured there is something wrong. You cannot surely imagine that you are a heavenly-minded person—you cannot delude yourself with the belief that you are complying, as far as there is any necessity, with the inspired exhortation, "Set your affection on things above, not on things on the earth." Our circumstances, living in this world but looking for another, are nearly analogous to these: a man has to remain for a few weeks in one country, and when these few weeks are ended, is to reside for the rest of his life-time in another land. Now, it may safely be put to yourselves to say, whether, while the man is in such a case is not entitled to omit or undervalue present duty, he is not, at the same time, justified in bestowing the largest share of his time and attention on the preparatory or preparatory employments for his future dwelling-place?

And similar, exactly similar, are your circumstances. You are appointed for a few years to this world—to the unseen world for a whole life-time of eternity. And, oh! is it anything but reasonable to ask that if you think much and are filled with much concern about "the things of earth," you should give yourselves some thought, and be filled with some concern, about "the things above?"

Let us proceed now, *secondly*, to enforce the obligation of this precept. Two questions require to be answered. 1st. How are we to set our affections? 2ndly. Why are we so to set our affections?

How, by what means? I answer, chiefly by these three: *Attendance* on outward ordinances, *private meditation*, and *habitual prayer*.

Attendance on outward ordinances is once the evidence and the effect of a heart set on heaven. It partly serves to produce heavenly-mindedness, and it partly serves to prove that the person is heavenly-minded. It would be uncharitable to charge on all who are frequently absent from the sanctuary a total want of interest in things spiritual and divine, but it is no want of charity to charge

them with deficiency of interest. They may have *some* interest, but not *enough*. Can they say, like David, "The habitation of thy house, Lord, I have loved well?"—"One thing I have desired of the Lord, and that will I seek after, that all days of my life I may dwell in thy house to behold thy beauty, and to inquire in thy temple?" Doubtless to many it would be at the cost of inconvenience to come; but, where there is no inconvenience, there is no test of preference. Church attendance is the channel through which heavenly blessings flow. It is the way to become heavenly-minded; and when there is indifference about the way, we must infer the absence of the will.

Again: another and equally important means is private *meditation*. "The seed on the good ground," said our Lord, "are they which, having heard the word, keep it." The husbandman, when he sows his seed, does not leave it on the surface exposed to every evil influence. The harrow is sent over the field, making the ridges of the furrows to fall on the seed, and cover it up securely. Thus it is protected, and is safe. Now the birds cannot easily carry it off, nor the sun scorch and consume it; but there in secret it feeds upon the fertilizing sap, and gradually expands and grows. David understood the process in spiritual husbandry. "Thy word I have hid in my heart." Meditation alone can do this; and, in our secret, solitary hours, it must be done. Where there is not this habit of serious reflection, the grand realities of religion lie forgotten and ignored. Truth, let it ever be remembered, must not only be understood and known, it must also be pondered and felt, or it can never impress our heart, it can never influence our life.

Once more: There must be the habit of private *prayer*. I suppose most of us have again and again resolved to be more frequent and regular in our secret devotions, and may again and again have had to mourn over broken resolutions. Prayer is the great means for keeping alive religion in the soul. And it is just because we restrain prayer that we remain cold and worldly. At communion seasons, a christian congregation gives great promise of fruitfulness—when religious feelings are fresh and strong, when hundreds of persons solemnly pledge themselves to renounce evil and endeavor after new obedience. In how many will this earnestness be retained after six months have passed away? We may safely predict, only in those who keep up constant communion with their risen Redeemer by habitual, daily, fervent prayer.

Finally. Why are we to set our affection on the things above, and to sit loose to the things on the earth? The Apostle not only lays down the requirement, he also lays down the *reason*: "For ye are dead, and your life is hid with Christ in God." With regard to worldly pleasures, you are as a dead thing, unaffected by them, unconscious of their

presence. Your life, your real life, is not supplied from earthly sources. Your life, your real life, is not supported by earthly pleasures. Your life, your real life, is hid with Christ in God. "Mortify, therefore, your members which are upon the earth." "Uncleanness, concupiscence, covetousness," these are pleasures of their kind, but they are pleasures that will pass away. "Put ye off all these, and put ye on kindness, humbleness, meekness, long-suffering, forbearance, charity." These are things at present but poorly appreciated, but they will one day shine in the clear radiance of heaven's light. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

It is difficult, brethren, to understand why it should be the case, but it is not difficult to see that in reality it is the case, that the great majority of men,—even, alas! the majority of professing Christians,—instead of sitting loose to the things that are seen and temporal—instead of this, they lean their whole weight upon them; they lay up for themselves treasures upon earth; they love the creature more than the Creator: and thus they "spend their money for that which is not bread, and their labor for that which satisfieth not."

Brethren, it is good for us to stretch in thought beyond the present scene of things, and to anticipate the time when all that is alluring around us shall have passed away. It is good for us to see that when our earthly portion fails, we may have a portion in the sky. So that we may be able, like the Psalmist, to say, "Whom have I in heaven but thee? and there is none in all the earth that my soul desires besides thee; flesh and heart may faint and fail, but thou art the strength of my heart, and my portion for ever."

In conclusion, let me remind you that this setting our affection must be, not occasional and transient, but habitual and constant; not in the calmness and composure of our meditative hours, but in the noise and bustle of our daily business, we must strive to sit loose to the things of earth. Not in the stillness and solemnity of our sacred seasons alone, but in the toil and turmoil of the world's pursuits, we must strive to sit loose to the things of earth. Not in the quiet region of our thoughts and feelings and resolves alone, but in the sphere of our active occupations and purposes and plans, we must endeavor to set our affection on the things above. Not in the loneliness and awful crisis of our dying hour alone, but in the bright and buoyant moments of our whole existence, we must strive to set our affection on the things above. "If any man love the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world; and the world passeth away, and the lust thereof."

—AMEN.

"JESUS ONLY."

Substance of the first Sermon preached to his congregation in Melrose, Scotland,

BY REV. J. C. HERDMAN, D. D.

SOME of you are in anxiety. Thoughts of sin trouble you; thought of death alarms you. You do not feel that God is reconciled, nor do you well know what to do that you may be forgiven.

Dear souls, it is Jesus only who can meet your case; and you have nothing more to do than to go to Him. He wants you, now, in your wretched, worthless state; and you want Him, now, the same that He was of old to the lame and the leper, the infinitely-loving, the all-powerful, the immutable Redeemer. Oh close with Him, and live!

Let me put it to you, Did not Jesus only work out salvation? Who stood with Him? Who shared the suffering and the shame? Was the penalty not fully exacted at His hands? Did any one lighten the load to Jesus? You know that He trode the wine press alone. The sentence, unmitigated, was on Him. He drained the cup. He looked, and there was no man; His own arm brought salvation. In the Garden there was none to help Him; alone He agonized. On the Tree He found no relief. He had no partner in the Tomb, or in His Resurrection. It was "Jesus only," who, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. Oh! it is not the cattle on a thousand hills, the penances of mortals, or the virtues of angels, but it is THE BLOOD of JESUS—the obedience unto death of Jesus only—whereby the kingdom of heaven is opened to all believers!

Wherefore, you can be saved by Christ alone. Patchwork, away! and every attempt to partition the work. You are not to do somewhat, and He to supplement. Not so. What can you do that is not sinful? that does not need pardon? Jesus does all. He has done all for us; has borne the burden, has endured the curse, has paid the debt, has satisfied justice, has accomplished the atonement. Offering Himself a sacrifice for sin, He said, "It is finished." And, as none halved with Him the hardship, He will let none have half the honor. In His work is no defect. We are to trust it wholly. Bearing our sins in His own body, He expiated them. He answered, by His blood, once, for ever, for our guilt. Can a creature add, in any way, to that? How is it possible, that prayers, tears, labors of ours, can weigh one iota towards justification? or that we can offer any thing to better the Deed of Calvary? No; faith in Jesus is our only course; we are simply to believe in Him; to submit to His righteousness; to receive Him; to accept His gift freely; to hide in the clefts of the Rock, in His pierced side; and consent to be

blessed, for His sake! Escape from hell, access to the Father, is not through our feelings, or creed, or practices, or purposes; but solely by Jesus. "He that believeth on the Son hath everlasting life." Anxious inquirer, wilt thou be made whole? art thou willing to be saved? Behold thy Saviour! He waits for thee at this moment! Say not, this qualification is lacking, or the other. He asks it not. He requires no recommendation. You are a sinner: take you the sinner's place, and assuredly you will find Him in the Saviour's place, rejoicing to fulfil to you the Saviour's part! Deal directly with Him; depend on Him entirely and exclusively. As you are, come to Him as He is! Take HIM as your complete righteousness. Repose on Him with all your heart. Come to Jesus, and you get rest for your soul!

II.

Justified, we must continue to confide in "Jesus only." The meritorious cause of acceptance, the ground of confidence, never alters. It is the same for a saint full of fruits of holy living as for a sinner at his conversion. It is unchanged by circumstances, condition, or character. It cannot be improved, and it is incapable of being impaired. The propitiation of our Divine Substitute is ever the Perfect Plea. The title of Paul the aged, his warrant for boldness at the throne, was precisely identical with that of Saul, when it was said of him, "Behold, he prayeth." At every stage this is true, "Other foundation can no man lay than that is laid, which is Jesus Christ." But there is constant danger of moving from this, or of mixing with it mortar. We are all prone to self-righteousness, and that takes the eye off Jesus. Now, what is the promise? "Thou wilt keep him in peace, whose mind is stayed on Thee, because he trusteth in Thee." But if, leaving the Lord, we regard our own performances, repentance, or exertions—seeking a new source of satisfaction, something personal, to encourage us—ah! we wrong HIM, and we wound our own souls.

Know that "Jesus only" is *always* to be the cornerstone of your hopes! the Sprinkled Blood all your salvation! While we breathe, we are to build alone on His doing, His dying, His deserving. Jesus is to His people *the* Alpha and the Omega. The sight of Him awakened your peace; on still seeing Him you depend for a continuation of peace. Your hope at first sprung up in looking to Him; if you would maintain it, so abide. You began with Him; turn not away. Let no frames, or fancied evidences, divert your gaze from Him! Go on with Him! end with Him! To the last,

"None but Jesus, none but Jesus,
Can do helpless sinners good"

III.

Further, to believers. Be it "Jesus only"

with you in the various exigencies of your pilgrimage.

For instance, is defilement on your conscience? Whither repair? straight to the open fountain.

I would not dissuade you from deep abasement. Self-examination is a duty; and sorrow after a godly sort becomes us daily. But to be brooding over ourselves, to gaze only backward on what we have done, or inward on what we are,—this is fatal alike to holiness and happiness. I show you a better way:—JESUS relieveth! remitteth! restoreth! To Him, then! to Him go! There is no other laver; His blood cleanseth from all sin.

Again, does darkness cover you? Jesus knows. He is able to sympathize with you; and He only is able to succour. If you saw Him, would not your heart leap? One ray from Him, and the night of weeping bursts into the morning of joy! Then, look to Him! wait for Him, beloved! Leave it to Him to bear you up in the dark, and in due season to bring you forth. Hope ye in Him; be sure He can, and He will, scatter your clouds, and with the light of His countenance make you exceeding glad.

Likewise, to whom in distress can you go but to Him? Who, the most tried of men, knows to weep; Who, the Almighty, knows to wipe away tears; Who, smitten and slandered, bruised and bereaved, is fitted as is none beside to enter into your sorrow, to comfort you, to sustain and sanctify!

So in difficulty. "I can do all things through Christ which strengtheneth me." Do we not continually meet with things too hard for us? Stop to consider obstacles, and they unnerve. Let us not dwell on them; let us not consult with flesh and blood; let us not rely on our resolution or experience, but go instantly to JESUS. All resources are with Him. With all that cheers us, and all that chafes, we should go to this blessed burden-bearer. Prove Him, what a very present Helper He is! how willing, how gentle, how mighty! He has power to rescue you; He has patience to listen to you; He has wisdom to guide you; He has wealth to enrich you. He only: nothing is impossible with Him, but to deny Himself and be unkind to a poor creature that, empty and undone, flees to His embrace!

Oh, brethren in Christ, it is just as we follow CHRIST, so will we go forward. True faith must be fruitful; alone, it is dead: but it is kept alive by communion with its One object; it pleads, it pants for, only Jesus. Says Rutherford, "Christ, Christ is that which our love and desire can sleep sweetly and rest safely upon." These are well-weighed words of that champion of grace and analyzer of spiritual history, John Owen: "Suppose we should resolve with great earnestness to abide in inward duties, to watch over our hearts—which is required of us; yet if in our so doing we are taken off from fre-

quent actings of faith upon Christ as the spring of our life, we shall decay under all our endeavors, watchfulness, and multiplication of duties." Happy they who make much of Jesus! who bring Him into all their concerns, and make Him their all, in thought, in word, in deed! Shelter from every storm, remedy for every ill, antidote for every care, cure for every disease, succour in every strait, is Jesus! Haven of our hopes, the Brother born for adversity, the Best of all Beloveds! our Life! our Light! Food for the hungry! Water for the thirsty! Rest for the weary! Cordial to the faint! our Sanctuary and our Song! our All-in-all!

That you may see *sin*; that you may realize *salvation*; that you may know what *justice* is; that you may understand *pardon*—look to Jesus!

In the face of JESUS you will read, as nowhere else, God's holy love—righteous mercy—the grandeur of grace!

For light to walk by, for strength to work, for patience to wait, for steadfastness to war—deal with Jesus!

To resist the devil, to hold on in duty, to be preserved from idols, to deny self, to carry the cross cheerfully, to win souls—come to His fulness!

It is not *religion* that saves, but Jesus! It is not *resolution* that secures success, but Jesus! With the ardour of youthful love, devote yourselves afresh to HIM! Take Him yoke anew; toil beneath His eye; in trouble weep at His feet; rejoice in His presence—invite Him to your feasts; ever seek the things of Christ, and your souls repose upon Himself!

Oh, that through life, on dreary days and in halcyon hours, it might be with us Jesus only!—we nothing—Christ alone our all! not merely as the basis of our hope, but for our comfort and our conduct all the way! for our ordinary walk, and for extraordinary warfare; our power, our life! the guide of our steps, the delight of our hearts; the fulfiller of our joy! moved supremely by His love, trusting utterly in His teaching, governed only by His Spirit, aiming always at His glory, on the outlook for His appearing!

Oh, to have the single eye which looks alone to Jesus! the altogether lovely! satisfied with Him! in Him blessed! by union with Him filled! To choose, to refuse, for Him! to sigh, to smile, to be silent and to be eloquent, for Him! active, patient, for the sake of Jesus! healthy, sick for Jesus! "Jesus only" shrined in our affections! Jesus manifest in our behaviour! Every claim yield to Jesus! to Him how every faculty! Bent be every gaze on Him! Himself be everything to us! Look through ordinances, to Him! look beyond ministers, to the chief Shepherd! past means, to the Master! His be the voice on which we hang! His the image to which we long to be conformed! His the will that is our law! All the praise be His!

IV.

And what comes the closing scene, whom would we have with us? For the final step, out of this world—encountering the last enemy, whom do we wish by our side? To breast Jordan's waves, who shall support us? None but Jesus. Sufficiency is in Jesus only. That one sight be before our eyes! We would see Jesus—the crucified, risen, glorified, Loving Lamb! Hearing Him whisper, "Fear not, for I am with thee," my heart respond, "I will fear no evil, for THOU art with me;" "I, rd Jesus, receive my spirit;" "I know whom I have believed;" "I know that my Redeemer liveth."

"Not in mine innocence I trust,
I bow before Thee in the dust;
And through my Saviour's blood alone,
I look for mercy at Thy throne."

Other friends may be far away then, or unknown: enough if Jesus is felt to be near. When the pious Bishop Beveridge was on his death-bed, he did not know any of his relatives. An intimate friend spoke to him, but was not recognised. His wife drew near, and asked if he knew her. Who are you? was the only answer. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ?" said he, reviving, as if the name had on him the influence of a charm, "Oh yes! I have known HIM these forty years! Precious Saviour! He is all my hope!"

"Christ alone! Christ alone!
Shout the glorious hosts above."

Will we join in the Halleluiah?

Judgment is committed unto Jesus only. When He cometh, every eye shall see Him. Shall it be ours to rejoice in Him?

Dear friends, let us all look to Him now! Listen to His word! lean on His arm! live for His cause! learn to love Him with our whole hearts! For, who loved us? Who washed us in His own blood? Who hath made us kings and priests unto God? Jesus only. Then to Him—not to self; to Him—not to sense; to Him—not to Satan; to Him—not to the world; to Him—not to our weakness; to Him—rather than to our work, will we look! with a look every day more earnest, trustful, and loving!

How many useless questions and distracting perplexities and bitter disappointments should we be spared, by giving up all to Jesus only! So at His feet, once nailed for us to a cross, we shall worship Yonder! Seeing Him as He is! To Jesus will rise the endless anthem of the skies. "Jesus only" shall wear the crown for ever! Amen.

REVIEW OF THE AUTOBIOGRAPHY OF JOHN VINE HALL.

We recollect, in our younger days, how acceptable was the little book called "*The*

Sinner's Friend." Every one spoke of it in raptures. It had been translated into many languages, and was to be found in the palace as well as in the cabin. It is a simple declaration of mercy through Christ Jesus to sinners and backsliders everywhere, removing doubts, and directing penitents to the foot of the Cross. But in its very simplicity lies its power. And multitudes have been indebted to it for their first serious thoughts, as well as for their conversion. It has indeed proved "the sinner's friend." Now, Vine Hall is the author of that excellent work. He wrote it when he was reclaimed from drunkenness, and occupied no small part of his time in circulating it and praying for its success.

But who is this Vine Hall? The father of the present Newman Hall of Surrey Chapel, and a converted drunkard,—a man who drank deeply of the intoxicating cup, and who yet lived to testify that the blood of Jesus Christ cleanseth from all sin. Mark, reader, a converted drunkard. Drunkards we have, not a few; reformed drunkards, several; but a converted drunkard is rare. It is doleful to think that after all efforts in the temperance line (and they have been neither few nor without success), a specimen of a drunkard reformed, and withal converted, is very rare. The reform generally stops at the temperance. Into the region of conversion the inebriate does not go. Why is that? Whether it be the fault of the movement, or owing to some other cause, we stop not to enquire, but rather proceed to exhibit a few passages in Vine Hall's life, and the reader will see for himself both what manner of person he was, and what he became, and through what influence.

And, first, let us look at him during his period of dissipation. For seven years did he tumble in the mire, drinking and repenting and drinking again, until it became plain that if something was not done, he would die a drunkard. But I should premise that V. Hall was naturally a gay, sociable person, fond of company, and the life of convivial parties. He "drank and danced and sang" the livelong night, and none merrier than he. All this time he was not indifferent to religion; no, he was none of your toppers that stick to liquor as the babe to the breast, and think of nothing else. He was a fashionable but deep drinker, got married and drank, joined the Church and drank. The amenities of life and duties of religion were performed while drunkenness steered his bark. Not that he was a stupid drinker, but that this besetting sin ruled him during his membership, class-teaching, and prayer-meetings. And here we note, as mistake first, that the subject of this review should have been fixed in a liquor store. It is very hard for a bibulous man to refrain when the object and opportunity are before him daily. He is pressed to drink, and, living within sight of the

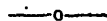
temptation, yields. Surely it was a mistake, on the part of his friends, that he should have been placed in the wine business, and then continue in it so long. It was like letting the colt loose among the corn, and then regretting the mischief done! Vine Hall (was it *Vine ex Vinio*?) had his fall smoothed for him by his very business, and he did fall,—after Sacraments, and in spite of resolutions, prayers, and purposes of amendment. “Drukenness—six days drunk—awful ruin! Four years and-a-half elapsed, and no account in my diary rendered; what can have been the cause of this chasm? Sin; yes, sin of the blackest dye.” But think not that all this while he was without conviction or better thoughts. Indeed he abhorred himself and longed for deliverance, was willing to submit to any cure that should be proposed, and thankful for whatever help he received; and therein he differed widely from the set of drunkards who join societies, and then fall away apparently without one spark of compunction or good about them. Not so Vine Hall. The Spirit of God was stirring in him all this while, although his iniquity overcame him. But here we come, 2ndly, to his attempts at reformation. And we shall first note the *medical*. A kind physician prescribed for him. The prescription is so remarkable that we shall insert it for the benefit of others:—“Sulphate of iron, 5 grains; magnesia, 10 grains; peppermint water, 11 drachms; spirit of nutmeg, 1 drachm: two draughts of this to be taken daily.” In the course of six months, he was enabled to discontinue the use of wine and spirituous liquors. But here we note mistake second, that this benevolent physician did not propose *entire abstinence*, but still allowed him a certain quantity of ale, porter, and even, at first, port wine. Now it may be thought that this was wise in the circumstances, not to break off too suddenly; but then this course broke him not off at all. He still continued to fall, if not by the wine discontinued, at least by the ale and porter allowed. Consequently, not until he gave up all fermented liquors, could he keep sober. This is so noteworthy that I shall quote the remarks of his son:—“Had my father abstained altogether, from March 13, 1812, all that conflict, disgrace, agony and peril had been spared. Would it have been unphilosophical or unscriptural if his friends had said, “Brother, your safety requires you to relinquish these beverages entirely. It is especially difficult for you, with habits so inveterate, and a morbid craving so strong, to give them up. It is scarcely possible for you to do this, if to your other difficulties is superadded that of standing alone and being remarked in every society. It is easy for us who have not your infirmity. For your sake, then, we will join you in a resolution of abstinence?” Who can doubt, that, with my father’s deep convictions, earnest resolutions,

and the help of Divine grace so evidently imparted to him, this course would have been successful from the first?” We agree entirely with these remarks, nor should the doctor’s prescription have been considered complete without *abstinence from what intoxicates*. The fact is, drunkards who are beginning to reform should neither “touch, taste, nor handle,” otherwise they will fall. Total abstinence is indispensable to their cure. And unless they practice this, they will resemble the man in the parable, in whom the spirits returned and obtained ascendancy, and his latter end was worse than the first. So let no mistaken friend advise less than entire abstinence for this case.

In a private box, opened after Mr. Hall’s decease, a bottle containing a little sediment was found wrapped up in a newspaper report, on the outside of which was written: “This phial is one of upwards of 200 of those out of which J. V. H. drank a preparation of steel in the year 1816. This medicine was persevered in from March 2nd, 1816, till about the end of September following, about seven months; and from September 19th, 1816, till Nov. 22nd, 1836, the day of making the memorandum, not a drop of wine or spirituous liquor has ever passed the surface of the tongue of J. V. H.; and for the last eighteen years, nothing stronger than tea, coffee, or milk, has ever entered his stomach. O, that men would praise the Lord for His goodness! J. V. H.”

But here we shall stop for one month.

A. W. H.



ROME’S INTOLERANCE IN THE NINETEENTH CENTURY.

A curious and instructive illustration has just been afforded us of the intolerant and persecuting spirit which ever has actuated, and, so long as it possesses any degree of power, ever will actuate, the Papacy. There are some persons in this country who will not place any faith in the assertion which the Church of Rome so boastfully makes, that she is unchangeable, *semper eadem*. They fondly believe that she is no longer what she was in days of the Marian Martyrs, or of the massacre of St. Bartholomew—that she has imbibed the milder and gentler spirit of a modern age, and is now as tolerant, and filled with as deep respect for the rights of conscience, as any other body of Christians. We now, however, learn what the real spirit of the Church of Rome is, when she possesses power, and is free to use it as she pleases. For some years past, the Church of Scotland has had a minister preaching at Rome to the English visitors that in winter frequent that ancient and interesting city. During the period of the French occupancy, such preaching in English as it is to British subjects, was unchallenged. But so soon as French bay-

onets had left, and Rome had it all her own way, her first act was one of intolerance. The Papal authorities warned Mr. Lewis that he was liable for banishment or the inquisition unless he immediately shut up preaching. In vain did that clergyman of a National Church represent that for years the right had been unchallenged. Cardinal Antonelli informed the British Consul that the Protestant was a *forbidden religion*, and that his Holiness could wink at it no longer. The American Legation was said to be in the same category; well, their clergyman must discontinue also. Rome will suffer no such proceedings within her pale, no matter what the nations thus insulted tolerate in reference to her communion. By latest accounts, we observe that the United States have withdrawn their Ambassador from so intolerant a Court. Who now, by studied argument, will venture to stand up for the Council of Rome? or who will, by false argument, represent that Roman Catholics and Protestants are one, and that the religion of the former may be favored, their Churches aided, and themselves patronized by the latter? Let the above facts speak for themselves, and let not the lesson be lost sight of on the part of British Christians, as it has evidently not been on the part of Americans.—*Selected.*

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MONTHLY NOTES OF RELIGIOUS AND MISSIONARY INTELLIGENCE.

I. CHURCH OF SCOTLAND.

About £600 are needed to complete the endowment of Whalsay and Skerries in Eshland; and it is of great importance that this sum should be secured before the General Assembly meets.

We regret to learn that Mr. Taylor is compelled, by ill health, to resign his mission in India, and we trust that the prayers of the Church may be offered and answered for a devoted successor in the good work which he is obliged to quit.

Gratifying particulars of our operations in Syria and elsewhere will be found under the head "Jewish Missions."

II. OTHER CHURCHES.

EUROPE—Scotland.—The January *Record* of the "Free" Church contains an appeal for funds to support a mission in Whalsay, where it is stated "there is an immediate opening for the Free Church." According to a statement in the last number of our own *Record*, "the whole population of Whalsay, (about 700), with the exception of perhaps 20, are connected with the Church of Scotland." It is difficult, therefore, to understand where the opening for the "Free" Church is to be found. If these 20 are all adherents of that body, it says much for its energy and care, that it

should set about providing a church and a minister for so distant and scanty a flock. We observe, in the same periodical, that Venice, Lausanne, and Lisbon—all of them new stations—have been occupied by the "Free" Church for the winter. It would be well that we showed an equal readiness in appropriating useful and influential positions on the Continent. At present the Church can hardly be said to be represented there at all.

England.—The January number of *Evangelical Christendom* contains a startling paper on the "church-going and non-church-going classes;" in which it is stated frankly, that "few things in the social aspect of England are more remarkable than the enormous apparatus provided for public worship and instruction, and the complete alienation of the masses of the working population from that worship." Of the great body of mechanics, artisans, and skilled and unskilled labourers, it is alleged that not 5 in 100 attend any church. Among other causes of this, it is said that "the style of preaching and the mode of worship have not a little to do with the dislike of the working-men to the churches. They abhor read sermons and long prayers; and if they are to be won, there must be some attention paid to a congregational psalmody in which they can unite. Many of them complain that there is no opportunity on which they can state their objections and difficulties in reference to religion. As a class, they think more earnestly than either the shopkeepers or the servants. In order to persuade them to believe, there is required a more aggressive and controversial style of discourse in the "missionaries" who are sent to them; and none should be sent to the argumentative sort of workingmen, with such a view, except able and competent defenders of the faith. There is a work to be done in the workshops before the artisans will enter the churches, and that work is one which might attract the attention and kindle the zeal of the best educated men in Christendom. The men are willing to listen to any first-rate teachers who will devote themselves to their instruction. There are skilled workmen, who, during the last season, paid large prices for tickets to hear Professor Huxley's lectures at Jermyn Street, and they would just as willingly listen to any equally able man who should successfully maintain the truth of the Scripture. One great mistake has been abandoning the business of out-door evangelisation nearly altogether to half-educated men. The all-qualified apostles were sent forth to persuade, in the market-place, the working-men of their day; and no higher work could be proposed to themselves by the universities of England than to send forth some highly-qualified teachers of Christianity to labour among the more intelligent portion of the non-church-going community.

Meanwhile public opinion in the National Church is agitated with the apparently engrossing questions of "Ritualism," and "Confession," of which Dr. Pusey appears as the earnest apologist; and numbers of the clergy are absorbed in discussing whether the priest, on saying the eucharistic prayer at the communion, should stand on the north side of the altar or in front of it!

The inhabitants of Iona are probably unaware that a bishop has been set over them. But such, it would appear, is the case. We understand that, a few weeks ago, on the invitation of the Rev. G. Nugee, a High-Church clergyman, a number of clergy and laity met Julius Ferrette, Bishop of Iona, at a hotel in London. The Bishop is a Frenchman, who has been a Dominican, then a missionary for the Irish Presbyterians, and now he claims to be "Bishop of Iona," by virtue of the consecration of one Peter the Humble, Metropolitan of the See of the Syrians. Her Britannic Majesty's Consul at Damascus, it is said, attests the genuineness of the consecrator's *testatur*; but it is pretty clear that these bishops did not consecrate him. His present modest proposal, it would seem, is to found a church—probably a very small one, and with only half-a-dozen bishops—in order to perpetuate in the West the Oriental succession which he represents. He would also consecrate bishops for any orthodox community that might wish for them; or he would confer upon English clergymen (conditionally, if desired) orders of the same rank as they already possessed, in case any felt doubts upon the matter. The liturgy which he has published contains all that is necessary for the perfect validity of every rite, but he is willing, if desired, to revise and sanction the Book of Common Prayer, which indeed would require very few alterations, and those chiefly in the direction of King Edward's Book. Some High-Church clergy, who appeared at first to be favorable to the bishop's claims to recognition, have more recently indicated that they view him with at least considerable suspicion, and an angry correspondence has taken place as to the validity of his consecration. Even in these days of Episcopal pretension, the position and claims of the "Bishop of Iona" seem to be pre-eminently absurd.

FRANCE—The Archbishop of Paris has acted courageously and honestly in reference to a professed miracle wrought upon a young woman at Paris, by the application of a piece of a cassock of the Pope's. The organ of the Jesuits published abroad the pretended miracle. The archbishop caused a rigid inquiry to be made, and, getting to the root of the matter, wrote a letter to that paper publicly certifying that the cure of the young woman was in no way miraculous.

The barefooted Carmelite, Pere Haycinthe, is again giving afternoon lectures, at Notre Dame, to audiences composed of all classes

of society. His eloquence is regarded as taking loftier flights than last year; and his subject, "Domestic life in the general plan of human society," commends itself to all. "Social connections," "The forms of society," and "The relative importance of domestic life," were the three heads of his first conference, under which he found opportunity of touching on some of the vital questions of the day. "The great contemporaneous question in politics," he said, "which stirs every lofty mind and every generous heart, is democracy—i.e., in the honest, liberal, and legitimate sense of the word, the extension of political and civil liberty—the more ample accession of all citizens to the handling of public affairs—and, as much as possible on our poor earth, the government of the country by the country itself. . . . Why does democracy so often remain a dream, and why is it so slow to become a reality? Simply because its foundation is not in the family circle. . . . In religion, the present question which disturbs and divides us is the practical repression of the two most fearful influences of the day—scepticism and immorality. Strong discipline, educational and coercive power, are necessary. But modern conscience in the religious sphere having emancipated itself from the civil power, where is the secular arm of the Church? In the father. It is his to keep the household clear from sceptical and immoral books; his to ward off corrupting conversations; his to mould by word, and even, when necessary, by chastisement, the young savage bequeathed to him by original sin, and who will only become truly civilised and Christian when this laborious baptism has passed over him."

His powerful and faithful expositions of the great moral and spiritual truths of the Gospel cannot but be blest to any of the multitudes who flock to hear him in that noble church which was once polluted with the worship of "the Goddess of Reason."

ITALY.—There exists in Venice a Lutheran Church. The venerable pastor, Dr. Wittchen, is the twenty-fourth minister since its organization, shortly after the R-formation. The manuscript document, in pergamena, still hangs in the church, which, under the signature of the famous Doge Leonardo Loredan, granted to the German nation in Venice entire liberty both of *person* and *action* in civil and religious matters. At the French Revolution, Napoleon I. seized their church; but another was given them at a later period, through the permission of the authorities and the liberality of one of their own people. It is a handsome two-storeyed structure, ornamented with altar-piece and crucifixes and paintings, among which there is a most valuable Titian. It was built by a famous architect, Angiolo Tivoli, and was used by one of the Romish fraternities. During the whole time, from 1816 onwards, when the Austrians ruled in Venetia, the front door was shut

up, and the entrance to the chapel was by a small and unseen side-door. Of course the large front door is now opened, never again to be closed, we hope, by despotic authority. Dr. Wittchen speaks in high terms of the affable reception which was accorded to him and the heads of the German community, now reduced to 200 souls, by the king last month. His majesty asked minutely as to their circumstances;—assured them of his deep conviction that all religions should, as in France, be paid by the state—and begged them to apply to him at any time when they needed help. It is well known, however, that the views of the king are not shared by Ricasoli and other leading patriots, who all look forward hopefully to the speedy and final separation of Church and State in Italy as the best guarantee of morality, order, and prosperity.

AFRICA—The Cape.—The “Wesleyan Missionary Notices” contain cheering intelligence of the progress of the Methodist missions in the four districts of Capetown, Grahamstown, Queenstown, and Natal. The following is an extract from one of the missionaries’ letters:—

“On the first Sabbath in June Mr. Taylor preached three times; morning and evening to adults, and in the afternoon to children of the Wesleyan and Independent Schools. After the evening service a prayer meeting was held; but though the Divine influence was shed forth, no penitents declared themselves. Each evening of the week (Saturday excepted) he returned with increased power to the work. Monday and Tuesday were characterised by increased expectation and desire. On Wednesday evening the barrier of reserve and prejudice was broken down, and some twenty-eight young people gathered round the communion rail; many of whom as “the first-fruits” of a gracious work, were enabled by faith in Jesus Christ to realize the forgiveness of their sins. It was a moment of delicious joy when I saw them come forth, one by one, as penitents; but the joy was more blessed as, one by one, a score of them stood up, and in a few broken sentences, told how Jesus had pardoned their sins. Oh how I prayed that the mature sinners might be led to follow their simple and lowly example! Glory be to God! the salvation of these children stimulated our faith into mightier exercise. In them God gave us so many pledges of His power and willingness to save all, from the youngest to the eldest.

“On Sunday the 10th of June the Holy Ghost fell upon the people, and twenty-six adults came forward to declare themselves seekers of God’s pardoning mercy. The prayers of a week were now partially answered. We glorified God, and went to prayer with great fervour and joy; and, praised be our Saviour, eight or ten of them were enabled to rise up, and declare that God had, for Christ’s sake, forgiven all their sins.

“On the following evening, after a very powerful sermon, twenty eight adults came forward. No sooner was the invitation given than, as if resolved to press into the kingdom, they walked from their pews to the communion-rail. It would be in vain to describe our feelings, as now and then the low sobbing cry for mercy was blended with words of praise, uttered by those who had found Christ. With the exception of eight seekers, all entered into the liberty wherewith Christ maketh His people free.”

AUSTRALIA—New South Wales.—An important and interesting educational measure—“The Public Schools Bill”—has caused much discussion in the religious and political circles in this colony. This bill, introduced by the Colonial Secretary, Mr. Parkes, aims to make provision for the extension of secular education throughout the colony, with provision for the access of ministers of religion and catechists or other religious teachers, to the public schools, at certain hours. It also proposes to continue the present denominational schools as long as they fulfil conditions stated. The principle of the bill is that it is the duty of the State to provide means of secular education for the people, and to leave free scope for the Churches to impart religious instruction. The bishops and clergy of the Church of Rome and of the Church of England have denounced the system embodied in the bill as “godless,” and are using the most strenuous exertions to prevent its becoming law. The General Assembly of the Presbyterian Church, on the contrary, by thirty-seven to three, declared their approval of the measure, and after prolonged consideration suggested some amendments in detail. The Congregational Union approved of the bill. The Wesleyans, through their Committee of Privileges, petitioned for the passing of the bill. The measure is likely to be passed, and cannot but have a very important effect on the moral and religious condition of the people.

CAMPBELTON, NEW BRUNSWICK.

The following sketches of the field of his labours from the *Home Record* will interest our readers in Mr. Wilson’s work:—

I have already given you an account of my experiences during the rigours of last winter, but of the summer I have as yet said nothing. The natural scenery in this part of the province is grand and picturesque, not unlike what you are accustomed to witness in some parts of the Highlands of Scotland. There are mountain and valley, river and tangled wood, stretching away as far as eye can reach. During the summer, the loveliness of the country would require the glowing pen of a poet to describe. The rapidity with which the crops advance to maturity are astonishing. Little sowing or planting till the begin-

ning of June, and harvest operations beginning in the end of August and continuing till October, when the potatoes and turnips are all lifted before the first fall of snow. In September the foliage of the trees presents a picture of surpassing beauty. As you gaze along the mountain-sides, the appearance is as if you looked upon a garden of rarest flowers. The maple trees are dressed in leaves of darkest crimson and brightest scarlet. Other trees have changed their robes of green for those of yellow, and this of every shade. Combine the whole, and intersperse it with some dark-green firs, and you have a picture surpassing the skill of a Paton or a Wilkie to imitate. My parish being large, I have had ample scope to view the attraction of the basin of the noble Restigouche.

The parish is not thickly settled; the length of the winter in a great measure hinders this, but the greater number of the colonists are of Scotch descent, and many now occupying large farms emigrated upwards of thirty years ago, from the northern counties of Scotland; and although the accent of their mother tongue is altered, still it is not unusual to enter a homestead and hear, in broad Aberdonian, "Faw's a' wi' ye." You feel then as if some magic power had transported you away to the dwellings of the granite capital. My extra station is about 12 miles from Campbellton, and here I preach every third Sabbath. The people come from far and near, and if the day be favourable, there will be about 200 persons present. The attention given to the service is worthy of all praise, and I have reason to believe the service is not in vain. Were it not that the people were poor, from the want of a market to sell their produce, they could support a minister themselves. They are making an effort to get up a fourth of my salary. I give a third of my time.

The congregation in Campbellton is progressing favourably, and I have every reason to believe good is being done. I was called away lately to see a young man who is anxious about his soul's salvation, and this is only one of many. There is none of that terrible excitement and alarm that frighten; there is a steady onward flow of the good work. This is especially noticed at public gatherings, as fairs, markets, courts, &c., where formerly there was much intoxication and profanity; now the men go home orderly and at timely hours.

In connection with this I may state that I had my first communion about the end of last June. The church was crowded with people from all parts, some twenty miles distant; many were not members, but came to see the ordinance. I took occasion to explain the nature of the ordinance and the obligation and duties of those who partook of it, and the danger of those who kept aloof from it. I cautioned them against intemperance and dissipation—sins which were wont to prevail here at such times; and I am happy to inform

you that not a solitary case came to my ears from among the large assemblage of people. All waited till the evening service, and the order and solemnity were most remarkable. I am persuaded that the more practical we make the truths of our holy religion, the greater will be the success. I sometimes fear lest duties are inculcated from the pulpit which are beyond the reach of imitation by the hearer, and the result is, no attempt is made to practise them. "Milk for babes," said the Christian metaphysician, the pioneer of the Gentile Church, "and strong meat to the strong in the faith." This is a deep truth, and a fact in the experience of those who have to deal with practical men. Now colonists are above others practical men, and they appreciate that which comes to them personally. When stalwart men hardened by exposure to all weathers, and whose occupation compels them to "rough" life, come to hear the Gospel, it is not learned disquisitions on doctrine that will do them any good; they want something to cheer them in the drudgery of toil, and comfort them amid the ups and downs of life; and when they see and understand that Christianity sanctifies even cutting wood and drawing water and rafting timber, that they can glorify God in these humble occupations, and bear testimony to the great truths of their religion in them as well as in the higher walks of life, it is wonderful the salutary effect the truths of Christianity have on such men.

The men are now going into the woods for the winter, and I have taken every opportunity of counselling them how to spend their Sabbaths in the camp. I find that, generally speaking, every camp is supplied with the Bible, and the men take with them other good books and peruse them on the Sabbath day. There are several Roman Catholics in every camp, and to read aloud to the whole company is not always convenient, though sometimes done. I believe lumbering on the Restigouche is not so bad as elsewhere. On the River St. John it used to be quite a common thing for the men to work on Sabbaths; if not cutting and dressing timber, sharpening axes or making new handles. I intend this winter, if I can accomplish it, to take a cruise through the camps and speak a word to the men, as men and Christians. This journey will be attended with no small amount of risk and danger. The length of the cruise from home will be about 100 miles, and through the woods other 50 miles. It will take a fortnight. Should I undertake it, I will send you an account of a lumberman's life in the thick forest.

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WHAT an important event is the conclusion of life!—his fate now decided for ever, whom good and evil spirits have been so long striving to draw in opposite directions!

"TRUE PROGRESS."

Extract of an Address delivered before Crystal Fountain Lodge, by Rev. Alex. McKay, M. A., Salt Springs.

Now as regards this society it may be supposed that I should know more of its "true progress" than I do, and doubtless others may be better prepared to speak on this than I. Being however beyond the age which is considered necessary for the active exercise of military drill, and therefore not feeling sufficiently nimble in body, and perhaps not very pliant in mind, to adopt all the paraphernalia and conform to all the routine of your meetings—such as may better suit more youthful and energetic spirits; and besides having more than enough to do to overtake parochial duties, I can only speak somewhat generally of the society's progress, and leave others to enter into details.

I would observe that there is true progress of a two-fold nature—personal and social. There may be true personal progress when little social progress is discoverable. Let a man begin any good work in the true spirit, and no power can deprive him of real, abiding fruits. Be firmly persuaded in your own mind that the work in which you are about to engage is a good work—that it is such as that on which you feel God will smile, and on which you can ask his guidance, countenance and blessing; and endeavor to realize that you have the Divine sympathy in the work—*whose sympathy is the only true impulse and guarantee of success*, and you may thus confidently, you ought confidently to expect success. Whatever good cause a man shall thus accept and prosecute, he shall have personal progress. Let any one engage in the laborious work of cultivating and extending the principles of temperance, and he has a right to expect the Divine blessing. Seek to realize in your own soul that in this work you are truly laboring to promote the temporal and eternal welfare of your fellow-man, as well as to advance the glory of God, and be assured that your personal progress is certain. Should you meet with nothing from without but opposition, contumely and loss, and should you perceive no manifest progress around, the very resolve combined with a strenuous effort in dependence upon God, shall accomplish a good work in your inner man. And every such successive effort shall strengthen your better being, and fit you for more arduous and persevering effort. Conscious of your integrity in the work you may well persevere, in the firm persuasion that your labor shall not be in vain. Should your efforts be crushed to outward appearance, your labor shall not be lost or unrewarded. Laboring under the best master, he will not merely reward the work manifestly accomplished, but he will own every strenuous soul effort, every patient suffering, and loss sustained. This may never

be seen on earth, but all shall be unfolded and abundantly rewarded on that great and notable day when no good deed done in the body shall be forgotten. Surely this of itself ought to be sufficient to encourage and stimulate you in your works of faith and labors of love.

But be persuaded and endeavor to realize aright that it is your duty and your right to expect success. You may well expect success, when seeking the divine blessing, you labor to cultivate temperate principles, reclaim the fallen, and ward off the means and agencies so prevalent to lead the unwary from the paths of virtue, into degradation and ruin. While it is your duty to labor diligently and confidently looking for success, it is also your duty to wait patiently on God's time—leaving the results and rewards with him.

At the same time it must be borne in mind lest you weary in well-joining, that there is great difficulty in estimating the amount of social progress that may have been accomplished under your most honest, earnest and persevering efforts; in this, for wise purposes, there shall ever, in time, remain a cloud of comparative darkness. No minister, no man, no church, no society, can reckon up the amount of good done by us. It is for us to be active in every good work to which we can apply our heart or hand. The reckoning as well as the recompense may safely be left in the hands of our Great Master. It is, however, natural and proper to desire to see the fruits of our best efforts. But what mortal man can reckon up the amount of good effected and the amount of evil prevented in a community such as this, and the ends of the earth and onwards evermore, by a faithful body of Good Templars? Whoever would make the effort must trace the impressions made on every mind connected with the society and the influence produced in the community around, and wherever your influence is exerted. To do this he must keep pace with the ever onward progress of the future.

Probably the best way of forming some idea of the good accomplished is by contrast.

Conceive of persons who have been many years actively engaged in the cause of temperance; and on the other hand, parties who have been years fearlessly and wrecklessly dealing out poisonous spirits to all and sundry. Assemble in your own minds, at least, a number of your true disciples into social fellowship—again think of the long continued wreckless grog seller convening a band of his most besotted victims. Could not the blind or the deaf mark the terrible contrast.

Again look at a settlement such as this in which temperance principles are industriously disseminated, in which sobriety and the kindred virtues are cultivated and cherished! Think on the other hand of a locality where the seeds of intemperance have been freely sown and the sore and sad results largely re-

alized. What sane man or woman, who honestly contemplates the filling up of these two pictures, would not for his own, his family, his friends' best welfare and safety, prefer taking up his residence in the former community? But the keenest eye, the loftiest imagination can only trace some of the temporal fruits in either of these portraits. When the great curtain shrouding eternity from our mortal gaze is removed, and when the drunkard and those who have nourished his lust, meet to reap as they have sown, what recollections! What a harvest!—how appalling the sight! How terrible the anguish of their never-ending lust! When, on the other hand, the faithful co-worker with God, in seeking to raise up and reclaim his fellow-mortals into temperance in all things, shall find in the heavenly inheritance—where no drunkard shall enter—shall find those whom he aided in their upward progress, who can conceive of animating shall be the heavenly welcome, the great recompense, the full and abiding joy that shall ravish each heart! What Christian that can by faith grasp some idea of that glorious future, but should labour to share in that blissful recompense?

While seeking to promote the true progress and ultimately to reap the reward, I need scarcely assure you, that while your efforts should embrace the fallen and practical sinner, yet your best hopes of success are in the young, whose tastes have not been vitiated. Prevention is the best cure with the individual and with the community. Prevention is often from the use in medicinal purposes, in far as is possible. The frequent use of most every medicine requires an increased dose. And thus when there may be no craving desire for the stimulant, it may be thought necessary to restore the wonted elasticity of the body or mind, while every sentiment of the heart would avoid to taste, touch or handle—so as not to occasion a stumbling block to others. I think not a few who have never been habitual or occasional drinkers, may seek experimentally in this respect. Let the young shun every appearance of evil, and advancing years shall reap the happy results of a good well poised, and a body well sustained. But in your noble efforts to secure the happiness and to ameliorate the social and lasting welfare of your fellow man, I regret, that it is your privilege and duty to anticipate success. Be it your constant and best encouragement that you need never, never be unaided while the great God is ever ready to aid you in every good work, and everything but the arch-enemy is on your side. The brute animal whose iron-bound feet feel the sore treatment of the drunkard, who more sorely treats himself, must surely feel the better treatment of the sober, merciful man." Surely the sympathies of the dumb animal are with the temperate, the trafficker in strong drink to all, often his sympathies with the sons and daugh-

ters of temperance. How often does he plead necessity and not choice for pursuing his profession. How often when his partner, his son or daughter, or all, have become victims of his traffic, and he feels they are visibly on the downward road to ruin, does he exclaim in the bitterness of his heart, "O! that I had never placed them on the broad road of intemperance. O! that the kind arm of the man of temperance principle had been early placed around me." And who more earnestly sympathizes with you than the man whose lust has become uncontrollable? How often does he sigh over his helpless and felt hopeless condition! How often does he cry in the bitterness of his spirit, "would that it were with me as in days gone by!" And who can suppose but that the sympathies of every fond parent are with you, while you are seeking to hold back their loved ones from misery and lasting ruin? And assuredly you have the sympathies and prayers of every good man and woman, who admire the social virtues and heavenly graces, who pray and labour for the elevation of the whole man, for time and eternity,—the sympathy too of every gospel minister who rejoices in every auxiliary that is designed and suited to aid him in his heavenly calling. Above all, take it as your surest bulwark, that God in his word sympathizes with you. "Take heed that ye be not overtaken with surfeiting and drunkenness, &c."

But the forces against you are many and mighty. The craving lust; the pleasure of self-indulgence; the greed of gain, so powerful in myriads of breasts. How can you meet the last? How can you persuade those who for gain will, with their eyes open, hasten their brother to ruin? Allow me to recommend you to use "the milk of human kindness." Go to them, female urging female, and male urging male; and unitedly using every argument to induce them to desist their work of ruining both soul and body of their poor, needy fellow-sinners, in their downward career.

And what are you to do with the man of cherished lust, where it has long been working death? See the once strong man after he has risen from his delirium. See him in his remorse—his big tears running down his once manly cheeks, reflecting on his madness, seeing and hearing his partner and family in sorrow, misery and want! Taking a glance at his dreadful prospects here and hereafter, hear him protesting and pledging himself to total abstinence evermore. But his terrible lust returns with renewed force and urges him to the bitter cup. He yields, he falls. What can be done in such a case? Will it suffice again to let the pledge pass from his lips and to subscribe it with his hand? Surely these have often failed in the hour of sore temptation. How often have all human restraints been as a rope of sand. What then can you or I do in such a case? Is it utterly

hopeless? Nay, rather let the victim, let all rather learn to begin wisely and to work truly; learn that there is One mighty to save to the uttermost; One mighty to subdue every lust; One to whom all things are possible; One who tenders His all-sufficient aid. Let us go unitedly, sincerely, perseveringly, and seek His aid, and the victim shall become victor. In order to this let us learn in every case to look to Him without whom we can do nothing. Honor Him in everything and He shall aid us in everything. We must feel that in order to make much progress against the abounding lust that chains multitudes, we must invoke and secure the aid of Him who is able to subdue all things unto Himself. Ere lust can be generally crucified, we must have faith in God in general exercise. Ere lust can universally be crucified, we must have faith universally exercised in the omnipotence of God.

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ITEMS OF INTELLIGENCE.

THE WEEK OF PRAYER,—the united observance of which by the different denominations at Barney's River, was noticed in our last,—was similarly observed by almost all our town and village congregations. In some instances, these united Prayer-meetings are continued monthly with the happiest results.

THE REV. GEO. M. GRANT'S LECTURE on the "Reformers of the 19th century" has been somewhat severely handled by the *Wesleyan* and the *Witness*. Their strictures would be taken in good part, and might do good, if written in a candid spirit; but they are altogether extreme. The truth is, the lecture is an exceedingly able one, and, without endorsing all its sentiments, the *Wesleyan* and *Witness* would show a better spirit by honestly pointing out its defects, and abstaining from petty sneers and ill-natured personal abuse.

THE circulation of the *Record* is progressing satisfactorily, though somewhat slowly. Several sections have forwarded large lists, and, in some cases, paid in full for '67. Of the rest, some are increasing their circulation, while others are keeping about the point formerly reached. Let lists be sent to the Secretary from every section before this month expires.

THE Charlottetown people are already beginning to indicate their interest in the approaching meeting of Synod in June next. We know of one case in which an invitation for the Synod week has reached a minister on this side of the water.

THE Episcopalians of Halifax are engaged in more profitable work than the development of ritualism. They have started a re-

ligious paper under the title of the *Church Monitor*, and they have recently founded a most excellent institution, "An Almshouse of Industry for Girls."

THE Manse of Earlton has recently been enlarged, a wing having been added containing two commodious rooms. This addition was urgently needed; and the readiness with which the minister's wish in this matter was complied with, reflects credit on the congregations under his charge.

THE Manse at Albion Mines has recently been completed, and is now occupied by the minister and his family. It is said to be one of the finest Manses in connection with our Church in Nova Scotia.

The Lay Association is in many districts very inadequately carried on. Perhaps not more than four or five congregations within the bounds of the Presbytery of Pictou have kept their machinery well oiled. The others will please take the hint, and procure some oil immediately. Of this oil, as of many others, the minister is expected to have on hand a constant supply.

THE subject of Temperance is engaging a large share of attention, both in Halifax and throughout the Province. The case of "John Vine Hall," referred to on another page, is full of encouragement to temperance men. An extract from an excellent address on "True Progress," by Rev. Alex. McKay, will also be read with interest.

A small party of ministers in the other Presbyterian Church has been engaged in attacking the British and Foreign Bible Society, on the ground that this Society circulates, on the Continent of Europe, Popish versions of the Scriptures. The allegation has been ably met by Mr. Russell, Agent of the Society. The opposition of these ministers has been described as resulting from an extreme and erroneous view, and their conduct pointed out to be on the side of Popery, inasmuch as they are retarding Bible circulation.

THE ladies of St. Andrew's Church, Halifax, have presented their pastor, the Rev. M. Grant, with a handsome gown, cassock bands, &c. His pew has also been nicely cushioned and completely furnished.

ON the evening of Friday the 8th Feb., most brilliant display of *Aurora Borealis* was witnessed. It will be remembered that on the day following, an unusually heavy rain-storm commenced. Does any one know if the two things had any connection?

It is stated that the Rev. D. McDonald, the venerable preacher of P. E. Island, is

and apparently near the close of his earthly life. Just as the *Record* was being sent to press, we have received news of his death.

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An excellent paper, devoted to agriculture, education, science, &c., and an able advocate of temperance, is circulated in several of our country districts. It is published by Messrs. Dougall & Sons, Montreal, and is named the *Canadian Messenger*. It is suited alike for the child, the youth, and the adult, contains a vast amount of most instructive matter, and costs only a cent a copy,—coming fortnightly for 25 cents a-year.

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A short time ago, the ladies,—members of St. Paul's Church, St. John, N.B.,—presented the Rev. Dr. Brooke with a very rich and handsome Pulpit Gown. Stimulated by the good example set them by the fair ladies, several gentlemen of the congregation have recently presented Mrs. Brooke with a very valuable set of Furs. The presentation took place on Saturday afternoon, 16th ult., at the Manse, and was made by Dr. Jack, President of the University. The learned Doctor expressed, in happy terms, the pleasure the gentlemen of St. Paul's felt in giving that slight token of esteem to the most estimable partner of their respected and much beloved pastor. Mrs. Brooke, in a few words, very firmly thanked the friendly donors, and was much touched and gratified by their kind remembrance.

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THE collection in behalf of the "Synod's Home Mission" was, in some of our congregations, postponed for a few Sabbaths on account of stormy weather. We trust it has now been made in all our Churches.

R. M'C.

OBITUARY NOTICES.

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It is rare that a Christian congregation is to record the death, in one week, of two such old members as Messrs. Alex. Horne and Alex. Hayman. The former has been a member of St. Andrew's Church, New Glasgow, from its very commencement. He was born in Kirkintilloch, Scotland, whence he moved to Glasgow. He was often a hearer of one of the Haldanes, who erected a tabernacle in Glasgow, though he belonged to the membership of the Church of Scotland, and was under the ministry of the late well-known Rev. Love of Anderston Chapel. It was very interesting to those who know the present aspect of Glasgow, to hear him describe roads, high gates, and green fields, and a variety of objects minutely remembered, all of which were not only long passed away, but the place where they were has been for about two generations in the very heart of the city,

and is become a very wilderness of stone and lime. He came to this country upwards of sixty years ago. While he belonged to the Church of Scotland from principle and early associations, he was singularly free from bigotry. His practice was simply to remain steadfast to his own principles and preferences, and leave others alone. He possessed a fine experiential knowledge of the doctrines of free grace. He took great delight in teaching his youthful descendants the Shorter Catechism. His religious spirit was acquired and maintained at a throne of grace: hence his cheerfulness, his freedom from gloom and severity, and the contented spirit with which he bore the troubles of this life. The more one met him in later years, the more might it be seen that he was not withering away, but ripening for glory. His peaceful death took place when he had reached the ripe age of 95.

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Mr. Hayman came to this country of late years, and when an old man. He spent the best part of his days in Scotland, and resided long in Campbelltown. Though a member of our Church, he was never able, from infirmity, to take any part in her public services in this country. When able, he was a reader of the Word of God and books of practical religion. He brought up his family with great kindness, and they retain a vivid remembrance of what he was to them. It was a severe shock to him, that, a year ago, he lost the companion of his long earthly journey—a beloved wife and mother, who had nursed him and watched over him all his life with the most devoted affection. He said at the time that he would not be long in following, and so it has happened. In the imperfect intercourse which it was possible for one not a member of the family to hold with him, he manifested a humble disposition and a great love for the gospel. An humble faith in Christ could alone support that firm hope which he had of heaven, and his desire to depart. In his last hours of weakness and suffering, it gave him great pleasure to be reminded of a gospel promise. He died, after an illness of some weeks, at the age of 78.

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The living may perceive how vain are hopes confined to this life. It may be attractive, but, in its best form, it is perishable. No one need expect such long lives as the above, and yet, long as they have been, they end with the same solemn scene. On the other hand, the excellence and value of true piety appear, because it is good and profitable for both life and death. If a close walk with God shall make human life, with all its embittering circumstances, a gradual ripening for heaven, and even the outward darkness of old age an ascent to pure and undefiled happiness, who would not say, "Let me live the life and die the death of the righteous?"

NOTES OF THE MONTH.

The news from Britain contains an unusual amount of shipping disaster on the British coast. There can be no doubt that Confederation Bills have passed through Parliament. The Intercolonial Railway is to form the subject of a separate Bill. Great respect has been shown to the late Prime Minister, Mr. Gladstone, by the men of science, and particularly those interested in political economy in Paris. The agitation on Reform continues. The procession of working-men in London, which was participated in by about 25,000 persons, passed off peaceably. Trades Unions continue to be the subject of much discussion. It has been found that, in recovering debt or prosecuting for recovery, they do not enjoy the protection of law. Their present operation has been to injure trade and throw many thousands into poverty. The British Parliament having been opened, the programme of the Ministry has been indicated. A Reform measure has been proposed. The Chancellor of the Exchequer has, to an audience of unusual brilliancy and interest, introduced the subject in the Lower House. The speech was very able—a masterpiece of parliamentary tact. The Ministry were to begin testing the House by resolutions embodying principles of action. The House not relishing this procedure, they have been led to introduce the Bill, which is said to embody a rating franchise. It is to receive the opposition of all the Liberal party,—as may be expected. The business of liberalism is popular, and those who deal in it are partial to a monopoly. We have no doubt that the Conservative Ministry will introduce a fair and safe Bill; but it will be rejected, and they will be forced to resign. Fenianism, after another outbreak, has again collapsed.

In foreign countries, it is noteworthy that several reforms have been introduced by Napoleon, which he speaks of as if they crowned the political edifice. These are principally the right of holding public meetings, and referring offences of the press to a special tribunal. France is described by observers as "restless." "The wicked are a troubled sea." There is not religion enough in France to steady the ship of state. Immense preparations are being made in Paris for the Exhibition. The passages of 100,000 visitors from America have been taken.

We omitted to mention, in our last, the deaths of Mr. Alexander Smith, the poet, and Mr. Smith of Jordanhill, the scientific and religious writer. Mr. Smith lived in the neighborhood of Glasgow, and was an elder of the Church of Scotland. He was famous for his book on the voyage and shipwreck of the Apostle Paul, and for a critical inquiry into the authorship of the first three gospels.

A careful study of these led his careful and ingenious mind to the conclusion that the Apostle Peter wrote a gospel from which Matthew made a translation, and also Mark, and that Luke, in composing his gospel, used both the other accounts.—The deaths of Dr. McPherson of Aberdeen, and Dr. Hill, late Professor of Theology in the University of Glasgow, are also noticed. The latter has reached the age of 81. He will be long remembered for his piety, good sense, kindness, and safety as an adviser of the Church. The Endowment Committee is making great advances to the completion of the original scheme—the endowment of 150 chapels. The Established Presbytery of Edinburgh are said to be about to overture the General Assembly to memorialize Parliament to declare the principle of co-ordinate jurisdiction. No authoritative account of the matter has come into our hands, and we can give no satisfactory explanations on the subject. It seems a foolish affair.

THERE will be strong opposition to the union of the U. P. and Free Churches. The strong party in the Free Church stands firm by the maintenance of the principle of a National Church, spiritual independence, and the integrity of the Sustentation Fund. These ideas are known to be very dear to Free Churchmen, and it is easy to predict that, if the union interfered with them, shall not take place. Two or three union ministers of the U. P. Church have declared in favor of a revision of the Westminster Confession of Faith. Mr. Stuart Mill, in a very fine, a most instructive and able speech as Lord Rector before the University of St. Andrew's, makes some remarks upon Confessions of Faith. He advocates that the doctrines to which subscription should be required ought to be few, unessential matters not passed over—a most wise remark. He admits the need of some Confession, but wishes that it be not so stringent as to be an occasion of hypocrisy. The early Confessions were very short.

RITUALISM is as rampant as ever in the Church of England. Some apostle of the school, desiring to recommend the system in a West of England town, advertised a lecture on the subject, and a display of the new vestments. The vestments, which had, no doubt, to be cut according to the canon by some ritualistic London tailor, had not arrived, and the audience demanded, amid much noise, their money. Dr. Pusey had written in support of confession. There has been a conference of working-men with the leading clergy of London, to ascertain why the working classes do not attend church. The reasons stated did not amount to much. Some complained that seats were too dear, and others that they were too cheap—some that they did not like the doctrine preached, and

that the clergy did not sympathize with trades unions, some that the Bible and science did not agree. They all resolved themselves into a hatred for the truth or a disbelief for religious things. It is supposed that not one out of 20 of the working-men of London attends a place of worship. There is an evil here of a most momentous nature: and assuredly there is a cause. If the church is forsaken by a class, then something must have raised up a barrier between it and that class. There should be no distinctions in a church, and the present method of supporting and managing churches and the pew system do recognize outside distinctions too much. As to the remarks of a portion of the press concerning sermons, they are not worth noticing. The teaching of the Gospel ministry is the only protection we have against the inordinate power of what is practically an irresponsible press. Sermons, as a rule, are much superior to "leading articles,"—an article that very few who pay for their papers use. Besides, if any man objects to a congregation that likes to have a sermon, he can, in a free country, and provided he can find a sufficient number agreeable, form a congregation like himself.—The Pope has been expelling Protestant worship out of Rome, and receiving the praise of the Catholic press for so doing. Yet, when such people live in Protestant countries, they not only want justice, but more. They require toleration and privileges that others do not claim. They are now seeking for separate schools all over the confederation. The church property of Italy, amounting to sixty millions, is to be sold, and two-thirds reserved for church purposes. It is expected to be an Italian national church, and free. British clergymen, bishops and superior clergy are now serving the Pope much more earnestly and effectually than the Italians.

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THAT most benevolent man, Mr. Peabody, has devoted two millions of dollars to the education of children in the Southern States. We do not remember, in the history of mankind, of such an extent of private munificence as that of Mr. Peabody.—The Canada Presbyterian Church are subscribing \$20,000 for a Theological Professorship in connection with McGill College. The same body has appointed one of its ministers a missionary to the New Hebrides, and thus entered on this mission. Thus Dr. Geddie's visit is bearing fruit. The Australian Church has also similarly embarked.

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WE regret to observe the death of Mr. McDonald, long a missionary laboring among the people of Prince Edward Island. He was a man endowed with great natural ability, discernment of character and a strong physical constitution. His missionary labors for about fifty years have been most laborious and extensive. His learning was respectable, and his mental activity never deserted him. Possessed of immense tact and knowledge of human nature, combined with zeal and power as a preacher of the gospel, he gathered out of all classes of the population in E. Island a large number of Christian societies. His own people were deeply attached to him. The "first deputation" had interviews with him as to those peculiar views on which he placed particular stress. The late Principal Leitch had much confidential intercourse with him about five years ago. Not without failings since, like ourselves, he was a man,—no one of us can deny that the late Mr. McDonald was a man of great zeal, talent, and a rude sort of angelical energy.

A. P.

ANSWERS TO BIBLE QUESTIONS IN FEBRUARY RECORD.

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"Mary Fraser," "Maggie Henderson," "Christina McLean," and "Andrea," have sent in answers to the Bible Questions in last No. We are glad to know the little folks have been so diligent, and we may probably give them some more puzzles at another time. "Andrew's" reply is correct in every particular. Here it is:—

Esther viii. 9—longest verse in the Bible.

John xi. 35—shortest verse.

Psalms cxix.—longest chapter.

Psalms cxvii.—shortest chapter.

Ezra vii. 21—contains the alphabet.

Eather—God not mentioned.

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THE LECTURE SEASON.

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Rev. Mr. Philip lectured in Mechanics Hall, New Glasgow, on Wednesday evening, 13th ult. He chose as his subject, "Books." The *Eastern Chronicle* gives the following notice of the lecture:—

"The lecturer went back to the early period of the world's history, when signs, sounds and pictures were used to denote words and ideas. In doing so he gave the audience quite an interesting epitome of history. He traced the progress of letters and literature through different ages, referring to those great men of olden time who had acted a prominent part on the world's theatre. In the palmy days of the Western Empire literature flourished: but when the Empire of the Cæsar fell before the onset of Northern barbarians, institutions of learning fell with a crash—intellectual and moral darkness overspread the world. This was called the dark ages. This terrible tide of ignorance with its concomitant evils was checked and finally rolled back by the great and good Charlemagne in France; and the reform was followed up by Alfred in England. The progress of letters and the increase of knowledge was, however, slow, until the art of printing was discovered. This, the greatest invention of man, by the blessing of God, has been a most powerful agent of reform and enlightenment, and to the freedom of the press, in the hands of Providence, we are indebted, in a great measure, for the blessings of civil and religious liberty. In his remarks on 'Books,' the lecturer very properly condemned the incessant reading of the multitudes of trashy novels with which the country is flooded. The tendency of such works was to demoralize and vitiating the mental powers, and weaken the desire for useful knowledge. The lecturer, however, did not condemn the reading of all works of fiction. The mind at times requires something to excite the emotional feelings of our nature, just as the reasoning powers, the memory, &c., require an occasional rest. On such occasions, unobjectionable works of fic-

tion may be read with profit. The advice the lecturer gave to the audience we need not repeat here. Those who were present at the lecture will do well to act upon them. The lecture, which was spoken, not read, was eloquently delivered; and, judging from the marked attention of the audience, and the applause which sometimes found vent, we should say it was highly appreciated."

THE REV. CHARLES M. GRANT, pastor of St. Andrew's Church, Halifax, delivered a lecture in Assembly Hall, before the Pictou Mechanics' Institute, on Friday evening last, on the "Godward side of History." The Hall was densely crowded, and the lecture was listened to with marked and earnest attention. The object of the lecture was to point out the constant direction of an overruling Providence in all the events of the world, as illustrated by History. The province of the historian was to record facts, that of the philosopher to deduce from these facts general laws or fundamental truths. The qualifications of mind requisite to the one are essentially different from those of the other. The former simply relates what has occurred, the latter seeks for the ultimate cause of their occurrence, and also points out the effects which they produce. From the constitution of the human mind, the historian often superadds the functions of the philosopher to those of the pure narrator. The consequence is, that erroneous views are frequently deduced from true data, because, while the writer may possess the qualities of mind which make him a reliable narrator, he may be deficient in those which would enable him to draw from the facts their true meaning and import, as bearing on the great fundamental truths of philosophy. The lecturer directed his remarks to a philosophical examination of the laws which the history of the world exemplifies, especially as illustrative of the government of God as the ultimate disposer of all human events. At this point the lecturer gave a brief but very clear exposition of Transcendentalism, as entertained by Kant, the famous German philosopher. We are accustomed to reason from our experience, and to judge of all things within the sphere of our comprehension according to the laws which we have deduced from experience. Not only our experience, but our faculties of experience, are limited, and there may be higher laws which lie beyond the sphere of our comprehension, and which cannot be estimated by the ordinary rules which we can apply to those within the apprehension of our senses. This higher law is called transcendental, that is, transcending our sphere of reason, and is sometimes termed "absolute truth" in contradistinction to "subjective truth," or truth as it manifests itself subject to the limited faculties of the human mind. The doctrine of "development" was briefly noticed, and its absurdity, as illustrated by natural as well

as actual history, was forcibly demonstrated. That a man might be a monkey, is conceivable; but that a monkey could ever become a man, is utterly absurd. It would be as reasonable to contend that the coal formation could grow into a man, as that the monkey tribe could develop into the human.

The lecturer assumed the position, which the Bible clearly proves, that man was created, not developed, and that God breathed into him a living spirit, and formed him after His own image. From that high position man fell. His nature became altered; not in kind, but in degree. He did not lose the distinctive character of his better nature, which had been corrupted but not wholly destroyed, by the introduction of evil. The lecturer then pointed out how the history of the world illustrated the overruling hand of Providence, guiding and directing the great events which have taken place on this earth to the accomplishment of the elevation of man, and, through christianity, enabling him to regain that original high position from which he fell by sin.

At the conclusion, the rev. gentleman received a unanimous vote of thanks for the instructive and able lecture with which he favored the audience.—*Standard of 5th.*

MARRIAGES.

At Saltsprings, on the 31st Jan., by the Rev. Alex. McKay, M. A., Mr. Alex. Cameron of Saltsprings, and Miss Lucy Goodwin, Willow Hill, West River.

At Summerside, on the 21st Feb., by the same, Mr. John McDonald of Sydney, C. B., and Elizabeth Gunn McKenzie, of Summerside, West River.

At Mill Brook, on the 25th Feb., by the same, Mr. John Sutherland, Mill Brook, and Miss Isabella Ross, of Truro.

At Saltsprings, on the 28th Feb., by the same, Mr. Robert McKay of Mill Brook, and Miss Elizabeth Mary, youngest daughter of the late William Cameron.

At McLennan's Mountain, on the 7th February, by the Rev. John Stewart, Mr. Angus Cameron of St. Mary's, to Annie Campbell, eldest daughter of Mr. Alex. Campbell, Elder, McLennan's Mountain.

At New Glasgow, on the 19th Feb., by the Rev. Allan Pollok, Mr. David S. Moore, of Pugwash, to Miss Sophie Murray, of Little Harbor.

At the Marsh, on the 21st Feb., by the same, Mr. Evan McDonald, to Miss Ellen McDonald.

Recently, at Upper Caledonia, by Rev. C. B. Pitblado, Mr. James Hattie, to Miss Nancy Cameron.

At Green Hill, on the 30th Jan., by the Rev. George Patterson, Mr. James Falconer, to Catherine Sarah, daughter of Mr. Hugh Douglas, both of that place.

At Merigomish, on the 6th Jan., by the Rev. R. McDonald, P. P., Mr. Richard Harriet of Halifax, to Miss Flora McDonald, of Norristown, Antigonish.

At the Albion Mines, on the 3rd Feb., by the same, Mr. James McCrady of New Glasgow, to Miss Catherine McDougall of Arisaig.

At New Glasgow, on the 8th Feb., by the same, Mr. John Ingalls of Lancashire, Scotland, to Miss Isabella McDougall of Arisaig.

At the Albion Mines, on the 7th Feb., by the same, Mr. Alexander Chisholm of St. Andrew's, Antigonish, to Miss Mary A. Doyle of the Albion Mines.

At Pictou, on the 7th Feb., by the same, Mr. William Botherson, to Miss Mary McInnis, both of Mabou, C. B.

At Pictou, on the 17th Feb., by the same, Mr. Michael Fitzpatrick, to Miss Honora Mahony, both of the Albion Mines.

At Pictou, on the 23rd Feb., by the same, Mr. Patrick Dillon of Montreal, Canada, to Miss Catherine McEachern of Antigonish.

At the Albion Mines, on the 25th Feb., by the same, Mr. John McKay of Keppoch, Antigonish, to Miss Mary Ann Small, New Glasgow.

At Albion Mines, on the 21st Feb., by Rev. W. M. Philip, Elizabeth, daughter of the late Mr. Alex. Purves, Farmer, to Mr. John Barnes, Miner.

At River John, on the 17th Jan., by Rev. H. B. McKay, John Gass to Isabella Matheson.

On the 14th Feb., by the same, Levi Bigney of River John, to Louisa Langill, of Earlton.

On the 2nd Feb., at New Glasgow, by Rev. George Walker, Mr. John Colin Reid, to Miss Louisa Fraser, youngest daughter of the late Alexander Fraser, Esq., both of New Glasgow.

On the 18th Feb., at New Glasgow, by the same, Mr. George Fisher, Salmon River, Truro, to Miss Mary Alice Fisher, Upper Settlement, Stewiacke.

At Springville, on 14th Feb., by the Rev. A. McGillivray, Mr. Daniel Chisholm, to Miss Margaret McDonald, both of Upper Settlement, East River.

By the same, on the 16th Feb., at Springville, Mr. John Alexander Cameron, to Miss Margaret Fraser.

On the 14th Jan., at the residence of the bride's father, by the Rev. John A. F. Sutherland, Mr. James Small, to Marion Milne, both of Pine Tree Gut.

On the 14th Feb., at the residence of R. Sinclair, Esq., Campbellton, N. B., by the Rev. William Wilson, Mr. Robert S. Blaikie, of Matapedia, C. E., formerly of Green Hill, Pictou, N. S., to Miss Emma, daughter of Mr. Walter Glover, of Kempt Road, Restigouche, Bonaventure Co., C. E.

At Antigonish, on the 26th Feb., by the Rev. Mr. Jenkyns, Mr. W. Sawers Blanch-

ard, to Miss Jane S., youngest daughter of the late Rev. John Whidden, both of that place.

D E A T H S .

Suddenly, at Durham, on Tuesday, 5th Feb., William Graham, Esq., merchant, an aged and highly respectable man, leaving a widow and two sons, besides an extensive circle of friends and acquaintances to mourn his removal.

At Pugwash, on Monday, 28th Jan., Elizabeth, the beloved wife of David Rogers, after a short illness of seven days, in the 69th year of her age. She left a disconsolate husband, 12 children and 32 grand-children, to mourn their loss. She was a native of South Wales. "Blessed are the dead that die in the Lord."

At Fish Pools, on Sunday the 27th Jan., after a short illness, Matthew Little, aged 40 years.

At Hopewell, Jan. 20th, Mary Bell McLean, aged 2½ months, of inflammation in the lungs; and on the 29th, of Hydrocephalus, Thomas, aged 2 years, both children of Mr. Hector D. McLean.

At Finners Mountain, East River, on the 26th Feb., Alex. Grant, in the 85th year of his age. The deceased was a native of Urquhart, Inverness-shire, Scotland, and emigrated to Pictou in 1861. His sterling honesty as a man, kindness as a neighbor, and sincere piety as a christian, endeared him to all his acquaintances.

At Anderson's Mountain, Feb. 22nd, Alex. Hayman, senr., a native of the parish of Hillelean, Argyle-shire, Scotland, aged 88 years. He emigrated to this country in the year 1851.

At McLennan's Brook, on the 14th Jan., Evan, son of Angus Cameron, aged 30 years.

At Parrsboro', on the 26th Dec., Hugh, son of Robert Campbell, of Roger's Hill, aged 33 years.

At the Town Gut, on the 14th Feb., Jane, wife of Davidson Waller, aged 29 years, leaving an infant child, a disconsolate husband, and a large circle of friends to mourn their loss.

At Cape John, on the 27th Jan., Murdoch McLeod, in the 65th year of his age, deeply regretted by a large number of relatives and friends.

At McLennan's Brook, on the 14th Jan., Evan Cameron, teacher, son of Angus Cameron, aged 31 years. He was highly esteemed as a teacher by all who employed him. He lived a most exemplary life, shewing evident signs of the fear of the Lord, and died in the full hope of a glorious immortality.

At Baddeck, C. B., in the 29th year of her age, on the 2nd Feb., Rebecca Jane, the beloved wife of Dr. S. G. A. McKeen, and eldest daughter of James B. Hadley, Esq., of Port Mulgrave.

At Fraser's Mountain, on the 10th Feb., Eleanor, the beloved wife of Alex. Chisholm, in the 38th year of her age.

At Fraser's Mountain, on the 13th Feb., Sarah, daughter of Alex. and Janet Rose, aged 38 years.

At Wine Harbor, on the 9th Feb., Catherine Archibald, wife of Chas. Fraser, late of West River.

At Lake Ainslie, C. B., on the 4th Feb., John Walker, aged 108 years and 7 months. Mr. Walker was born at Baisdale, South Uist, Scotland, and emigrated to this country forty-five years ago.

At Truro, on the 15th Feb., Rosanna, wife of George Gunn, Esq., and daughter of the late George Hill, Esq., of Truro, aged 34 years.

At Eight Mile Brock, Co. Pictou, on the 22nd Feb., James Robertson, in the 83rd year of his age. The deceased was a native of Banffshire, Scotland.

At Red Bank, Chipman, Queens, New Brunswick, on 3rd Feb., after an illness of forty-eight hours, John Fraser, Teacher, aged 52 years, formerly of Lime Rock, East River, Pictou.

At Kingston, Ja., on the 9th Jan., of fever, in the 6th year of her age, Adelaide Jane, eldest and beloved child of the Rev. Thos. Downie.

At West Branch, on the 15th Feb., of cancer, after a lingering illness, Mrs. Hugh McLeod, in the 53rd year of her age, leaving a husband and six children to lament their bereavement.

At River John, on the 21st Feb., after a lingering illness of four years, Jane Grant, wife of Mr. Jas. Lauder, elder, aged 57 years.

At Middle River, on the 18th Feb., in the 95th year of his age, Mr. Alexander Horn, a native of Kirkintilloch, Scotland.

On the 10th, Feb. Pamellia E. Bidell of Brooklyn, New York, aged 26 years, wife of Captain Samuel J. Brookman, British bark "Staffa," of Pictou, Nova Scotia, deeply regretted.

At Sandiford House, Newcastle-on-Tyne, England, on the 13th February, aged 1 year and 6 months, Ralph Naters, youngest son of Joseph S. Arnison, Esq., formerly of Pictou.

Suddenly, at the Loading Ground, on the 22nd of February, James Noble, in the 64th year of his age. He was a native of Redcastle, Rossshire, Scotland, and emigrated to this county in 1831.

At San Juan, Nicaragua, on the 5th Jan., Mr. John Meagher of Pictou, much and deservedly regretted by all who had the pleasure of his acquaintance.

The Rev. J. Goodwill desires to acknowledge the receipt of \$200 (two hundred dollars), from Roger's Hill and Cape John congregation, in behalf of Dalhousie College Endowment Fund. The names of the contributors will be given in next number of the Record.

We observe by the papers the deaths of Drs. Hill of Glasgow, and McPherson of Aberdeen, two of the most orthodox and constructive Professors of Divinity that the Church of Scotland has possessed. The former, a few years ago, received a full length portrait of himself, as a gift of affection from his pupils, and the latter was esteemed one of the most accomplished and able speakers of the Assembly.—*Quis desiderio sit pudor aut modus, &c.*

Additional Contributions towards Dalhousie College Fund from Georgetown.

Rev. Alex. McWilliam	£3 0
Robt. Cameron, Esq., Montague	3 0
Widow Cameron, do.	10
Mr. Duncail, do.	6
Mrs. Westaway, Georgetown	10
Mrs. Poole, do.	10
Mr. R. Munro, do.	6
Edward Poole, Town Road	10
W. Finlay, do.	10
Angus Stuart, Brudnell	6
Thomas McDonald, Cardigan	10
Collected in smaller sums	11

P. E. I. currency £10 10
or \$35 N. S. currency.

<i>Young Men's Scheme.</i>	
Collection at Georgetown	£1 1
“ Cardigan	17
<i>Foreign Mission.</i>	
Georgetown	£1 3
Cardigan	1 2

FOREIGN MISSION SCHEME.

1867	Jan. 17—Amount collection in St. Matthew's Church, Halifax	\$108.
	Subscription from St. Matthew's Church Sabbath School, for years 1866 and 1867, \$25 per annum	50.
	Rev. A. McLean, additional from Belfast, P.E.I., £1 8s. P. E. I. currency	4 6
	26—Georgetown, £1 3s.; Cardigan, £1 2s. 6d.—£2 5s. 6d. P. E. I. currency	7 5
	Feb. 15—Rev. D. M. Gordon, Truro, amt coll. at Salmon River	2 0
		\$172. 5

JAMES J. BRENNER, Treasurer.
Halifax, N. S., 16th Feb., 1867.

SCHEMES OF THE CHURCH.

1867	YOUNG MEN'S SCHEME.	
Feb.—	Georgetown, £1 1 6	
	Cardigan 17 5	
	£1 18 11 P.E.I. cy	£1 12 6
	HOME MISSION.	
Feb. 24—	St. Andrew's Ch. cong. Pictou	4 16 3
Mch. 6—	Col. McLennan's M'tn. cong.	2 4 3
	Barney's River cong.	1 13 3
	W. GORDON, Treasurer.	
	Pictou, March 6, 1867.	