

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

Page 62 is incorrectly numbered p. 72.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

Just Dessert

VOL. XIII.

NO 4.

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

APRIL 1867.



CONTENTS :

	PAGE		PAGE
Fear and its Remedy	62	Items of Intelligence	72
POETRY:		Notes of the Month	73
Hymns	65	Halifax Young Men's Christian Association	75
An Address by one of the High Chiefs of Ansitium	66	Selections	76
The late Robert Fulton, Esq. of Frederic ton, N. B	67	POETRY: On the death of Robert Harvey	77
Monthly Notes of Religious and Missionary Intelligence	68	Marriages	77
Meeting of Pictou Presbytery	79	Deaths	77
The Lecture Season	70	Items	78
		A Thirty Thousand Dollar Job	78
		Dalhousie College Endowment Fund	78
		Schemes of the Church	80
		Collections for Lay Association	80

PICTOU, NOVA SCOTIA :

PRINTED AT THE OFFICE OF THE COLONIAL STANDARD.

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

SYNODICAL COMMITTEE

Committee on Young Men's Scheme.—Rev. W. McMillan, Convener, Messrs. McGregor Pollok, Herdman, and J. McMillan.

Committee on Foreign Mission.—Rev. Alex. McLean, Convener, Messrs. McGregor, Duncan, and McWilliam, Hon. John Holmes, and James Thompson, Esq.

Committee on "Monthly Record."—Rev. R. McCunn, Convener, Mr. Philip, W. Gordon, Esq., and D. A. Fraser, Esq., M. P. P.,—Consulting Committee, Messrs. Philip and McCunn.

Committee on Sabbath Schools.—Rev. R. McCunn, Convener, Messrs. W. McMillan, and Herdman.

Committee on Divinity Hall.—Rev. A. Pollok, Convener, Messrs. McGregor, Grant, Duncan, McKay, Herdman and W. McMillan, Hon. John Holmes, D. A. Fraser, Esq., M. P. P., and William Gordon, Esq.

(The Rev. Messrs. McKay and McMillan have written the Clerk, requesting their names to be withdrawn from the Divinity Hall Committee.)

Rome Mission Board.—Rev. S. McGregor, Convener, Mr. Duncan, and J. W. Morrison, R. S. Findlay, John McKay, and William Gordon, Esquires.

Committee on Cape Breton Mission.—Rev. Mr. McDonald, Convener, Mr. Pollok, and John McKay, Esq.

Educational Board.—Rev. A. Pollok, Convener, A. McKay, Vice-Convener, Messrs. Grant, McLean, Hon. Col. Grey, Dr. Inglis, J. D. Mason, J. W. Morrison, R. S. Findlay, Hon. John Holmes, Hon. A. McFarlane, John McKay, J. Fraser, Junr., James Fraser, M. P. P., William Gordon, John Crerar, D. A. Fraser, M. P. P., Chas. Oulton, John Duffus, J. J. Bremner, James Thompson, and John Donil.

William Gordon, Esq., Pictou, General Treasurer for Schemes of the Church.

J. J. Bremner, Esq., Halifax, Treasurer for Foreign Mission.

ALEX. McWILLIAM, *Synod Clerk.*

—o—

AGENTS FOR THE RECORD.

NOVA SCOTIA.

Halifax—Samuel Noble, Esquire
 Pictou—William Gordon, Esquire
 New Glasgow—Rev. Allan Pollok
 Albion Mines—Hector McKenzie, Esquire
 Tatamagouche—Robert Purves, Esquire
 Charlottetown—Mr. Kenneth Baillie
 West Branch River John—Alexander McKay
 River John Village—Rev. Robert McCunn
 Hardwood Hill—Donald McKay, Esquire
 Roger's Hill—Daniel McKenzie, Colin's son
 Six Mile Brook—William Sutherland, tanner
 Hopewell, W. B. East River—John Gray, Esquire
 E. B. East River—Duncan McDonald, Esquire
 West River, Pictou—Alexander McKay, Esquire
 McLennan's Mountain—William Fraser, Esquire

Mill Brook—Mr. Morrison Ross
 McLennan's Brook—Mr. Alex'r Fraser, teacher
 Big Island, Merigomish—Malcolm McGregor
 Barney's River—William McDougall
 S. R. Antigonish—Alex'r McNaughton, Esquire
 Wallace—Donald McKay, Esquire
 Stake Road, Hidge, Wallace—Alexander Ross
 Pugwash—John Oulton, Esq.
 Lochaber Lake—William Cameron, Esquire
 Truro—Alexander McKay, Esquire
 E. B. East River—Peter G. Campbell, Esquire
 Onslow—William McLeod
 Musquodoboit—Thomas Jameson, Esquire

CAPE BRETON

Broad Cove—Alexander Campbell, Esquire
 Middle River—John McLennan, Esquire
 River Inhabitants—John Cameron, Esquire
 Baddeck—Joseph Hart, Esquire
 Whyecomah—Lauchlin McDougall, Esquire

NEW BRUNSWICK.

Fredericton—J. Edwards, Esquire
 Woodstock—Rev'd Henry J. McLardy
 Saint John—William Girvan, Esquire
 Bathurst—Rev'd James Murray
 Dalhousie—Donald Stewart, Esquire
 Saint Andrew's—William McLean, Esquire
 Kingston, Kent—John Brait, Esquire
 Newcastle, Miramichi—Allan A. Davidson
 New Richmond, Bay Chaleur—John Peebles
 Miramichi—Mr. Donald McLaughlin

PRINCE EDWARD ISLAND.

Charlottetown—Adam Murray, Esquire
 Eldon—Donald McLeod, Esq., merchant
 Georgetown—Dr. McKeown
 Saint Peter's Road—Mr. McBeath
 Malpeke Road—James Dixon
 Wood Island—John McMillan, JP
 Brackley Point Road—Charles Kennedy, Poss

CANADA

Montreal, Canada East—T. A. Gibson, Esquire
 Kingston, Canada West—John Paton, Esquire

NEWFOUNDLAND

Mr. David Watson

NOVA SCOTIA.

THE Presbyterian Church of Nova Scotia in connection with the Church of Scotland having resolved to engage in the

FOREIGN MISSION FIELD,

the Committee are now prepared to receive applications. The Committee have in view one of the South Pacific Islands as their field of labor. They are prepared to guarantee to their missionaries fully the usual salary given to missionaries laboring in that part of the Mission field, together with the necessary allowance for outfit, &c. Applications may be addressed to the Convener. Every such application must be accompanied with well attested certificates of character and qualifications, in order to receive attention.

ALEX. McLEAN Convener.
 Manse, Belfast, P. E. Island, February, 1868.

N. P. KEMP,
SABBATH-SCHOOL BOOKSTORE
 No. 40, Cornhill, Boston.

REV. A. McBEAN,
 Superintendent of Colportage

FOR THE
American Tract Society,
 147 LOCKMAN STREET.

HALIFAX, N. S.

☞ Communications respecting Colportage may be addressed as above.

NEW HYMN AND TUNE BOOK.

If you want the very best Hymn and Tune Book for the size and price ever published for Social Religious Meetings, and use in the family Circle, be sure and purchase

SONS OF ZION.

It has 423 Hymns and Tunes, besides selections of verses for special occasions. It is printed on good paper and in clear type. You will here find your old favorite Hymns and Tunes, with a choice selection of the best modern ones.

PRICES.

One copy, cloth bound, \$00.60
 One hundred copies, 50.00
 Copies for examination sent post-paid on receipt of 60 cents.

N. P. KEMP,
 American Tract Society,
 40 Cornhill, Boston.

"O, sing unto the Lord a new song;
 Sing unto the Lord all the earth."

For Families, the Prayer Meeting, and Sabbath School,

WHERE all should unite together, young and old, in "singing psalms and hymns and spiritual songs," the new HYMN and TUNE BOOK,

Happy Voices,

precisely what is wanted, and is just the book that THOUSANDS have been so long and anxiously desiring might be published.

The HYMNS and TUNES are such as all the

HOME CIRCLE & SABBATH SCHOOL

will love to sing. More than half of them have the charm of novelty and freshness; and the others are old and endeared favorites, selected from the multitudes ready in use, as of sterling value, and worthy of perpetuation, are adapted to all occa-

sions, and are of unusual variety and excellence.

The aim has been not only to delight the young, but to do them good—win and guide them to their best Friend, cheer them in his service, and draw out warm hearts and happy voices in his worship.

The volume contains 244 HYMNS, 84 of which are original; 176 TUNES, 95 of which are ORIGINAL; 176 pages, square 16mo.

Please compare the size of page, clearness of type, and strength of binding, with any other book of this class, and you will be convinced that for SIZE and PRICE it is the

BEST AND CHEAPEST MUSIC BOOK that has ever been published.

PRICES.

In stiff paper covers, with cloth backs \$30 per 100
 In boards \$35 per 100

Do not purchase any other book for your Sabbath School until you have carefully examined

HAPPY VOICES.

Where CHURCHES and SABBATH SCHOOLS desire only *one* book, both for their Social Religious Meetings and Sabbath School, HAPPY VOICES will meet their wants better than any other one book that is published. Such endeared HYMNS as those commencing—

- ‘Praise to God, the great Creator.’
- ‘Just as I am— without one plea.’
- ‘Am I a soldier of the Cross.’
- ‘My Faith looks up to Thee.’
- ‘Jesus, Lover of my soul.’
- ‘Hark, the herald angels sing.’
- ‘Come, thou fount of every blessing.’
- ‘To-day the Saviour calls.’
- ‘Must Jesus bear the cross alone.’
- ‘Come hither all ye weary souls.’
- ‘When marshalled on the mighty plain.’
- ‘When I survey the wondrous Cross.’
- ‘How sweet the name of Jesus sounds.’
- ‘There is a fountain filled with blood.’
- ‘Not all the blood of beasts.’
- ‘Oh for a thousand tongues to sing.’
- ‘From Greenland’s icy mountain.’
- ‘The morning light is breaking.’
- ‘When I can read my title clear.’
- ‘Rock of Ages cleft for me.’
- ‘My Country ’t is of thee.’
- ‘Nearer my God to Thee.’

And numerous others, dear to every christian heart, with such TUNES as Antioch, Belief, Dennis, Duke Street, Fount, Harwell, Lebanon, Matland, Mozart, Oxford, Pasture, Refuge, Shining Shore, Ware, and others well known in our devotional meetings, as well as in the Home Circle, gives assurance that all that can be expected of, and in, ONE BOOK, cheap in price and convenient in size, will be found in HAPPY VOICES.

N. P. KEMP,
 June, 1866. No 40. CORNHILL, BOSTON..

MR. PEABODY'S GIFTS.

There have been many inquiries lately made as to the amount of Mr. Peabody's gifts for various charitable purposes. The following is believed to be a correct list of the donations made by the benevolent millionaire during the last few years:

The London Poor	\$1,800,000
Baltimore, for Institute,	1,000,000
Baltimore Historical Society,	20,000
Boston Historical Society,	20,000
South Danvers,	160,000
Danvers,	50,000
Newburyport,	15,000
Georgetown (Mass.), for church and library,	50,000
Georgetown, (D. C.),	15,000
Library in Vermont,	5,000
Yale College,	150,000
Harvard College,	150,000
Kenyon College,	25,000
Phillips' Academy,	25,000
Salem East India Company, Lecture Room and Museum,	140,000
Grinnel Expedition,	10,000
Recent donation to the South, which may be increased by the Mississippi bonds	1,000,000
His family connexions in trust,	1,500,000

Total, \$6,135,000

The Grinnell Expedition was the memorable voyage of Dr. Kane to the Arctic Sea, for which Mr. Grinnell of New York furnished the vessel, and Mr. Peabody contributed \$10,000 towards the expenses. The donation to the poor of London is converted at the current rate of exchange at the time it was made into American currency. The value of the Mississippi bonds given to the South is not here set down, but their par value with annual interest, is \$1,000,000. The total of the donations in the above list is \$6,135,000, which the Mississippi bonds may increase to \$7,235,000. Of this sum all but \$1,500,000 has been contributed for public purposes. It is understood that Mr. Peabody has provided for every relation of his now living; the most distant receiving \$50,000, and those nearer \$150,000 each, and we think it can be safely said there is not on record an instance of greater public and private benevolence by any private citizen of any country in the world than that furnished in the princely gifts of George Peabody.—*Public Ledger.*

Cash received for Record since last issue.

John McLean, Folly Mountain	\$1.00
John McMillan, Harbor Bouche	60
John McLean, Goldenville	63
A. H. Davidson, Newcastle	6.00
H. McKenzie, Albion Mines	50
D. Munro, Pictou,	62 1-2
Robt. Noble, Esq., Halifax	60.00
Mrs. McDonald, Pictou	62 1-2
John Ferguson, Carriboo	1.25

L. McInnis, S. H.	62 1-2
J. McKenzie, Sp. Point	62 1-2
Mrs. Baillie, Pictou	62 1-2
Walter Cameron, S. H.	62 1-2
Allan McDonald, H. W. H.	62 1-2
Angus Sutherland, R. H. '66	62 1-2
Andrew Murray, R. H. '67	62 1-2
Donald Cameron, H. W. H.	62 1-3
Neil McDonald, Lake, C. B.	62 1-2
Alex. McEachren, Boom R. D.	62 1-2
Angus McDonald, do	62 1-2

WM. JACK, Secretary.

ERRATA.—Last month Alex. Fraser, McLennan's Brook, should have been acknowledged \$3 50.

BAZAAR AT WALLACE.

ON THE REVIEW DAY, next July, of the Wallace Battalion, it is proposed to have a Bazaar to aid in the erection of the Kirk Manse. Contributions will be received by

MRS. MCFARLANE, Wallace,
MRS. ANDERSON, "
MISS MITCHELL, "
MRS. PAGAN, "
MISS MCKAY, "
MRS. MCNAE, "
MRS. McDONALD, "
MISS STEVENSON, "
MISS MCKENZIE, North Shore,
MISS M. DEWAR, Stake Road,
MRS. DON. MCINTOSH, Dewar's Mill
MISS NICHOLSON, Gulf Shore,
MRS. DAX, Fox Harbor,
MISS MORRISON, "

Wallace, March, 1867

THE MONTHLY RECORD

—OF THE—

Church of Scotland in Nova Scotia, New Brunswick, and Adjoining Provinces,

Is printed and published for the proprietors, on the 1st day of each month, at

THE OFFICE OF THE "COLONIAL STANDARD,"

Foot of South Market Street, Pictou, N. S.

The proprietors are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or they will send ten copies for \$5. Single copies, 3s. 1-2

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

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIII.

APRIL, 1867.

No. 4.

"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 6.

FEAR, AND ITS REMEDY.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of hell and of death."—Rev. i. 17, 18.

THE spirit of this book, as of all others written by God, is the "testimony of Jesus." It bears witness to Him throughout,—to His person, His work, His kingdom. Here are things both new and old concerning Him. He is the Revealer, and He is the Revealed One; the Teacher and the Lesson; the Sower and the Seed. In the marvellous visions of this prophecy respecting Him and His kingdom, faith has much to rest on, and hope much to feed on. They are worthy of all study; and "blessed is he that readeth."

The three things in this passage which need our notice, are—(1.) The vision; (2.) The apostle's alarm; (3.) The comfort administered by Christ.

I. *The vision.*—That which John saw was *real*; so that of it he could say, "That which we have seen and heard declare we unto you." (1 John i. 1.) He saw the Lord; and he knew that it was He. He "beheld his glory" (John i. 14). It was this same glorious Christ that Isaiah saw upon his throne (Isa. vi. 1-3). It was He whom Ezekiel saw in His majesty, seated in the chariot of the cherubim (Ezek. i. 24, 26; 1 Chron. xxviii. 18; Psalm xxviii. 10.) It was He whom Daniel saw "clothed in linen," and "girded with gold," and resplendent as the lightning (Dan. x. 5, 6). It was a vision of the Son of man; not as He

was in the day of His weakness and sorrow, but as He now is in the day of His might and gladness. A glimpse of this glory John had seen, some sixty years before, on the transfiguration mountain; but hastily, and with dazzled eyes. This was more prolonged and complete, intended, moreover, for a steadier gaze.

It was the very Son of man who stood beside him, even He who, though "crucified through weakness, liveth by the power of God;" even He who died, and was buried, and rose again, and ascended into the heavens, and sits in glory at the right hand of the throne of the Majesty in the heavens. He appears now clothed in flowing raiment, and girt with a golden girdle. His head and hair are of effulgent whiteness; His eyes like flames; His feet like glowing brass; His voice like many waters; seven stars in His right hand; a glittering sword flashing from His mouth; His face like the noonday sun. It was a vision of wondrous splendour; very unlike what John had been accustomed to see in Christ; unlike the Son of the carpenter; unlike the Man of sorrows, with his much-marrowed visage; unlike the crucified criminal, with bleeding head, and pierced hands and feet. In this vision, all that was feeble and earthly, all that was sad and bruised and weary, had passed away, like clouds passing from the sun, and leaving it to give forth the fulness of its radiance. He seemed now clothed with heaven itself, in all its majesty and brightness.

A vision like this suited John well in his lonely exile. The last of the apostles; the sorrowful survivor of a whole generation of

loved ones, most of whom had died the martyr's death; persecuted for his Lord's sake;—how cheering for him to be thus reminded that He, for whose sake he suffers, is *the glorious One!* It suited no less the sever churches to whom he wrote,—sustaining them in their sufferings, rousing them from their sloth, and rebuking them for their loss of first love and early faith. It suits us no less in these last days. We need to be reminded of the glory of Him whom we are following. It will comfort us in tribulation; it will shame us out of unfaithfulness; it will nerve us for battle and for toil; it will quicken and invigorate and purify.

II. *The apostle's alarm*—"I fell at his feet as one dead." Like to this was the effect of Isaiah's vision: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips" (Isa. vi. 5). Like to this was the effect of Ezekiel's vision, when he "fell on his face" at "the appearance of the likeness of the glory of the Lord" (Ezek. i. 28). Still more like to this was the effect of Daniel's vision, when: not only "a great quaking fell upon the men that were with him, so that they fled to hide themselves;" but he himself "retained no strength," and his "comeliness was turned into corruption" (Dan. x. 7, 8). Not unlike to this was the appearance of the angel to Zecharias in the temple, of which it was said, that "when Zecharias saw him, he was troubled, and fear fell upon him" (Luke i. 12). In the case, too, of the Bethlehem shepherds, the effect was similar: "The glory of the Lord shone round about them, and they were sore afraid" (Luke ii. 9). But the transfiguration vision was the likeliest to this of the Revelation, both because John himself was there, and Jesus had there put on the heavenly glory in all its radiance. It is said that, when the disciples saw and heard it, "they fell on their face, and were sore afraid" (Matt. xvii. 6).

In all this there was the old idea (circulating even among the heathen), that no man could see God and live; an idea which man's evil conscience suggests, believing that God must be the sinner's enemy, that He can only show Himself in order to slay him. Not discriminating between what was true in this idea and what was false, even righteous men were filled with terror at the visible manifestations of God. And though we might have expected something different from this in the beloved disciple, when his old Master appeared to him; still, let us remember that he was still in flesh and blood—still a feeble, imperfect man, both in soul and body. Besides this, there was much fitted to overawe. The vision was so sudden and so glorious, the splendour so overpowering, the voice so majestic, the place so lonely, that it was not wonderful that he should have "fallen at his feet as one dead;" especially as the contrast in appearance, between the Christ that he knew once, and the Christ that he saw now,

was so great. He could still recognize his Lord; but how marvellously changed! and this outward change might for a moment raise the thought that there could not have been the same familiar fellowship as in the days of his sorrowing lowliness. We know how the altered dress and circumstances and manners of a long-absent friend, suddenly returning, suggest misgivings as to the continuance of confidence of love; and we are not sure how far we may count upon his friendship. Here there might be something of this feeling in the apostle's mind; and, at any rate, the heavenly glory could not but be overwhelming to one who had still but the tremulous frame of mortality, the feeble eyes and ears of earthly imperfection.

This vision of the Holy One, side by side with himself, would make the apostle feel his unholiness, and cry out, like Isaiah, "I am unclean." Self-abhorrence could not but be uppermost in his mind, even though fear might be cast out by love. Nor is there anything more fitted still to deepen our sense of sin, and give us true self-loathing, than direct dealing with the Holy One,—the being brought into contact with *himself*, whether in his grace or glory. The law may fail; comparison with our fellow-men will fail; inspection of self will fail; but direct transaction with the Lord himself will accomplish all. Compare yourselves with *Him*; that will search, that will abase.

But if John, who had known Christ so well and long, was thus overawed at the glory, what will become of you, O Christless sinner! in the day of the full revelation of that glory? How terrible will that day be to you? How it will overwhelm you! O sinner, learn to know this Christ now as the Saviour, ere the day arrives when you shall see him as the Judge! His love would save you now; his majesty will crush you then.

III. *Christ's method of comforting his apostle, and soothing his alarm.*—He begins this by laying his right hand on him,—the right hand where was "the hiding of his power" (Heb. iii. 4), and in which John had just seen the seven stars; that right hand, which John had so often beheld raised to heaven to bless; the right hand in which were the marks of the nails. As the expression of condescension and kindness, as the symbol of priestly blessing, the action would at once be understood by the apostle; and the touch of the well-known hand, thus laid on the head of the apostle as he lay upon the ground, would be of itself reassurance and peace.

While the gracious right hand is thus laid on John, the words of grace accompany the action: "Fear not." In these there is no hidden spell, no native power to calm, apart from the recognised character of Him who speaks them.—just as the effect of a promise depends on the ascertained mind and power of the promiser. "Fear not," coming from the lips of the *glorified* Son of man, could not

fail to recall times when they were used to the disciples by the same Christ, in the days of his earthly humiliation; so that the effect of this utterance, in the ears of the apostle, was at once to identify the present glorious Being with that Jesus who had gone out and in with his disciples on earth, and who had thus declared himself to be the same in mind and heart, the same in love and sympathy, as when He calmed their fears upon the Sea of Galilee with the kindred words, "It is I; be not afraid."

Before the words, "Fear not," can have any effect in calming a single fear, or dispelling a single doubt, there must be the knowledge of the character who speaks them. Till then they are as idle wind. Suppose that you lose your way in the wide desert, and, with its terrors compassing you on every side, you begin to tremble for your safety. An unknown wanderer passes you, and says, "Fear not;" but his words do not calm you. One of your fellow-travellers says, "Fear not;" but neither do his words soothe you. But of a sudden you meet with some well-known Arab acquaintance, some chief of the desert, in whom you have confidence, and he says, "Fear not;" you are re-assured in a moment. So it is in your transactions with the Lord. You must know who and what he is before his words of peace will avail. Know Him, and his one "Fear not" will suffice to cheer and sustain you in any circumstances of danger, perplexity, or conscious unworthiness. He who received publicans and sinners who went to be "a guest with a man who was a sinner," is just such an one as you may go to, and such an one as can say to you, "Fear not," with the certainty that the gracious words, proceeding from his well-known lips, do mean all that they seem to do, and will speak to you all the peace which they seem to contain.

The announcements that follow all bear upon this point. They not only say, "It is I," but they show who and what this "I" is. They give reasons for the "Fear not;" and these reasons are all concerning the speaker himself. It is what He tells us about himself that he expects to soothe us and to banish alarm; for it is only his "perfect love" that can cast out fear, and restore confidence to the soul. Here, then, what He says:

1. *I am the First.*—This would recall to John the words of his own gospel: "In the beginning was the word" (i. 1); "The same was in the beginning with God" (i. 2). It recalls to us the Psalmist's expression, "From everlasting" (Ps. xc. 1), and the description, in the eighth of Proverbs, as to the unbeginning eternity of wisdom (Prov. viii. 22); and reminds us of Paul's "yesterday,"—the everlasting yesterday (Heb. xii. 8); for the two passages correspond strikingly. And in the announcement, "I am the first and the last," we recognize the same truth as, "Jesus Christ, the same yesterday and to-day, and for

ever." The epithet "first" points to time, or rather to eternity, "alpha" to eternal wisdom; and "beginning," to creatorship, as it is written, "In the beginning God created the heaven and the earth" (Gen. i. 1). He thus means to say to John: "Fear not; I am the everlasting One."

2. *I am the Last.*—Not that to Him there is truly any "last;" for Him, as the true Melchizedek, there is "neither beginning of days, nor end of life" (Heb. vii. 3); but He stands in the place of which men call "last."—He is the crowning, the consummating, the summing up of all—the great Circumference, as He is the great Centre of the universe. He is not only "from everlasting," but "to everlasting;" the same "to-day, and for ever," as He was "yesterday;" the "Omega," as truly as the "Alpha;" the "ending" as much as the "beginning." As God, the eternal Son, He is neither first nor last; but as the Christ, the God-man, He is both; and He is all that can be supposed to be included in both. As all the past eternity was His, so is all the future; and over all that future He watches; all that future He regulates in behalf of His own,—for his body's sake, which is the church." Weil may He say to John: "I am the last," "fear not."

3. *I am the living One.*—Thus should the passage be read: "I am the first, and the last, and the living One." Throughout Scripture the name of God's Messiah is associated with *life*. He is Jehovah, the I Am, the Being of beings, the Possessor of all life, the living and the life-giving One. His association with death is only transient, and that for the purpose of overcoming death, and bringing life out of death. He is the Prince of peace; He is the Light of life; He is the Bread of life; He is the Water of life. Everything connected with *life* is linked with Him; for as the Father hath life in Himself, so hath He given to the Son to have life in Himself. The words, I am "the living One," would remind John of the many things which he himself had narrated, and of the many words he had recorded concerning Christ as the Life; for he, of all the evangelists, has brought this great truth before us. It was as the living One that He said: "The Son quickeneth whom he will" (John iv. 21); "He that believeth in me hath everlasting life. . . This is the bread that came down from heaven, that a man may eat of it, and not die. . . If any man eat of this bread, he shall live for ever. . . Whoso eateth my flesh and drinketh my blood, hath eternal life" (John vi. 50-54). Ah! truly it was the living One who spoke such words as these; and it is as the living One that He utters them still. We fall at His feet, like John, as one dead. He lays his right hand upon us, and says to us, "Fear not, I am the living One;" it is not death but life, that I have come to bring; and in beholding the glory of the living One, it is life, not death, that you should look for.

4. *I was dead*; or, more literally, "I became dead," I laid down my life. His word of cheer to John then is; "Fear not; I am He who died." The words here remind us of those of Paul: "Who shall lay anything to the charge of God's elect? it is Christ that died." Yes; it was with the Christ that died that Paul had to do; and it was with the Christ that died that John also had to do, though, in the blaze of the glory that now dazzled him, he seems to have lost sight of this. To this, however, the Lord recalls him, in order to reassure him. He takes him back to the cross, and reminds him of what he saw and heard there. He sends him to the tomb, that he may again look upon the dead body of his Master. And thus reminding him of the cross and tomb, He reproves his present terror and makes him feel how unlikely, how impossible it was that any amount of glory and honor, and power, and majesty, such as that with which he was now surrounded, could alter their relationship between them, or make Him less the Christ whom knew so well on earth; less the Saviour he whom, as a sinner, he needed then, and needed still; less the Lamb of God that taketh away the sin of the world: or make himself less the disciple whom Jesus loved; less the trusted one, to whom his Lord had confided that most precious of earthly deposits, his mother, when dying on the cross. It is as if he had said: "Fear not; I am the same Jesus whom you saw die upon the cross, whom you saw lying in Joseph's tomb. Yes, fear not; I was dead."

5. *I am alive evermore*.—"Though I died once, yet I die no more; death hath no more dominion over me; I live for ever." To have died, and yet to have triumphed over death; nay, to have triumphed over it by dying, so that never again could death approach Him; this was the truth by which the risen Christ comforted his affrighted apostle. In death He showed himself the Lord of life; in life He showed himself the Lord of death; in dying, and living again, He showed himself all that a sinner needs to give him boldness in his dealings with Him. This ever-living One, with whom death has now no more to do; this ever living One, between whom and everything pertaining to death a great gulf is fixed; He it is with whom we have to deal in the great transactions of life and death. He is made our Melchizedek, Priest and King, "after the power of an endless life;" and the life which He possesses for ever is something more than what he possessed before his death, or could possess simply as God.—it is resurrection-life, which only He who died could have, and with which He was fitted for us in consequence of having died. That which we need, both for body and soul, is risen life, resurrection-life, the life of Him who has risen; and it is this that He so specially announces here when He says, "I am alive for evermore." Here John abruptly interposes his

heartly and joyful amen; as if this announcement were the one which he most rejoiced in and which at once woke up an echo in his breast. He hears the words, "I am alive for evermore;" appreciating something of the mighty import of these words, and looking forward unto that long eternity, during which he was to be partaker of all the life, which this risen One possessed, he exclaims, with eager gladness, "Amen!"—a sentiment like that which we always find used in the Old Testament reference to kings, "Let the king live for ever; amen." It was in the eternity of this risen life of Christ that John rejoiced; in that same eternal life of the risen One let us rejoice, adding our amen to that of the apostle, and saying, "I know that my Redeemer liveth." O blessedness unspeakable! O consolation beyond all others! to be told that, in a dying world like ours, there is a living One like this,—One all made up of life; One whom death can never touch; of whom no one can ever bring to you the tidings, He is no more! No amount of death in us can affect Him, or prevent us receiving his endless life. Our death is swallowed up in this boundless life; so that, where death has abounded, there life abounds much more. This is the tree of life, whose leaves are health, whose fruit is immortality. Oh, let us gather round and under this great plant of renown; from it to draw present life to our souls, and the assurance of resurrection, ere long, to ourselves, and to all who have slept in Jesus.

6. *And have the keys of hell (Hades) and death*.—He claims power over the soul and over the body, and over those regions into which they pass when separated here for a season. He opens, and none can shut; He shuts, and none can open. No one can enter these places save by means of Him; nor can any pass out of these save by his authority. He is absolute Lord of the invisible world, in all its departments and regions. No one can pass out of this visible sphere into the invisible without his command. And is there not in this fact something truly blessed to the bereaved? It is not chance, nor natural causes, nor fate, nor the necessity of mortal disease; it is Christ himself, Christ the living One, who effects the dismissal, and in doing so takes both body and soul to his own keeping. In this sense is the sickbed his, and the deathbed his, and the burial his. He is who is loosing life's bonds for a season removing with his own hands, each of his own, and saying to body and to soul, Go in peace! Nor can that invisible world hold one of its tenants one moment longer than He pleases. He keeps the keys, and as He leads in, so does He lead out, as He unlocks the gate in order that they may enter, so He again unlocks it, in order that they may leave it to put on incorruption and strength and glory. No enemy, either of himself or of the church, shall prevail to hinder the unlocking

of the gate, and the great exodus of the rising saints. Not the power of Satan, nor of death, nor of Hades, shall prevail. He has the keys of Hades and of death, and He will yet bring forth his own in triumph. "The gate of Hades shall not prevail against his church." Though guarded by all the powers of hell, it shall be unlocked by Him who keep its keys; it shall fly open, and the saints shall come forth to resurrection-glory.

Is it not, then, true that "all things are ours, whether life or death, things present, or things to come?" (1 Cor. iii. 22), for He is ours who is Lord of all these: "Ye are Christ's and Christ is God's." If so, we may hear the voice that spoke to John speaking also to us: "Fear not; I have the keys of Hades and of death." "Fear not, I am the resurrection and the life. Fear not, I will yet swallow up death in victory; I will be its plague; I will be the destruction of the grave; my dead ones shall live, my dead body shall arise. Awake and sing, ye that dwell in dust." What an antidote to fear, what a consolation in bereavement, what a binding up of wounds is this! Christ is Lord over all; Lord over death and the grave, over the body and the soul. He binds, and none can loose; He looses, and none can bind; He kills, and none can make alive; He makes alive, and none can kill; He scatters, and none can gather; He gathereth, and none can scatter; and to us He says, "Fear not; I am the first, and the last, and the living One," etc.; adding to us, "Because I live, ye shall live also." We have known what death is, we shall know what life is; we have known what the grave is, we shall know what the resurrection is; we have known the killing, we shall know the making alive; we have known the binding, we shall know the loosing; we have known the scattering, we shall know the gathering; we have known the corruption, we shall know the incorruption; we have known the withering, we shall know the blossoming; we have known the parting, we shall know the meeting; we have known the sorrow, we shall know the glory and the joy.

Thus it is that the words of peace and consolation are all concerning Christ himself. The counteraction of all fear, the removal of all doubt, comes from the knowledge of Christ himself. He spoke peace to his apostle by reminding him of whom and what He was and is. So does He still speak to us; nor will one fear ever be dispelled, or one doubt removed, in any other way. The sight of Christ will do everything; no other sight will do anything. A simpler, fuller knowledge of this gracious, glorious One is all that we need to give us perfect peace, and to keep us in that peace for ever.

But, after all this exhibition of himself in these words, how unutterable the guilt of those who turn away from this Christ of God! With what terrible power should these words of the Apostle Paul sound in unbelieving,

unloving ears: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha!" And with what searching power should the Lord's own question come to all of us; "Lovest thou me?"—*Selected.*

—o—

HYMNS.

It is as sure as God's decree,
From friends, though near and dear they be.
That we must part:
Yet nothing in this life below,
Yet nothing deals so hard a blow,
So wounds the heart.

Hath one a rose bestowed on thee,
A token sweet of amity,
Or love's fond flame?
The flower that shone at morning-ray,
Ere evening close, shall fade away;
No more the same.

Has God bestowed on thee a friend,
To love and cherish and defend,
And call thine own?
Ere many months or years are fled,
Thy friend is gone—thy friend is dead;
Thou weep'st alone.

But know, when Death shall come at last,
When all the toil, the grief is past,
The battle o'er,
That friends, who in the Lord repose,
Shall meet, set free from all their woes,
To part no more.

—Translated from the German.

Be joyful and be cheerful, whatever be thy fare,
O! plague not thy bosom with canker and care.
Chorus—Not gold makes us happy: contentment alone.
We are all as brothers: we are all as one.

Great kings shone in glitter and glory of yore,
They bare crowns and sceptres: they bear them no more.
Chorus—Not gold, &c.

The rich may live wretched in palaces splendid,
The poor may live blissful in cottages sordid.
Chorus—Not gold, &c.

On Thee, Lord, we venture: we'll never complain,
If thou be our treasure: all loss will be gain.
Chorus—Not gold, &c.
—Translated from the German.

—o—

AN ADDRESS

Delivered by NASEVE, one of the high Chiefs of Aneityum, to a number of Aneityumese, assembled on the shore, looking at the magnificent new Mission Barque "John Williams," as she lay at anchor in Anelicauht Harbour, just two days after she was got off the reef.

[TRANSLATED BY H. A. R.]

My Children, I wish to say a few words to you who have worked so well and successfully

in assisting God's servants, the great man of the praying ship, and all his young men, in getting the ship off the reef, and anchored in a safe place in our harbour. Now, you know that from the remains of the late sickness which passed over our island, that our bodies are very weak, but our hearts are strong; and now that we have commenced a good work in assisting the great man of the big praying ship to get his vessel into deep water, let us be strong and finish that which we have begun.

Yes, these are my words to you all, and to myself, that knowing as we do, that it was this new praying ship's mother which first brought the teachers to us, who spoke to us about God, while we were yet in darkness killing and eating each other and knew nothing of Heaven or Hell. Now it is our duty to do something in return for the great love which first Captain Morgan and then Captain Williams have shown us, and now that an opportunity is given us, let us all be strong and work day and night to keep the praying ships afloat.

The grief of the great man of the praying ship is great; yes, my words are true. I have seen the grief of the Captain that it is very great, and his wife's is like unto his. Yes, the sorrow of those two servants of God for their ship is exceeding great, we see them as they walk the deck and are sad, and their hearts are weak to eat, and because their ship which is filling the place of her mother which is dead, has struck upon a reef, their hearts are weak with grief, and there is no more strength in their bones.

Alas, alas, for the poor John Williams, she is still very weak, let us have compassion on her, and keep her alive. Yes, thank God the praying ship is afloat again, but she is very leaky; let every one of us therefore work with our hands to keep her from sinking, and pray to God to give us strength.

Oh! my friends, the compassion of the Camden and the old John Williams was very great for us, for while we were yet all darkness, God sent those praying ships to our land with teachers from Samoa, who lived among us, and told us of the great God who made us, and of the good land and the bad land.

My young friends, many of you cannot remember much about our state in the time of darkness, and before the praying ship first visited our land, and you should never cease to thank God that you did not live and die in heathen darkness, but that while you were yet children, God commanded His servants to leave their comfortable homes, their friends, property, and good food, and come over the great sea and stormy waters to our dark land, work hard, be content with our bad food, and all for the sake of telling us of Jesus Christ the Saviour of sinners.

I can well remember when the praying ship first came to Aneityum, and sent Taveta, and

Putayase, the two Samoan teachers, on shore at Epsage, and how my Uncle Namumse and I carried the teachers from the boat to the shore and Namumse gave them a pig for a feast, and how they broke our hearts by not killing and cooking the pig immediately. They put up the pig and fed it and gave Mamumse and me an axe each and some green stones. We led the teachers up to a native house some distance inland and gave it to them to live in, thinking they were just going to live a few days among us, but the vessel sailed away from our island immediately and left the teachers.

When we first saw the ship and the white men in her, we were afraid and thought the ship a big Natmas (spirit), and all the white men little spirits.

After a time the Teachers began to talk to us about God, the good land, and prayer, and then made a day of rest, which is now our Sabbath. We went in numbers to see them, and in time made them a better house near the shore, where they spoke the good word to us.

Now, my friends, this was the first commencement of our Christianity, up until that time we never heard of the great great God, nor of the good land; yes, my words are true, God be praised for sending us the Good Word. Had God not put it into the hearts of His servants to come from light lands to us, and tell us of Jesus, we would still be in darkness destroying each other, and perhaps I might have destroyed some of you.

After the teachers had been sometimes among us, Mr. Geddie came, and soon after him Mr. Inglis. Mr. Geddie and Mr. Inglis are still with us, and although our hearts are still dark and our land very unhealthy, they have not left us, and never cease to pray for and teach us.

And now a great many new Missionaries have come to tell the bad men of all these lands of salvation through JESUS CHRIST the beloved son of God.

Let us be strong and have compassion on the people of these dark lands, and help God's servants with the praying ships. Thank God for bringing them all here in safety to speak on this land with each other about the noureū eupanie (good work) on the dark lands around us, and also for bringing the Missionaries by the big praying ship to the island.

And let us have compassion on the "John Williams" for bringing Mr. Geddie back to this land,—but I am not fit to speak of these things, for my heart is exceedingly dark, but then my compassion for those who brought us the good word is exceeding great, so that I cannot help speaking.

Let us all thank God for making us strong to work at the praying ship, and for his mercy in sparing us through the late sickness when so many of our friends grew weak and fell on sleep. Perhaps God is afflicting us for some known sin, and perhaps He is removing

our friends out of this dark world so as to be with Himself, and may be permitted the praying ship to ground in our harbour to test our Christianity before His people, to see whether we are his people or not, but I am a bad man (mateme onataateme) and cannot tell God's reasons.

But you know our land (impago) is called impago lah (a light land), let us therefore be strong and true that our religion be not evil spoken of.

Men of Ancityum, these are my words to you this day.

Munte intas ounyak (I have no more to say.)

Ancityum, New Hebrides, Sept. 16, 1866.

—o—

THE LATE ROBERT FULTON, Esq.,
FREDERICTON, N. B.

THE MANSR, FREDERICTON, }
11th March, 1867. }

My dear Sir :

Robert Fulton, Esq., a native of the parish of Galshon, in Ayrshire, Scotland, died here lately, after a few days' illness.

Mr. Fulton came to this Province when he was very young, and resided in the city of Fredericton till the time of his death.

He has been employed in the Provincial Secretary's office for forty-four years, and some time ago he received the appointment of Assistant Secretary.

His diligence and faithfulness in the discharge of his public duties, and his constant readiness to oblige, endeared him to all who had any business to transact with him.

In this, the land of his adoption, he clung most faithfully to the Church of his Fathers. He was one of the original contributors to the erection of our present place of worship, and, all along, has cast in his lot with the congregation assembling there.

At the time of his death, and for many years before, he was chairman of the Trustees, and, by his ready business habits, rendered them essential service.

Yesterday forenoon, I preached from Psalm lxxxiv. 4, "Blessed are they that dwell in thy house," &c. At the close, I took notice of Mr. Fulton's removal, and said a few words respecting him, which I felt were called for by the mournful occasion.

I have, this morning, been informed that it is the wish of Mr. Fulton's late colleagues, the Trustees of the Church, and of many others connected with the congregation, that what I then said should be preserved, and that, with this view, I should forward it to you, that it may appear in the pages of the *Record*, that it may be kept by his friends, from respect to his memory.

I send you, therefore, a copy; and you will gratify many, not only in this city, but in all

parts of the Province, by giving it, at your earliest convenience, a place in your Periodical.

I am, my dear Sir,

Sincerely yours,

JOHN M. BROCKE, D. D.

Having explained and illustrated the subject which I had announced, and enforced it with some practical improvement, I continued as follows:

I should have been glad to have brought my discourse to a close here; but there is one subject on which I must say a few words; for though it is a painful one to me, and I believe to every one of you, I feel that it would be both unjust and unmanly to shrink from it.

One has lately been removed from the midst of us, whose departure has caused very general lamentation throughout the community, in which he has been so long known, and so much beloved.

It is well known to you that Mr. Fulton has been associated with our Church in this city since it was first organized; he has always taken a deep interest in its prosperity, and contributed liberally to its support.

In his attendance upon Divine ordinances, too, you can bear me witness that he was most exemplary. In all weathers he was sure to be in his place in the House of God, and that not only once a day, as is the practice with too many, but regularly, whenever its doors were opened.

Nor must I speak of him merely as connected with our church, but in all the relations of life. I knew him to be a kind and dutiful son and brother. All who came in contact with him had occasion to know his warm-hearted generosity, and his ever-ready help when a case of distress was brought under his notice.

It does not lie within my province to speak of him as a public Officer, but I am well aware that those who knew him best, in that capacity, speak of him most highly.

As a private individual, he was thoroughly upright and honest in all his transactions. From all that was false and mean and base, he shrunk with the most sensitive abhorrence. To say that he had his failings and his errors is only to say that he was a *man*; but with all the imperfections that clung to him, it is but justice to say that he possessed many noble qualities.

The pulpit is not the place for flattery, either of the living or of the dead. Truth only should be heard from it on every subject. But I could not see one pass away, who was so well known to us all, and held so high a place in our esteem, without paying this tribute to his memory.

Let us all lay to heart the lesson that is taught us by his sudden and unexpected removal. When he last passed out of the door of this Church, little did he, or any one who then saw him, think that he should never

enter it again; who can tell but that death may be as near to some of us, as it was then to him? Let us all learn to improve the present hour, for it is emphatically true that "we know not what a day may bring forth."

—o—

(From the H. and F. Missionary Record.)

MONTHLY NOTES OF RELIGIOUS AND MISSIONARY INTELLIGENCE.

I. CHURCH OF SCOTLAND.

In the present number will be found long and ample details from Mr. Clark relative to schools at Gyah, where it is proposed to establish a new institution under our mission. Mr. Clark's letter requires, and will repay, the careful attention of the reader. We trust that the more fully information is disseminated regarding the great work, educational and evangelistic, which lies before our Church in India, the more heartily will her members at home be stirred up to support her Schemes, and the more readily will men be found prepared to go forth on this noble mission.

We beg also to call attention to the interesting communications from New Zealand and Vancouver Island. An assistant must be found for Mr. Somerville, who in the latter colony is trying to overtake a work far too much for any one minister, however zealous and able.

II. OTHER CHURCHES.

EUROPE—England.—The services on Sunday evenings in theatres are continued in London, and it is hoped are doing good to a class which could not otherwise be reached. The following is an account of one of these services, written by a clergyman in the east of London, and to whom a theatre was assigned in one of the most degraded districts of the metropolis:—

The theatre itself is said to contain five thousand persons, but, in reality, I should think, is capable of seating some three thousand. There is a large screen, and in front of it a table with a lamp, and a Bible or two; behind the table a row of some eight or ten chairs, at which are kneeling now in earnest prayer the Christian friends who have come to strengthen the minister's hands. They rise, and the service begins. First, a hymn is given out and sung—well sung too, and heartily, if the tune be easy and well known. The preacher advances in front of the desk, and reads a portion of Scripture, and after it offers up a brief extemporaneous prayer. Then another hymn is sung; and when the people are well settled down in their places, the text is announced and the address begins. After the address another hymn and a prayer conclude the service, the whole being brought within the compass of an hour and a quarter. I had expected a few interruptions and annoyances, but I was most agreeably

disappointed. I preached what I call a long sermon—i. e., a sermon of some forty or forty-five minutes' duration, but never, from any congregation I have ever preached to, did I receive a more profound and respectful attention. At times the hush was so oppressive as to be almost painful; and a gentleman who sat behind me on the stage, and who had more leisure to scan my hearers narrowly than I had, told me afterwards that they seemed to be "straining to listen," so earnest was their manner. The sermon was a plain, intelligible discourse, made as pictorial as possible by anecdote and word-painting, and aimed right at the hearts and consciences of the hearers. It was nothing more than this, and would not have endured the handling of even a good-natured critic. But it was listened to attentively; partly because the old story of the Cross, with which we have been familiar from childhood, is really *news* to these neglected fellow-creatures of ours; partly because they are touched at the sight of a preacher standing beside them and speaking of a sinfulness, and a difficulty, and a danger, and a temptation, in which he shares with all those whom he addresses. Let me say here that I noticed the attention to be as great, and the silence as profound, during the prayers as during the preaching. The pit was crowded with men; scarcely a woman was to be seen among them. In the boxes and gallery the sexes seemed to be pretty equally divided. There was the inevitable baby, of course; and the old man with the cough, of course; but both behaved remarkably well, considering, and were not much heard of throughout the service.

From a return made up to the end of 1866, we find that there are 313½ Congregational or Independent Churches in Great Britain, Ireland, and the colonies. The great stronghold of this body is in England. The mission churches in foreign lands are 249; the stations of the Home Missionary Society 119, and its branches 400. The number of pulpits vacant is 295. There are 16 theological colleges in active operation, including 4 in the colonies, with a total of 293 students. The preparatory institutions at Cotton End, Nottingham, Bristol, and Bedford, are reported as having 98 inmates. During the year 58 ministers died, 125 were newly appointed, 177 exchanged, and 73 resigned, leaving the gross number of ministers (including the colonies) 2782; the lay preachers number 526, and the native teachers in foreign missions 700. The ministers who have left the Congregationalists at home and abroad are as follows:—To the Church of England, 3; to the Baptists, 4; to the Presbyterians, 3; to the Methodists, 3; total 13. There are, without pastoral charges, 447 ministers; tutors of colleges, 18; masters of public schools, 7. Eighty new places of worship have been opened and 37 foundation-stones laid, while 30 edifices have been improved and enlarged.

Twenty-four new schoolrooms have been opened, and 10 more commenced. Twenty-one chapel debts have been removed, and 13 new churches formed. The Bicentenary Memorial Hall subscription list (commemorative of the ejection of 2000 ministers in 1662) is going on favorably; £56,000, being the sum to be paid by the Metropolitan Extension Railway Company as compensation for the loss of the premises in Blomfield Street, London, out of the £70,000 required for the purchase of the site and building expenses, having been raised.

Italy.—The Pope's prohibition of the Presbyterian services in Rome has made some noise in the religious and political world. The Rev. J. Lewis, the Free Church minister, who seems to have taken the chief part in these services, has forwarded an interesting account of the circumstances, which has appeared in one or two of the religious journals. In the present number a letter appears from Mr. Williamson, who has been representing the Church of Scotland in Rome. The whole subject of a Scotch service in Rome, and the footing on which it should be placed, if permanently sanctioned by the Church, is one that demands special consideration.

ASIA—China.—The English Presbyterian Mission in Formosa is becoming one of great interest. This beautiful island, called Taicuan, is in the Chinese Sea, 75 miles from the Fookien province. It is 260 miles long, and at least 75 miles wide. Extending through its whole length is the chain of mountains which divides its aboriginal districts from its Chinese. Its extensive plains are watered by numerous streams. Its air is pure and wholesome. It produces abundance of corn, fruit, oranges, bananas, pine-apples, guavas, and cocoa-nuts. Its inhabitants use oxen for riding in preference to horses.

On the western side of Formosa is the port of Ta-kao, the key to the southern part of the island. Ta-kao itself is but a village of 2000 to 3000 persons, but south and north there are wide tracts of country, and a large population open to missionary work. Eight miles distant is the district city of Pe-taou, with a population of 10,000 to 12,000 persons.

In the main street of Ta-kao is a two-storeyed house, with a chapel, dispensary, and preacher's room on the ground-floor. The upper storey contains a large sitting-room and two bedrooms. Connected with this house is a smaller one, with a kitchen and servants' sleeping-place. Such are the mission buildings of the English Presbyterian Mission. Dr Maxwell is the missionary. Four times daily the chapel is open for preaching to the heathen. Large and attentive audiences are drawn from various parts of the island, and from the shipping in the harbor, so that the Gospel from this place is carried far and wide. Three converted Chinese aid the Doctor. Two are from Amoy, and the third was born again, as it is believed, in Formosa. Four

male converts, named Chay, Ho, Tiong, and Ui, have lately been united in church fellowship. So far as Dr. Maxwell and Mr. Swanson (who has lately visited the island) can judge, they give indications of a real change of heart. These are the first-fruits of Formosa to Christ. Chay, the first named, belongs to the Pe-taou city, where it is hoped he may be the means of carrying the Gospel.

AFRICA—The Niger and Bonny.—Bishop Crowther, the negro bishop who received his ordination from the English Church, is laboring, and with great success, to found and nurture a native church on the banks of the Niger. The climate is so fatal to the European, that if the church is to be permanent there, the pastors, as well as the flocks, must be natives. African Christianity has therefore been sent forth along the waters of the great river of Negroland, that it may be seen whether it is able to sustain itself.

King William Pepple of Bonny is dead. His successor, King George Pepple, communicates this intelligence to Bishop Crowther, in the following letter, dated 3d November, 1866:—

His life has been one of the most extraordinary and remarkable kind for an African king. He was king in 1835, and at the age of nineteen, and, after reigning between nineteen and twenty years, he had a misunderstanding with the chiefs, which made him go to Fernando, Po, from thence to the island of Ascension, and from thence to London, where he landed in June 1856, and resided there till June 1861, when he set sail for his native land, arriving at Bonny in August, and, by God's grace, again ascended his rightful throne. Having seen England, and having had, even before his visit, a wish to bring missionaries into his dominions, he instructed me to write to the Bishop of London, who handed the letter over to you, which made you visit Bonny in 1864, and the agreement was drawn. The rest you know as well as I, and even better than I do. I therefore do not repeat it.

I am very glad to hear of your prosperous visit to, and return from, the Niger, and that the kings of the different countries down that river are upholding and introducing Christianity into their countries. As for me, the work which my father has begun I will never (D.V.) deny or desert.

AMERICA—United States.—The Southern General Assembly of the Presbyterian Church (which broke off from the North at the time of the civil war) was held in December at Memphis. Nothing was done towards a reunion with the Northern Church, but other important matters were discussed. There was a long and important debate upon the church relations of the colored population, and some of the speeches showed that there is progress in the right direction. Thus the Rev. Dr. Atkinson said that there was nothing in Scripture, nor in the standards of their Church,

which could exclude colored persons from holding the offices of deacon, ruling elder, or minister; and that they are entitled to entire equality in the sessions and assemblies of the Church. This is universally conceded in the North.

The German Reformed Church has recently held its Second General (triennial) Synod. It is in a prosperous state. The most important act adopted, by a vote of 64 to 56, was a permission to those congregations that so elected to use the new and full liturgy, which has been in preparation for some years by a commission of the Church. This liturgy is selected from all the first liturgical works in the Christian Church from the earliest times. It is full, and even minute. The same Synod also took the initiative in respect to a union between the German Reformed and the Dutch Reformed Churches, which have many things in common. It is proposed to drop the words "Dutch" and "German," and adopt the common designation "Reformed."

JAMAICA.—In the 'Mission Field' for January there are certain statistics from Jamaica, which do not give a very prosperous idea of the state of matters there. At the last census in 1861 the population was, in round numbers, 441,000, and of this population the females exceed the males by about 7 per cent. The whites were to the black or colored people in the proportion of 1 to 32. Only 123,000 are reported as attending any place of worship—leaving more than 300,000 churchless. The Wesleyans claim the largest number of church-goers—viz., 37,500; next came the English Church, 36,300; and the Baptists, 26,400. There are more than 2000 Moravians, nearly 2000 Roman Catholics, 500 Jews, and only 450 attendants of the Church of Scotland. This seems a lamentably small proportion in an island where there must be many Scotch people, both as permanent residents and as occasional visitors. We trust that the next census may find it largely increased.

MEETING OF PICTOU PRESBYTERY.

The Quarterly Meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on the 6th March. There were present, the Rev. John Goodwill, Moderator, Rev'ds. S. McGregor, Wm. Stewart, W. M. Philip, R. McCunn, and Wm. McMillan; the Hon. John Holmes, D. A. Fraser, Esq., M. P. P., Messrs. R. Reid, John McLean, Alex. McLean, and John McLean, Elders.

The Minutes of last meeting were read and sustained as correct.

Mr. John McLean, Mount Thom, tabled an extract minute of Session, of his election as representative elder for Gairloch and Salt Springs, which was read and sustained.

The following Communications were read by the Clerk:

A brief statement from Alex. Campbell, Esq., Broad Cove, ancient the financial condition of the Rev. Mr. Gunn's Congregation. Also, a Communication from the Rev. Mr. Brodie, giving a general statement of monies received for Missionary services and Church Schemes, from the different stations to which he has ministered up to 1865. Also, a Communication from the Rev. Mr. Fraser, giving a brief outline of his labors, and reporting progress in Church building at several of the mission stations.

The Clerk also read a report of his labors during his recent trip to Cape Breton. After remarks from several members, it was proposed and agreed to, that the Report be adopted, and held in retentis.

Mr. Fraser was appointed to continue his labors in C. B. till further notice. He was also authorized to draw on the Col. Com. for the balance of supplement due 1st of Feb. 1867.

The Rev. Mr. McCunn reported that he had preached at Tatamagouche twice since last meeting of Presbytery. His conduct was approved of, and he was recommended to give occasional services there as circumstances permit.

The Rev. Mr. McGregor asked, and obtained leave of absence for three months, dating from the 3d Sabbath in May, the Presbytery to supply his pulpit three Sabbaths of each month. Rev. Mr. Stewart to preach at East Branch East River on Sabbath, 26th May, and Mr. Philip at West Branch on the 1st Sabbath of June.

On the motion of Mr. McGregor, the Presbytery resolved to enjoin all the Congregations within the bounds, to make the usual collections for the Lay Association.

Members are enjoined to have their Session Records, for examination, at next quarterly meeting of Presbytery.

The Presbytery adjourned to meet in St. Andrew's Church, Pictou, on Wednesday, 5th June, at 11 A. M., of which due notice will be given. Closed with the Benediction.

W. M. McMILLAN,
Presbytery Clerk.

THE LECTURE SEASON.

On Thursday evening, 7th inst., Rev. Mr. McCunn of River John delighted a very large assemblage of persons gathered to hear a lecture upon "Seamanship; or a Short Yara about a Long Voyage." Some curiosity had been excited as to the probable character of the lecture, the title not being very definite. Was he to detail the incidents of his recent trip across the Atlantic? or take them on an excursion to the moon? or was it to be a yara about what is often termed "the voyage of life"? were questions that could not be answered, and which the lecturer thought might

he easily solved after they had heard him out. He said he *could* take them, in imagination, on a voyage through space, and land them among the planets; but, as people sometimes complained of lectures being too *deep*, it was presumed that such an effort would be too *high*, and he therefore preferred attempting to give some directions whereby they might be able successfully to navigate the great sea of life. He showed how appropriate his subject was, and in what respects life might be compared to a voyage. A vessel is composed of three parts—the hull, the masts and rigging, and the sails. So man resembled a vessel, inasmuch as he possesses a physical, mental, and spiritual nature. In illustrating his subject, the lecturer exhibited a good deal of skill,—showing, for every piece of mechanism in the vessel, a corresponding quality in man, which, if properly applied, would enable him to ride in safety over the tempestuous billows of time. And life is a voyage in which the tide of adversity or prosperity unceasingly surges, dashing many a hapless mariner over the shoals of misfortune, and wafting some in triumph to the coveted haven of earthly fame. To the young, especially, his counsel was very seasonable,—urging upon them the necessity of decision and promptitude, and of having a definite aim to live for—some chosen work to which they can devote themselves with their whole heart; and having once fixed upon the port of destination, to hoist the mainsail, top-gallantsail, and royal-sail, of tact, push, and principle, with conscience for a compass, and a strong will at the helm, and a quick, observing eye to look out for the trade-winds that ensure a prosperous voyage, at the same time not forgetting to keep a log-book or diary by which to ascertain what progress they are making. By following this course, there is every probability of obtaining success; but if these things are neglected, shipwreck is the certain result.

After some highly complimentary remarks by A. P. Ross and James Fogo, Esqrs., a hearty vote of thanks was given to Mr. McCunn, and the audience retired after joining the organ in the National Anthem.—*Colonial Standard*.

Last Thursday evening, Assembly Hall was again crowded to excess by one of the most respectable and intelligent audiences that ever met within its walls. The lecturer and the lecture were both objects of attraction, the former making his first appearance on the platform in his native town, after an absence of some years, to describe the merits and repeat the praises of one whom all love to call by the familiar name of "Robby Burns." If simplicity of style, beauty of expression, and elegance of language, have any charm for the popular heart, then it is quite evident that the address of Rev. Mr. Gordon was a decided success. He briefly traced the early life of

Burns, noting particular events in his history: when he first began to write poetry, his humble condition in life, the disadvantages he had to contend with, how his sensitive nature required sympathy from without, and was consequently injured by the coldness of many, and how he gradually rose to fame solely by his own genius, and became the ruling spirit of Scotland. Whether in the company of jewelled Duchesses and knighted lords, or mingling with humble shepherds clad in "hodden grey," Burns, unlike many of the gifted, never forgot himself, but carried out his own sentiment, "The man's the man for a' that." The lecturer made no attempt to smother the faults of his hero, although it is not customary to speak so much of the character of a poet as of his works; yet Burns had been denounced perhaps more strongly than any of his class. He lived in a time when jovial sociability was the rule, and not the exception. Much had been said about the intemperate habits of Burns; but it must not be forgotten that the customs of his time were different from those of our day. And surely some allowance ought to be made for such circumstances. However, as any reader of his poems can see, he frankly avowed his errors, and there may have lurked in that honest heart more real sorrow for sin than existed in the breasts of many of his Pharisaic contemporaries. But the main enemy to Burns' success was an indecision of character, which is always ruinous to its possessor. He could not settle himself down on his farm, and devote his leisure hours to writing poetry; neither could he sacrifice everything else to his muse. Hence his unsteadiness; and hence, too, it is that he has left behind him but a fragment of his brilliant powers—a few sparks of that poetic fire that burned so brightly in his bosom. The great superiority of Burns' poems over others consists in their natural, life-like style, which was illustrated by the story of a lassie who had been recommended to read "The Cotter's Saturday Night," and thereby judge of his writings, remarking that "that's nae great; it's nae mair than I see in my ain hoose."

The lecture was listened to throughout with wrapt attention, and Mr. Gordon resumed his seat amid hearty applause.

Rev. Dr. Bayne and James Primrose, Esq., followed in a few remarks, when the lecturer received the thanks of the meeting. The chairman having announced that they would close by singing one of Burns' songs, "Auld Lang Syne" was led off by Miss Susan Campbell, with organ accompaniment, the chorus being taken up most enthusiastically by the audience.—*Id.*

The fifth of the course of the lectures under the auspices of New Glasgow Division, S. of T., was delivered in Mechanics' Hall, on Wednesday evening the 20th inst. by Rev. Simon McGregor. The subject, "Development or Self Culture" was ably treated. The

Hall was filled by an intelligent audience, and the lecture listened to with evident pleasure. We cannot give even an outline of it; a few general remarks must suffice. The lecturer spoke of the almost universal prevalence of the law of development. The tiny acorn becomes the mighty oak. The reference to the revelations of Geology was very happy. The teachings of that science were compared to a picture book. The mineral strata are the leaves, the fossils prints. The first leaf—the granite—is a blank. On the next we find huge and uncouth points, the megatherium and kindred forms. On each succeeding page we find delineations more fully developed, till we come to the last, when we see man the most perfect of created forms with which we are acquainted. The lecturer adverted to the progress made by mankind in general. He believed that the world has been and still is advancing. Successive generations have availed themselves of the knowledge acquired by those that preceded. He showed that the history of religion exhibited the same law of progress. There was first the patriarchal system, then the Mosaic economy, next the Christian dispensation, and finally, the merging of the Church militant into the Church triumphant. Yet, general as is the law of development, he contended that it afforded no foundation for the theory that man is but a development of the monkey; that such doctrine is confuted by the principles of comparative anatomy as well as contradicted by Divine revelation.

In speaking of the second part of his subject—self-culture—the Rev. Gentleman argued that the cultivation of no part of our complicated nature could be neglected with impunity. The man who is all head and no heart is not a very estimable character. The man who entirely sacrifices the physical to the mental impairs the vigor of both. The premature death of Henry Kirk White was instanced. A brief history was given of a fellow student of the lecturer's, who, after many difficulties, succeeded in gaining the object of his desire—admission to the University. He studied severely, neglected his bodily health, carried off many prizes, but in a few short months after his first and last term was in his grave. The little attention paid to Aesthetics, to music and drawing in our public schools, was deplored. In a word, it was shown that to make a perfect man we must cultivate the whole man. At the conclusion of his lecture a unanimous vote of thanks was passed by the audience.—*Chron.*

A lecture was delivered in Fraser's Hall, on the evening of Thursday the 21st inst., in connection with the Y. M. C. Association of St. Andrew's Church, before a respectable audience, by the Rev. James McDonald of Barney's River, on "Gravitation." The lecturer by the aid of a number of simple experiments showed the different operations of

this law of nature, in the common pump, the syphon and the barometer. He explained the law of attraction and its effect in giving birth to weight. The application of the law in the motions of the pendulum and of rivers that flow into the ocean—the deviousness of their course being caused by the operation of the same law—was referred to. The use of the barometer in measuring the height of any place above the sea level as well as determining the weight of the atmosphere, was explained. All such points were touched upon briefly, and made plain to the meanest capacity. The lecture was much admired for all absence of obscurity and for its usefulness as an illustration of the Divine goodness. Mr. McDona'd received the unanimous thanks of the meeting. This course of lectures is closed for the season.—*Id.*

—o—

ITEMS OF INTELLIGENCE.

Judge Marshall, who has had some experience as a "Defender of the Faith," has considered it his duty to publish a pamphlet reviewing the Rev. G. M. Grant's Lecture. The Judge, in his introduction, censures the practise of indiscriminately characterizing every Lecture and literary Essay in such terms as these: "a masterly production;" "a beautifully arranged, eloquent and impressive work." We should certainly deserve his own censure if we described the "Review" in these terms. It can scarcely be said to be satisfactory or a fair review.

If the Judge thinks Mr. Grant's Lecture will do no good, Mr. Grant will probably be of opinion that the review will not do much harm.

The Rev. D. M. Gordon lectured on "Robert Burns" in Assembly Hall, Pictou, on Thursday evening, 14th March. One might listen to a score of lectures on the same theme by the most eminent men, and not hear so able and judicious an estimate of the Poet's works, and also of the Poet's life and character, as was given by Mr. Gordon. The Lecture was fairly entitled to the eulogy of the *Standard*: "If simplicity of style, beauty of expression, and elegance of language have any charm for the popular heart, then it is quite evident that the address of the Rev. Mr. Gordon was a decided success."

It may be interesting to some of our readers to learn that the Rev. Geo. Law, who labored for some time at Pugwash, and more recently at Truro, has been inducted to the pastoral charge of a Congregation in Canada.

The subject of "Ministerial support" is being pressed very urgently in many quarters. Rev. Mr. Spurgeon of London has issued an out-spoken and earnest appeal in reference to

poorer Pastors of the Baptist body in Britain. The Baptists in this Province publish the appeal; while the Presbyterian Church of the Lower Provinces is grappling with the same question. Happily we have much reason to complain as far as our Church in this Province is concerned. But must not forget that much of the satisfactory state of matters in our own case is due to the generosity of the Parent Church. The time has now arrived when we should aim at three things, first, to dispense as far as possible with the aid of the Colonial Committee, so long as we are enjoyed; and second, to avoid the disagreeable state of matters experienced in other Churches.

The notice in last No. regarding the Lay Association has brought out the fact that in several Congregations the Association is in operation, although no statement of the matter in the quarterly collection appears in the pages of the *Record*. The absence of such statements sometimes causes dissatisfaction. We have informed Congregations and Treasurers that they will be gladly published when forwarded to Mr. W. G. Pender, Pictou, the General Treasurer only publishes his own account. Each Congregational Treasurer should forward to the *Record* a correct quarterly statement.

We have no very aged Ministers within the bounds of our Synod at present, but we have some venerable office-bearers in the leadership. The Hon. Mr. Holmes has been upwards of 50 years an office-bearer in the Church. He is still hale and hearty, and in all likelihood, at present at his post as one of our Legislators, as he was lately in his place as Representative Elder at the Pictou Synod.

The state of matters in Cape Breton still holds forth an occasional arrow from the quiver of the Ministers of the other Presbyterian Synod. The Rev. John Stewart in closing an article on that island describes the Ministers and adherents of the Established Church of the island as "maintaining their nominal connection by the employment of such unworthy practices as have been practised at Middleburg and elsewhere," without saying and indeed without knowing exactly where the blame lies. We have no hesitation in characterizing the state of matters so often and so painfully alluded to as a disgrace to our common Christianity and our common Presbyterianism, or perhaps we should rather say, a proof of our common fallen nature.

A more pleasing view of our common Presbyterianism is afforded by the fact that the Presbyterian Churches of Halifax have for some years co-operating in the City Mission field. Some changes have recently

been made in the arrangements. Mr. Grier-son has been handed over to the Industrial School Committee, and it is expected that St. Matthew's, Poplar Grove, and Chalmer's Churches, will soon place a new Missionary in the field. St. Andrew's is also expected to lend a helping hand in this much-needed mission.

In connection with the City Mission, there are also other agents supported by other Churches. St. Paul's has a Missionary, and the young men of Poplar Grove Church support a "Bible Woman."

We have received a copy of the Report for 1866 of the "Halifax Young Men's Christian Association." They have also published a notice calling the attention of Ministers, Parents and Guardians to the important services rendered by the "Stranger's Committee" to young men going to the City. They invite strangers to visit their comfortable Reading-room, Hollis St., opposite the Province Building, and we can speak from experience of the courteous and affable manner of the Secretary, Mr. Theakston, who has charge of the Rooms.

A sad death occurred in one of the pits at the Albion Mines on the 4th ult. A young married man, a Mr. Harvey, ventured into a part of the pit charged with choke damp, and fell a victim to the fatal gas. He was connected with the Rev. Mr. Philip's Congregation. R. M'C.

NOTES OF THE MONTH.

THE question of Reform still occupies the greatest prominence in British Home-politics. It was intended that it should be based upon a £6 rental in towns and a £20 rental in counties. Now it appears that the Conservative leaders, in their desire to retain office, will grant household suffrage, the only pleasant feature about which will be that it will take the reform trade out of the hands of the Whigs, Gladstone, Bright, Russell & Co. The doze is so liberal that even Lord Russell sickens at it. Three Conservative members of the Cabinet have resigned. General Peel by his consistent Toryism has the respect of all parties—more especially since his retention of office for two or three days longer would have entitled him to his pension of £2,000 a year—the usual boon granted to those who have held one of the leading Cabinet offices for a certain time. Fenianism has enjoyed its fervently desired outbreak. The movement was simultaneous, contemptible and readily suppressed. The ultimate issue will be the strengthening of the three kingdoms by directing public attention to every Irish grievance. The Lord Chancellorship and the chairs in Dublin university have late-

ly been opened to Roman Catholics. A petition in favour of the enfranchisement of women has been presented to Parliament, and among the signatures are those of Professor Masson, Mr. and Mrs. Grote, Dean Alford and Mrs. Alford, and other distinguished persons. Great men are often very whimsical. Anything whatever that would diminish the domesticity of the female character would add nothing to female influence or female attraction. There are plenty of voters in the world for all the good they do. A venerable Highlander, Duncan Macneil, President of the Court of Session, has been at the age of 74 raised to the peerage, under the title of Lord Colensay.

On the continent of Europe it is said that France plots for a Confederation against Germany of Holland, Belgium and France. The German Confederation is being solidified. The Paris exhibition building is said to be not yet ready. A violent agitation is springing up in Italy against the Bishops who side with the Pope against the national movement, and are disposed to force the inferior clergy in the same direction. Garibaldi is said to be agitating against the Priests. Now that England is becoming more comfortable for the Pope, it seems that he becomes very uncomfortable in his ancient seat. It is indeed strange to see Italy becoming un-Romanist and Protestant England Romanised by men who are not popish enough to live in Rome, but too popish to be in England. The Eastern question is again attracting attention, as it is becoming daily more apparent that Turkey is in a state of political dissolution.

THE Southern States of America are definitely under martial law, the country being divided into military districts under experienced generals. The tariff is placed at higher rates than before, and the passions of the people have prevailed over the intelligence of the few in inflicting an outrage upon the liberal tendencies of our time. Selfishness says: "America for the Americans." The true view says: "the world for man." The *Times* ridicules the thing by saying, that it will soon pay an American to cross the Atlantic for a suit of clothes!

Confederation has passed the British Parliament. On an early day and at a particular hour we shall become a new nation. If the transformation is not felt after an electric or transporting fashion, it will be known gradually in a new political framework and new political duties. The more favorable terms secured for New Brunswick and Nova Scotia in the London scheme, give umbrage to Geo. Brown and party in U. Canada, who, while friendly to Confederation, threaten opposition to said improvements in the new Parliament. The measure has been concurred in by a two-thirds vote in our local Legislatures. Probably the measure is neither so good as its friends represent nor so bad as its opponents imagine. There are three possible conditions in which

we might be, (for we shall not entertain the idea of *annexation*) namely, Confederation under one Legislature for B.N. America and provincial separation as before. As the last mentioned it was always considered *transitional* and *temporary*. It was a state in which, without union, our interests on general B. American questions were overruled by those of Canada. Thus the reciprocity resolution was passed in the Canadian interest and grudgingly submitted to by our Legislature. Of the other two schemes, its friends say for Confederation, (1) that Lower Canada would in no condition submit to a *Legislative* union and (2) that Confederation is only a *Legislative* union in disguise, the functions of the local Legislatures being so insignificant, that they will soon die of having nothing to do. If all parties would only see that union of some kind was necessary, and, that, while differing as to its political shape, and as to the proper time for consummating it, now or subsequently, they might acquiesce so far as to make out and improve it with friendly art. Any attempt to make political issues now rest on the *destruction* of the union must be extremely deadly to public welfare, and soon make these countries not fit to live in. If both parties seek its improvement, possible benefit will result from past diversity of views; but if one seeks its destruction of the other, considering it perfect, will listen to no honest objection, then between them born our new political babe, begotten amid various associations and born with few cheering voices of welcome, will develop into a hideous monster, devouring our children and calling for the aid of some future Hercules to smite it to the ground.

SIR RODERICK MURCUISON still hoped for news of Dr. Livingston's death may be incorrect, but subsequent advices prove it to be true. His death will be a serious loss to religious science, of which he has been a bright ornament. Dr. Lee has again been called to account by the Presbytery of Edinburgh for using a *manuscript* liturgy. The dispute is a very insignificant one. Had it been in John Knox's time and for a hundred years after the reformation, the whole Presbytery would have been using a *printed* one. The Revolution settlement legalised the Confession of Faith, but not the Catechism or Directory. It prescribed a form of doctrine but not of worship. However the worship as *existing* received sanction. What *that* was forms the *legal* question between the parties. As to the *general* question, the most moderate principle would be, that, if any congregation in the Presbyterian Church wants the *partial* use of a liturgy, they have a right to it, both by reason and scripture, provided they do not insist on others using one and do not forbid some free prayers, which must ever be required for the utterances of the varied wants of human nature and the varied feelings of the human heart. Dr. Cunningham has expressed

d against a decision of the Presbytery of Auchterarder, disapproving of his introduction of an organ without consulting that court. He grounds his action on the constitutional rights of Kirk-sessions. An article appears in the Home Record of our Church highly favorable to the union lately effected in New South Wales. An affiliation of religious societies in education exists there, in principles the same as Dalhousie College, but far more extensive.

A. P.

HALIFAX YOUNG MEN'S CHRISTIAN ASSOCIATION.

To Ministers, Parents and Guardians.

The Young Men's Christian Association of Halifax, have among their standing committees, one called "The Strangers and Employment Committee," whose special object is the attention to the interests of strangers in the city, whether with the intention of residing or passing through in the course of business or pleasure. Visitors to the city may pass an agreeable hour in the Association Rooms, which are both commodious and conveniently situated in Hollis Street, opposite the Province Building, where they will have the opportunity of meeting with christian friends, whose society may add materially to their enjoyment.

In the case of young men coming from the country to reside in the city, the Association offers peculiar advantages, and the committee would take this opportunity of bringing to the notice of Ministers, Parents and Guardians, the desirableness of introducing young men, exchanging a rural for a city life, to the Association, where, by precept and example, they may be secured against the allurements which stand in the way of the youthful and inexperienced. It is felt that many go aside from the straight path of rectitude, not so much from a desire for what is wrong, as from want of proper associates and the extension of due sympathy, they are driven of necessity, (since society is indispensable) to mix with those who have lost carte, and lowered themselves in the social scale. "The Strangers and Employment Committee," composed of members of all evangelical churches, will be found a valuable means of introduction, not only to the members of the association who frequent the comfortable and well provided Reading Room and Library, but to others whose position and influence will be found of the greatest benefit.

The committee would not recommend as a rule the sending of young men to the city in search of situations, yet in the case of those who come recommended to their notice and have not obtained employment, they will exert themselves as far as possible on their behalf.

The Reading Room is provided with the city and foreign newspapers, and the leading periodicals of the day, while the Library Catalogue contains a judicious selection of religious, moral, scientific, and useful books: The frequent Prayer Meetings and Bible Classes and the course of Lectures during the Winter months, add to the usefulness and increase the importance of the Association, the benefits of a connection with which the Committee would impress upon Ministers, Parents, and Guardians, are of the highest value. The whole of the above privileges can be obtained for 5s. per annum.

Communications, with an application to Henry Theakston, Secretary of the Young Men's Christian Association, Hollis Street, will receive the strictest attention.

SELECTIONS.

THE FOURTH COMMANDMENT.

One Sunday morning, an old gentleman was going to church. He was a happy, cheerful Christian, who had a very great respect for the Sabbath. He was, however, somewhat singular in his manner of giving reproof. As he was going along, he met a man driving a heavily-loaded team through the town.

When the old gentleman came opposite the cart, he suddenly stopped, and, lifting up both hands, as if in alarm, he exclaimed, as he gazed under the cart: "There, there, you are going over it; you have gone right over it."

The driver was frightened, and instantly cried out, "Whoa, whoa," and brought his horse to a stand. He then looked under the wheels, and, seeing nothing, he looked at the gentleman, and asked, "What have I gone over, sir?"

"Over the fourth commandment," was the reply: "Remember the Sabbath day to keep it holy."

DAILY DUTY.

We may consider the year as a desk containing 365 letters addressed to us, one for every day, announcing its trials, and prescribing its employments; with an order to open daily no letter but the letter for the day. Now, we may be strongly tempted to unseal beforehand some of the remainder; but this would only serve to embarrass us, while we should violate thereby the rule our owner and master has laid down for us: "Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself."—*Jay.*

RELIGION IN DAILY LIFE.

He is a most worthy disciple of Christ who, like Palissy, or Baxton, or Budgett, or

Perthes, exhibits religion as "the right use of a man's whole self," and not as a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath days and special hours, to leisure, old age, and death-beds. Every man who is "diligent in business, serving the L. rd.," is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's religion, a preacher of righteousness in scenes where none can preach so efficiently or so well.

NOMINAL CHRISTIANITY.

The *London Telegraph* concludes a recent article with this suggestive remark:—"Still, the need is, that Christians should be converted to Christianity."

PRAYER IN THE NIGHT SEASON.

The Psalmist says, "At midnight I will rise to give thanks unto thee." In modern times, the Patriarch of the Copts (who resides at Cairo) has to lead an ascetic life, and is waked at night every quarter of an hour for a short prayer.

THE BIBLE.

The Bible is a precious storehouse, and the Magna Charta of a Christian. There he reads of his Heavenly Father's love, and of his dying Saviour's legacies. There he sees a map of his travels through the wilderness, and a landscape, too, of Canaan. And when he climbs on Pisgah's top, and views the promised land, his heart begins to burn, delighted with the blessed prospect, and amazed at the rich and free salvation. But a mere professor, though a decent one, looks on the Bible as a dull book, and peruseth it with such indifference as you would read the title-deeds belonging to another man's estate.

BUENOS AYRES.

The thriving communities of Scottish settlers on the shores of La Plata have often been referred to with lively interest in the reports of the Colonial Committee to the General Assembly. And never has that reference been made without reason for satisfaction and thankfulness in the view of their prosperity as living and fruit-bearing branches of the Church of Scotland. Few of her sons anywhere cherish a warmer attachment to our Church; and few give more substantial proofs of their interest in her mission-work. Our last letter from Mr. Smith, of Buenos Ayres, encloses an order for £17. 12s. 6d., the result of the annual collection among his people for the Colonial Scheme.—*H. & F. Record.*

HOW FALSE REPORTS MAY ORIGINATE.—A curious illustration of this is found in an anecdote told in a lecture by Mr. Spurgeon.

A minister lived opposite one of the doors of his church. A report got abroad that the minister had been seen to beat his wife, the matter was brought before a deacons' meeting. There the minister said he traced the spreading of the report to the deacons' daughter. The good man, the deacons said he would not have spoken, but the daughter's name having been mentioned must then state that when he was going to bed on a certain night, he did see (through the window-blind of the lighted room) the minister beating his wife, and heard a scream. The minister was nonplussed, he requested that his wife might be sent and questioned. When she arrived she explained the whole matter. She said: "Do you recollect that there was a rat in the room that night, that it got upon my dress, that you got frightened and took up the pillow that I could not stand still and ran round the room, you running after me with the pillow? This is the explanation of the whole affair. Well, then, the lecturer would remark to the hearers, the next time they heard a report against a good man, let them say at once, 'There is a rat at the bottom of it, I know it,' and then some simple explanation may be counted for the whole thing."

ON THE DEATH OF ROBERT HARVEY

WHO WAS SUDDENLY KILLED BY CHOKING
DAMP AT ALBION MINES, ON 6TH
MARCH, 1867.

Young Robin now lies still in death,
A pallid form of lifeless clay;
How soon he drew his final breath!
How soon his being pass'd away!

When strong in manhood's healthful bloom,
We little know of what's to come;
We know not of the impending doom
Decreed by God to call us home.

How cheery went he to his toil,
As he was wont to do before;
His fond one shar'd the parting smile,
His lab'rs sat prattling on the floor.

But now his every care is o'er,
His wife and friends may weep and moan,
That welcome face they'll see no more,
For Robin's gone ne'er to return.

Oh! who will cheer the widow now?
Who'll be her comfort and her stay?
Who'll smooth the sorrow on her brow,
And make her joyless heart be gay?

'Tis Thou alone, great God above,
Can heal the wounds of grief and pain,
And bind, in Thy eternal love,
The broken-hearted soul again.

Then, oh! do Thou, who art indeed
The orphan's shield, the widow's stay,
Befriend her in her hour of need,
And light the darkness of her way.

R. BARCLAY

Albion Mines, March, 1867.

MARRIAGES.

By Rev. Mr. Roddick, on the 30th March. Mr. Samuel Anderson of Pictou, to Miss Patience Miller of Middle River.

On the 21st March, by the Rev. David Roy, Alexander McDonald, to Miss Annie Haynes, both of McLellan's Mountain.

At Glen-turret, Upper Barney's River, on the 15th March, by the Rev. D. B. Blair, John James Bertson, of Forbes Lake, to Elizabeth, youngest daughter of John McDiarmid of Glen-turret at Tulloch-Croma, near Mount Prospect, by name. Alexander McDiarmid of Mount Adam the Douglas Water, to Isabella, youngest daughter of John Bannerman of Tulloch-Croma, the settlement of Glen-quarich.

At Rogers Hill, on the 7th March, by Rev. James Thompson, Mr. Daniel McLean, Newburg, to Miss Jane Nancy Matheson, of Rogers Hill.

By the same, on the 14th March, Mr. Robert Grant, to Miss Mary Catherine Clark, both of East River.

On March 5th, by the Rev. Alexander McKay, M., Mr. Joseph S. Oliver, of Durham, to Miss Matilda Fraser, Salt Springs.

At Finner's Mountain, on the 21st March, by Rev. W. Stewart, Daniel McDonald, Esq., Fisher's Grant, to Susan Cameron, daughter of Mr. James Cameron of Irish Mountain.

At New Glasgow, on the 2nd March, by the Rev. Allan Pollok, Mr. James Sutherland, to Miss Elizabeth Baillie both of West River.

At Fisher's Grant, on the 7th March, by the Rev. John Stewart, Mr. William John Bell, of Glasgow, to Miss Margaret Cummings, of Fisher's Grant.

On the same day, by the same, Mr. Daniel Pherson, of Acadia Mines, to Susannah, second daughter of Mr. Hugh Ross, Fisher's Grant.

At Antigonish, on the 4th March, by the Rev. McGregor, Colin McDonald, Esq., of Knoin, Gulf Shore, to Miss Margaret Chisholm, Yankee Grant, Antigonish.

At Arisaig, Gulf Shore, on the 26th Feb., by Rev. Wm. B. McLeod, Major John Gillis, S. M., to Miss Margaret McDonald, fifth daughter of the late Alex. McDonald, Arisaig below.

At the same place, by the same, on the 4th March, Mr. Peter McAdam, to Miss Margaret McDonald, of Moidart, Gulf Shore.

At the same place, on the 5th March, by the Rev. Mr. Angus McDonald, to Miss Catherine McDonald, both of the same place.

At the same place, on the 17th Feb., by the Rev. Mr. Alex. McDonald, Blacksmith, of Moidart, Gulf Shore, to Miss Mary McDonald, second daughter of Mr. John McDonald of Arisaig.

DEATHS

At New Lairg, on the 25th March, Elizabeth Kay, daughter of John McLeod, Esq., in the 30th year of her age.

At McLennan's Mountain, on the 27th Feb., Consumption, Margaret McDonald, youngest daughter of the late John McDonald, Elder, aged 36 years.

At White Hill, on the 18th March, Mary Bell, second daughter of Mr. John Jardine, aged 8 months.

At Pictou, on Monday, the 1st day of April, after a long and painful illness which he bore with christian resignation to the Divine Will, Mr. Alex. Munroe, in the 62nd year of his age, leaving a large circle of relatives and friends to mourn their loss.

On the 19th March, at North River, Onslow, William Beggs, aged 84 years, a native of Aboyne, Aberdeen-shire, Scotland.

On the 20th March, at the East River, at the advanced age of 88 years, Peter Paul, Indian.

At Wentworth Grant, on the 14th March, Mary T., relict of the late James Meikle, aged 89 years.

At Green Hill, on Sunday morning, March 10, of Diphtheria, Elizabeth, daughter of Samuel and Nancy Brown, aged 4 years and 9 months.

At the Town Gut, on the 4th March, of consumption, Ellen, wife of James Rae, aged 60 years.

At the Island, East River, on the 17th Feb., Janet, wife of Finlay Fraser, aged 67 years, leaving a husband and numerous family to mourn their loss.

At the Marsh, West Branch East River, on the 24th Feb., Alex. Fraser, elder, in the 72nd year of his age. He was for many years an Elder in West Branch congregation in connection with the Church of Scotland, and was distinguished for his strict integrity of character and his earnest unaffected piety.

On the 4th March, at the Forks, Middle River, Thomas Halliday, aged 76. He was a native of Dumfries shire, Scotland, and came to this country about 50 years ago.

At Middle River, on the 5th March, Sophia, widow of the late Donald McDonald, aged 64 years.

At French River, March 28th, after a long and severe illness, of palsy, which she bore with patient resignation to the Divine Will, Margaret, relict of the late John Fraser, in the 77th year of her age.

At New Glasgow, on the 11th March, William McLean, of Fraser's Mountain, aged 38 years, leaving a widow and infant daughter. The deceased was a native of Ross-shire, Scotland, and emigrated to this county, with the other members of the family, in 1843.

At Cape John Road, on the 4th April, Kenneth John, son of John and Sarah Davidson, aged 13 days.

At Mount Dalhousie, March 7, Martha Cummings, aged 66, beloved wife of the late Thomas Keains.

At Charlottown, P. E. I. on the 30th March, Mrs. Alexander Brown, aged 72.

At Charlottown, P. E. I., on the 28th, in the 44th year of his age, Michael Wallace Skinner, youngest son of the late James Skinner, Esq. M. D. of this place, after a long and painful illness, which he bore with christian resignation to the Divine will, his end was peace, leaving a large circle of friends to mourn his loss, and three children to mourn the loss of a kind and affectionate Parent.

At Toney River, on Monday, 1st April, Isabella Ann, infant daughter of Allan and Catherine McQuarrie, aged three days.

On the 2d April, after a short illness, Alexander, infant son of William and Nancy Fraser, Scotch Hill, aged seven weeks.

At Auchincain, West River, on the 29th March, after a lingering illness, which he bore with Christian fortitude and resignation to the Divine will, Andrew Graham, aged 71, well known for his long services as a Teacher, having been teaching in this county over 30 years, leaving a large circle of friends and acquaintances to mourn their loss.

At Mount Dalhousie, on the 26th Feb. Mr. Geo. Matheson, aged 100 years. He was a native of Sutherland-shire, parish of Kildonan, Scotland. He emigrated to this country in 1819. His pious christian conduct, his honest and truthful principle, his affection as husband and father, his obliging, and courteous behaviour, will long be remembered by all who had the pleasure of his acquaintance.

At Middleton House, Berkeley, England, on the 3d Jan. last, Annie, wife of James McLellan, Esq., aged 41 years. Deceased was a native of this County.

At Boston, on Saturday the 16th inst. Clara Catherine C., daughter of Mr and Mrs C. Parcher, and grand-daughter of James McDonald, Pictou, aged 6 months and 15 days.

At Hardwood Hill, on the 18th inst. Lydia, wife of Angus McDonald, aged 50 years, leaving a husband and 10 children to mourn their loss.

—o—

NOTICE.—Owing to unavoidable circumstances the *Record*, both for the present, and past month, is issued long behind time.

—o—

In the last two numbers of our *Record*, notice was taken of the lecture delivered by the Rev. G. M. Grant, before the Halifax Young Men's Association. These notices would seem to be in defence or commendation of said lecture. All that we desire to say now, is, that whoever undertakes to defend that lecture should do so under his own signature; and that the character of the *Record* should not be compromised in any way by the sentiments advanced in the lecture.

A. M.K.

—o—

Baddeck, C. B., March, 1867.

At a meeting of the friends of the Kirk here, it was unanimously resolved to proceed with a new Church, in this place, as the Congregation have been much incommoded for want of a suitable place of meeting.

Large contributions were received, and, as the locality is very central, it was agreed that the Church should be in the centre of the village, and of an agreeable appearance.

I promised to make an effort to get assistance from friends for this purpose, and C. J. Campbell, Esq., M. P., agreed to receive contributions whilst in Halifax toward the same object. We hope the friends of the cause will cheerfully aid in this work, so that the trustees may be enabled to accommodate people who attend church, and who scarcely know where to find the place of meeting of the Kirkmen here now.

N. BRODIE.

N. B.—All sums received will be acknowledged in the *Record*.

A THIRTY THOUSAND DOLLAR

The head clerk of a large firm in Charlestown promised an old customer, one half a bale of Russian duck to be on precisely at one o'clock, when the man to leave town with his goods. The firm out of duck, and the clerk went over to Boston to buy some. Not finding a trader, he hired a man to take it over in a wheelbarrow. Finishing his other business on his return to Charlestown, the clerk found the man not half way over the bridge, and on his barrow half dead with heat.

What was to be done? It was then past twelve, and the goods were packed at one. There was not a moment to lose. In spite of the heat, the dust, and his light summer clothes, the young man set the wheelbarrow and pushed on.

Pretty soon a rich merchant, whom the young man knew very well, riding on his back, overtook him. "What," said he, "Wilder, turned truckman!"

"Yes," answered the clerk. "The goods are promised at one o'clock, and my name has given out; but you see I am determined to be as good as my word."

"Good, good!" said the gentleman, started on.

Calling at the store where the young man was employed, he told his employer what he had seen, "And I want you to tell him," said the gentleman, "that when he goes into business for himself, my name is at his service for thirty thousand dollars."

Reaching the store, which he did in time, you may be sure the high price set on his conduct made amends for the heat, and the fatigue of the job.

Keeping his word. You see how important it is regarded. It is one of the most valuable kinds of capital a business man can have. To be worth much to any body, a boy must first form a character of *reliability*. He must be depended upon. And you will like to know perhaps that this young man became one of the most eminent merchants of this country. His name was S. V. S. Wilder, and he is now the first President of the American Fraternity Society.—Fz.

—o—

Dalhousie College Endowment Fund

ROGER'S HILL.

	<i>Paid at present.</i>	<i>Paid previous</i>
Alex. McLennan	\$7.00	\$1.00
Alex. Fitzpatrick	6.00	4.00
John McLeod, framer	8.00	4.00
John McKenzie, elder	1.00	4.00
David Ross, elder		4.00
John Ross	1.00	
Mrs. R. McKenzie	1.00	3.00
Robert McKenzie		4.00

Jane McKenzie	1.00
John McKenzie	1.00
Robertson	2.00
William Robertson	1.50
McKenzie	2.50
Thomas Fitzpatrick	1.00
Wald Matheson	1.00
George Gordon	5.00
George Gordon, jr.	1.00
McLean, elder	4.00
William Murray	2.00
Thomas Murray	3.00
William Murray	2.00
James Murray	1.00
Thomas McKenzie	1.00
Underwood	1.25
Wald Sutherland	1.00
Wald McKay	1.00
McKay, elder	1.00
Clark	1.00
Wald Cameron	1.00
William Hayward	1.00
McKenzie	2.00
William McIntosh	2.00
Wald Murray	2.00
Wald Cameron	1.00
McKay, elder	1.00
Sutherland, elder	1.00
McQuarrie	1.00
McKay	1.00
Angus McKay	1.00
Bert Campbell	2.00
George Campbell	1.00
McCampbell	1.50
McCampbell	1.00
Sutherland, Dal.	2.00
Douglas	1.00
McCampbell	1.00
Rankin	75
Murray	1.00
Wald Murray, Las.	1.00
Murray, Las.	1.00
Murray, Las.	1.00
McKay	62½
McKay	1.50
Janet McKay	50
Sutherland	1.00
Murray, T's son	1.00
Sutherland	1.00
Wald Sutherland	1.00
Murray, Dal.	1.00
McKara	1.00
McIntosh	1.00
Fraser	1.00
Murray, Jok.	5.00
Murray	1.00
McKenzie	1.00
Grant	1.00
Bert Murray	1.00
Fitzpatrick, J. P.	8.00
Wald McInnis	80
McDonald	50
G. McKenzie	1.00
Wilson	1.00
McIntosh	2.00
Coventry	1.00
McIntosh	1.00

Alex. Gray	62½
John McLeod	1.00
George McLeod	62½
Alex. Matheson	1.00
Colin McKenzie	2.50
Nathaniel Graham	1.00
John M. McDonald	62½
John McDonald	1.50
Alexander Innis	1.50
George McKay, Dal.	1.50
Andrew Sutherland	1.00
John Sutherland	1.00
Hugh Denoon	4.00
Donald McGregor	3.00
Allan McDonald	6.00
Angus McDonald	1.00
A. McKay, shoemaker	1.00
Alex. McDonald, B.M.	1.00
John McKay, turner	1.00
Angus McKay	62½

\$136.85

Cash paid W. Gordon by J. McIntosh 20.00

\$97.38

CAPE JOHN.

Peter Grant	Paid. \$ 2.00
William Grant	2.00
Murdoch McLeod	2.00
Donald McDonald, J. P.	2.00
Lauchlan Cameron	1.00
John Melville	1.00
Miss Jane Melville	50
Miss Caroline Melville	50
Donald McLean	1.50
Charles Stramberg	1.00
Donald McKenzie	1.50
George McLeod	1.00
John McLeod	50
John McAuley	1.00
Hugh McLeod, J. P.	50
Miss Christy McLeod	1.00
James McLeod	2.50
Charles McIntosh	1.00
Donald Gray	2.00
James Fraser	1.00
Alexander Fraser	2.00
James McKay	1.00
Robert McKinnon	1.00
Lauchlan Johnston	1.00
Miss Elizabeth Noble	80
Miss Isabella Noble	50
John Noble	1.00
Mrs McMaster	1.00
Donald Sutherland	62½
George Elliott	1.00
James Elliott	1.00
James Elliott, jun'r	1.00
Donald Henderson	1.00
Alexander Henderson	1.00
Hugh Henderson	2.00
William McLeod	1.00
Evan McLeod	1.00

John McPhee	50
Neil McKinnon	75
Mrs. John McDonald	1.00
John McLeod	50
Alexander Falconer	1.00
Robert Baillie	1.50
John McDonald	50
Alex. McDonald, junr	25
John McDonald, junr	25
William McKenzie	1.00
Allan McQuarrie	1.00
Angus McKinnon	1.00
James McKinnon	50
William McLeod	60
Alexander Robertson	1.00
John McRae	1.00
Roderick McRae	1.00
Alex. McKenzie	75
Duncan McMillan	25
John McKenzie	50
Angus McKenzie	1.50
Norman McKinnon	1.50
Donald McDonald	1.00
John Johnston	1.00

Roger's Hill subscription \$ 63.27½

136.85

\$200.12½

Contributed to Professor's salary, during 1864-'65:

Roger's Hill \$42 00

Cape John 28.00

\$70.00

The whole sum thus contributed by Roger's Hill and Cape John congregation, for the Dalhousie College Fund, is as follows:

Paid previously \$ 97.38

At present 200.12½

For Professor's salary 70.00

\$367.50½

SCHEMES OF THE CHURCH.

1867 YOUNG MEN'S SCHEME.

March 28—St. Matthew's Church congregation, Halifax, £3 10 0

1867 HOME MISSION.

Mar.—Collected W. B. River John Congregation, 1 14 0
Musquodoboit Congregation, 1 9 1
Apl.—Lochaber Congregation 1 6 7½
Roger's Hill Congregation 2 13 8
W. B. East River Congregation 3 14 3
E. B. East River Congregation 1 13 3

£12 10 10½

W. GORDON, Treasurer

Pictou, April 4, 1867.

Collections for Lay Association

ST. COLUMBA'S CHURCH, W. B. EAST RIVER
FOR QUARTER ENDING MARCH, 1867.

Dist. Hopewell—Mary Gray and Margaret Gray, £1 1
Fox Brook—Barbara Sutherland, Catherine McLeod, 0 1
Marsh—Christy McLean, Mary J. McDonald, 0 18
Forks—Jane Ross, Mary McKay, 1 11
Big Brook, West side—Isabella McLean, Christy Fraser, 1 13
Big Brook, East side—Barbara McDonald, Ellen J. Fraser, 0 16
West Branch, East side—Anna B. Gordon, Elizabeth Chisholm, 0 10

£7 0

DANIEL GRAY, Secretary
Hopewell, March 29, 1867.

COLLECTED BY MISS JANET CAMERON
LOCHABER.

Thomas Goodwill. \$
Arch. Chisholm
Duncan Cameron
Hugh Cameron
Arch. McEachern
Hugh McPhee
John Cameron
Arch. McPhee
William Cameron
Alexander Cameron
Donald Cameron

COLLECTED BY MISS JANE MCINTOSH
S. RIVER.

Duncan McIntosh \$
John McIntosh
Allan McNaughton
Peter McIntosh
Miss Jane McIntosh

COLLECTED BY AR. MCPHIE,
S. RIVER.

Alex. McNaughton \$
Hugh Kennedy
Alex. McPhee
Alex. Manson
Arch. McPhee
Mrs. Arch. McPhee
Miss Mary McEachern
Ar. McPhee
Mrs. Arch McPhee

Amount Collected \$35
Less for P. O. Order \$7

Forwarded to J. Fraser \$7