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VOL. XXII.

NO. II

—THE—  
**MONTHLY RECORD**

—OF THE—

**Church of Scotland,**

—IN—

**NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.**



**FEBRUARY, 1876.**



*"COLONIAL STANDARD."*

*SOUTH MARKET STREET, PICTOU, N. S.*

1876.

# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

FEBRUARY, 1876.

NO. 2.

"IF I FORGOT THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING"—S. 137

### REST FOR THE WEARY,

*By Rev. P. Galbraith, Hopewell.*

JOB III, 17. "There the weary be at Rest."

How sad and mournful are many of the utterances of Job while overwhelmed by his terrible afflictions! What language could be more so than that of the chapter from which these words are taken, in which he actually curses the day of his birth, and laments that ever he had been born? In his utter desolation and anguish of spirit he looks around him, as it were, to see if there be any place, any refuge for him to flee to, and be at rest, from his overwhelming troubles and afflictions; and his anxious and wearied gaze settles upon the grave as such a place. He seems envious of those lying there, enjoying its peaceful repose, all unconscious of, and undisturbed by, the vain tumults and turmoils of life. What a soothing stillness and peacefulness seems to reign there, amongst those who in life may have been at enmity and variance, and even raged upon each other as foes in mortal combat!

Who has not been strongly impressed with the extraordinary stillness of a church yard or cemetery? It is especially impressive to any one who, after having been jostled by the eagerly hurrying crowd, and deafened by the ceaseless noise and uproar of a large city, has wandered out along the country road to the face of the dead. He is there strongly touch-

ed and impressed by the great contrast between the city and the cemetery; the former, how stirring and noisy; the latter, how perfectly still and peaceful! For there life's vain tumults are past. There life's weary pilgrimage is o'er. There the wicked cease from troubling. There the oppressor's voice is no more heard. There the rod of the tyrant is forever laid aside. There persecutors no longer persecute. There hatred and envy are perished. There masters and servants, princes and beggars lie side by side, and mingle their dust together. There prisoners and slaves are released from their bondage. And "there the weary be at rest"

"Levelled by death, the conqueror and the slave,

The wise and foolish, cowards and the brave,  
Lie mixed and undistinguished in the grave."

Often in the course of my ministerial labors in the South of England, while acting as Chaplain to the Invalid Soldiers in the Royal Victoria Hospital at Netley, near Southampton, have I had this reflection of the text strongly impressed upon me—"there the weary be at rest"—as I have stood in the lonely and secluded Military Cemetery there, waiting to perform the funeral service at the grave of many a weary, toilworn soldier, who had come from a far country and unbuckled his armour, and laid himself down to die. Many such weary ones have I buried in that solitary cemetery, which lies about half a mile distant from the Hospital. It was a touching sight, as I stood there, to watch the humble funeral procession slowly wending its way thither. First came the black car on which the plain

coffin containing the body of the deceased soldier was borne. Then followed the firing party, composed of twelve soldiers, carrying their guns reversed; and then a few others to assist in the burial. At the close of the funeral service, the firing party, at the command of the officer in charge, fired three volleys over the grave of their departed comrade, and then he was left to rest amongst the many weary ones who had gone before. Sometimes a few sorrowing relatives would accompany the funeral party, but this happened very seldom in the case of our Presbyterian soldiers, as being mostly Scotchmen, or belonging to that other stronghold of Presbyterianism, the north of Ireland, their relatives were at too great a distance, and so they had to be laid in the grave by strangers and comrades, far from dearly loved ones, and the homes of their childhood, which they longed once more, but were not permitted, to behold.

That large Military Hospital at Netley, where I laboured for a number of years before coming out to this country, is a place of great interest. It was built a few years after the Crimean war, on the proposal of the lamented husband of our Queen, the late Prince Albert, for the reception of all Invalid soldiers taken home to England from India, Canada, New Zealand, Malta, Gibraltar, and all our other foreign stations; but mostly from India, where large numbers of British troops have always to be kept. It is one of the largest and most beautiful buildings of the kind in Europe, about a quarter of a mile in length, pleasantly situated on the banks of the Southampton Water, and capable of accommodating about 1500 Invalids, besides a large number of Medical officers, nurses, and other attendants.

Many thousands of Invalid soldiers have I seen arriving there, sometimes six or eight hundred at a time; many of them comparatively well after their long sea voyage; many with their constitutions impaired for life by the hardships they had undergone, and often also by recklessness and imprudence and vices which are alas! only too common amongst our soldiers; and many many faint and weary ones showing death in their countenances, and longing wistfully for a place of rest whereon to lay their weary heads and die. It is then, when

their different wards and beds are assigned to them, and they have rested a little after the fatigues of their voyage, that the Chaplain's intercourse with them begins. There is very much to interest him as he goes from bed to bed and converses with the weary sick ones laid down thereafter coming from the toils and hardships and, it may be, battle fields of a foreign land; coming amongst complete strangers in a strange place, and far away from their homes and loved ones whom they are eager to behold once more but cannot. One is surprised to find how much difference there exists amongst them intellectually and morally; some so intelligent and seriously inclined, while others seem utterly indifferent and callous about everything except about getting their animal wants supplied. Alas! I have seen very many with about as little intelligence as the brute beasts in the fields, and with as little anxiety about the future, sinking fast and passing away in utter darkness, and some even with curses declaring that they cared not what became of them. But many kindred spirits have I found there as I have passed from bed to bed, and from ward to ward; men who may have been wild and reckless in their youth but who had come to see the error of their ways, and were steadily persevering in the right path amid all the temptations to which they in the army are peculiarly exposed. It was most interesting and affecting to converse with such, to listen to them as they recounted their adventures and hardships and even their follies, and to hear of the means by which they had been led to think seriously of their spiritual condition. I frequently found that the kindly ministrations of Chaplains in foreign lands had been thus instrumental for good, and this encouraged me to hope, amid much discouragement, that my labours amongst them might not be without fruit.

My labours during the week consisted chiefly in visiting those who were confined to bed, and in administering spiritual consolation to the anxious and the dying. On Sundays, after officiating to the troops at a garrison station about 15 miles from Netley, I returned and conducted Divine Service in the chapel there for those of our Invalids who felt well enough to attend, and other Presbyterians living in the neighborhood. I have in my recollection many

good, sincere, God fearing men, whom I knew to be noble defenders of their country, and noble soldiers of the cross, who were my attentive and anxious hearers there; with whom I enjoyed many a sweet and profitable conversation, and with whom I hope to meet again, not in this weary world of toil and trouble and unrest, but in those mansions of bliss above, where we shall find an end to all the toils and vexations and fatigues of our way, and where "the weary be at rest."

Much good heaven, I found, has been diffused throughout the army by the unceasing labors and the unminged exertions of good, tender-hearted and pious ladies, many of whom devote their whole lives to the spiritual welfare of our soldiers. Often on going round the wards, have I found some of my men with bright and happy countenances, reading letters; and on enquiry I have found that they were from one or other of those kind-hearted ladies whom they had met with at other stations, and who had written to them words of comfort, expressing sympathy with them, bidding them be happy and cheerful under all their trials and sufferings, and to put their whole trust and confidence in their Heavenly Father, and all would yet turn out for their good. It is wonderful what lasting benefit can be done in that way, and how very much is even now being done by these kind, tender-hearted christian ladies. With perhaps one exception, there is no lady who takes more interest in our poor soldiers than our good and noble Queen herself. The exception to whom I allude is the soldier's friend, I might almost say the soldier's angel, Florence Nightingale; for in the eyes of those poor sick and wounded soldiers who went through all the horrors of the Crimean war, and experienced the soothing attentions and kindly ministrations of that tender-hearted woman in the Hospital at Scutari, Florence Nightingale was looked upon more as an angel—a ministering angel from heaven—than a human being. Though upwards of twenty years have elapsed since that terrible war was waged, she has not yet recovered from the effects of her almost superhuman efforts in ministering to the ease and comfort of the poor wounded soldiers; but as an invalid herself in her retirement, her great

influence and her pen are employed in the cause of philanthropy, and in ameliorating the condition of the British Soldier. And if ever human being deserved canonization, in the estimation of all our soldiers without exception, Florence Nightingale has merited that honor.

With this exception, as I have said, there is no lady who takes more interest in our soldiers than our good Queen Victoria. Netley Hospital is a favourite place of hers, both on account of its interesting object, and of its having been the proposal of her late beloved consort. She frequently visits it and goes round the wards, conversing with several of the invalids and enquiring into the nature of many of the cases of illness. In my official capacity as Chaplain I have several times accompanied Her Majesty round, along with the other officials of the place, both Military, Medical and Clerical, and it was indeed an interesting and touching sight, to see the Sovereign of England passing round the wards, and taking a womanly interest in her sick and weary suffering soldiers. I was very much interested some time ago, since coming out to this country, in reading an account in the papers of one of those visits of Her Majesty to Netley. She went especially to see the wounded soldiers who had returned from the Ashantee War. On conversing with one brave hero, a Scotch Sergt. Major of the 42nd Highlanders, who told her that he had been wounded in the Indian mutiny, the Abyssinian War, and in the late Ashantee War, Her Majesty was affected to tears, as were also Prince Leopold and Princess Beatrice who accompanied her. On her arrival at Osborne her English summer home in the Isle of Wight, which is only about an hour's sail from Netley, she sent the wounded Sergeant Major a copy of the book of which she is the authoress, with her autograph written in it. Such a kindly and sympathetic interest on the part of our Queen has immense influence for good on the hearts of Her soldiers and poor men, they at Netley have much need of all the kindness and sympathy and compassion that can be shown them by all who have access to them; for they have gone through many hardships before reaching that haven of rest. Most of the inmates, after remaining there some time, are either pronounced fit once more for active

service, and are sent back to their regiments, or incurable, and sent home to their friends and relatives. But not a few every year leave it only to be borne away to that lonely and secluded cemetery, far from loved ones and the homes of their childhood, to be laid beside the many weary ones who had gone before them to be at rest. Yes, there, as in all burial places, rest the *bodies* of the departed amongst mankind. Put what of the *souls* of the departed? Are they all at rest after the ceaseless toil and trouble and grief and hardship of life's battle field? Ah no! of all of them it cannot be said that they are at rest; for to myriads of unhappy souls, the weariness and sufferings of earth would indeed be rest, compared with the ceaseless unrest and agony and woe which they are now enduring, and shall for ever endure throughout eternity. For them there is no rest day nor night. These are they who, while on earth, thought only of their bodies desiring only rest and ease and comfort for them, and caring nothing whatever about obtaining and securing everlasting rest for their immortal souls. They are now in the cold abode of darkness and despair, and it is of heaven alone that it can be truly said, "there the weary be at rest." For there alone there is rest for the weary, there alone there is sweet and everlasting repose for the weary, troubled soul. That sweet rest is reserved only for those who have sought and found refuge in Christ upon earth. Though, through the manifold troubles and trials of life they may long to depart and be at rest, yet by the strength he imparts to them, they are enabled to bear up bravely through all, buoyed up by the blessed prospect of everlasting rest, and even enabled amid all their earthly troubles, to enjoy sweet rest in their souls, with the consciousness of his presence and favour. For them, and them alone, are all the glorious promises of rest both here and hereafter. "Come unto me all ye that labour and are heavy laden, and I will give you rest." "He shall enter into peace; they shall rest in their beds, each one walking in his uprightness." "There remaineth a rest for the people of God." Sweet and precious promises of rest are these and such as these to all of us who are at present engaged in the weary turmoil of life, and bearing the

precious promises, without such blessed hopes and prospects to encourage and support us, how often would we feel ready to despond! to lay down our armour before the close of the fight! to stop short and give in before the race was half-way finished. Let us all endeavour, then, to bear up bravely under all the troubles and trials of life which we are called upon to endure. Let us fight as warriors the good fight of faith. Let us run with perseverance the race that is set before us. For us to live, let that be Christ, and then for us to die, that will be gain—all gain. Our wearied, worn-out bodies will rest in their graves until they are called forth to join our glorified souls in the place of everlasting rest above, in those blessed and heavenly mansions which Jesus has gone to prepare for us and all his people. There we shall throughout eternity enjoy complete, unbroken rest; for nothing that has saddened and crushed our wearied souls on earth shall be permitted to interfere with our perfect rest above. There all shall be perfectly tranquil and serene. There no tears shall bedim our eyes. There no grief shall sadden our brows; for all causes of sorrow shall be completely excluded. We shall rest in the smiles and the love and favour of God. We shall rest on the bosom of the blessed Saviour who has procured that rest for us. We shall rest from sin which shall no more be permitted to disturb or annoy us. We shall rest from all our earthly toils and labour, and sufferings; and, resting thus perfectly and for ever, our rest shall indeed be glorious.

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The interesting address which we publish above was recently delivered by Rev. Mr. Galbraith at Hopewell. Within the last two or three years we have had several accessions to our Presbytery of able ministers. Mr. Galbraith is our latest addition, and during the few months he has been amongst us he has given us abundant reason to regard him as not merely an *accession* but an *ornament* to the Pictou Presbytery.

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At Point Levis, P. Q., one hundred and twenty French Canadians are girding their loins to set out from the bondage of Romanism, as the result of the labours of the Protestant Missionary there. "Still, there's more to follow."

ARTICLES SELECTED FOR THE  
MONTHLY RECORD."

**THE SPIRIT: HOW TO BE REGARDED.**—Observe what liberties, what precious freedom come with the Spirit. I have heard men talk as if, when man yielded himself to the control of the Spirit, he subjected himself to a sort bondage; and even Christians, I fear are slow to learn what is the liberty of the children of God. If it is bondage when eyes that have not seen are endowed with vision; if it is slavery when the fetters of evil habits are stricken from the soul, and it is enabled to elect a nobler mode of action; if it degrades the mind to have its ignorance dispelled, its darkness illuminated, its grossness refined—then does the Spirit bring bondage, and not otherwise. The Spirit never employs force. He knocks before He enters any heart. He respects man's independence. He modifies conduct through the inclinations. He can be resisted; He can be grieved; He can be driven away. When the soul accepts his guidance, it is by a free, an uncompelled act of surrender.

**THE HOLY SPIRIT: HIS WORK**—The Spirit may therefore be regarded as representing all those tendencies and influences which incline your soul to repentance toward God, and faith in the Lord Jesus Christ. Christ did no more surely die to purchase your pardon than the Spirit lives to persuade you to accept it. The love of the one for you is no more intense than the love of the other. The dignity and excellence of each are the same. In vain might the Spirit have existed, if Christ had not died; in vain Christ have died if the Spirit had not come to apply that to man's redemption. If there is to us any spiritual understanding, christians, any discernment and apprehension of the truth, any correct knowledge of our own condition, it is entirely due to the operation of the Spirit in our souls. If in weakness and poverty any of you have ever been sustained, if in perils delivered, if when stricken with grief you have been comforted, it is due to the indwelling of the Spirit. If the future impends like a starlit sky above you; if life seems full of noble uses, and dying like the taking of a

larger life—then it is because the Spirit has taken of the things of God and revealed them unto you. To me there is nothing in the whole range of pious reflection so lovely as the thought, that the power of God is in the hearts of all true believers working out therein the peaceable fruits of righteousness. Passions are being subdued, habits corrected, the wicked vagaries of the mind checked, the imagination purified, and every faculty restored to its original state and use. All this under the direction of the Spirit.

**PERSONAL FAITH.**—Whosoever will go to heaven must have a faith of his own. In Gideon's camp every soldier had his own Pitcher; among Solomon's men of valor, every man wore his own sword: and these were they that got the victories. The five wise virgins had, every one, oil in her lamp, and only these enter in with the bridegroom. Another's eating of dainty meat makes thee none the fatter.

## A HINT TO FAULT-FINDERS.

**DEAR FAULT-FINDER:—**

Yours is a work more useful than appreciated. Persevere, good must follow. In Massachusetts lived a man, who was a bold leader of all opposition to religion, and always ready to publish abroad any shortcomings which might be discovered in any who professed religion. At length he made up his mind to remove from the place to another part of the country. Meeting the pastor of the Congregational Church one day, he said after the usual salutation "Well, I suppose you know that I am going to leave town soon; and you will probably be glad of it." "Glad of it? Why, no" said the minister; "You are one of our most useful men, and I think I shall hardly know how to spare you." Taken aback somewhat by such a reply, he immediately asked "How is that?" "Why," answered the minister; "There can't be a sheep that gets a foot out of this fold, but that you will always back from one end of the town to the other. I think you have really been one of the most useful watch-dogs I ever knew." Go on then, fault-finder, we must not be severe on your shortcomings, as your duties towards others prevent your giving attention to your own "walk and conversation" that might help to improve the comfort and happiness of those with whom you have to do.

## The Monthly Record.

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FEBRUARY, 1876.

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No one can object to the little controversy occasioned by the East River matters, furnishing us, as it does, with interesting reading in the *Pictou Standard* of February 1st. and 23rd. A little skirmish of this sort can do no possible harm, when the belligerents are of so mild a type. There can be no more painful sight than that of opposing parties engaged in an ecclesiastical squabble when the pen is dipped in gall, and the controversy becomes harsh, uncharitable, and bitter. On the other hand, there is nothing more enjoyable than a fresh, bracing breeze, that has not degenerated into a bitter blast from the cold North. We shall carefully note the thermometer, and if it should fall much below the freezing point, we shall use our influence to induce the parties to come inside and warm themselves at the fire of "auld langsyne." In the meantime, it must be pleasant for all parties to perceive that both letters are couched in terms as mild as could be expected. Possibly, however, most candid readers will admit that the four East River gentlemen allowed themselves to be carried just a little beyond what courtesy and even correctness would warrant, in these three points :

First ; in descending to details to such an extent as to what Mr. So-and-so had said, what Rev'd Mr. This said, and Rev'd Mr. That did ; details that justify the description *silly*.

Second ; in insinuating that Rev. Mr. McMillan came and preached in St. Paul's, when they certainly knew that the proper thing to write was : " Mr. McMillan, according to appointment of Presbytery, etc."

Third, and worst of all ; in making any insinuations regarding the organization of St. Paul's church in the future, and the countenance and encouragement that the Colonial Committee are likely to give to that congregation. That is our matter, with which the four gentlemen have nothing whatever to do, and we believe it will be rather a difficult task to controvert or contradict the language of Mr. McMillan, that " The Colonial Committee have invariably acted in the past with much discrimination and discretion, as well as with much benevolence and liberality in their grants."

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HONOR TO THE PRESBYTERY OF PICTOU  
 —Most Presbyteries have to be content with the single title derived from their place of meeting. Our Presbytery has, the other day, become the honored possessor of a special designation, derived from its historical position. We are indebted to Mr. James Cumming, of the East River, for this distinction. In a recent letter to the 'Eastern Chronicle' he calls our court "the Anti-Union Presbytery."

Thank you, Mr. Cumming. This is not the first time you have done us good service. It was scarcely prudent, however, on your part, to risk calling us by such a high sounding name. It was just possible we might have taken it amiss, and sued the writer for damages of \$1,000.



New St. Andrew's Church, Toronto, was opened for Divine worship on sabbath, 13th inst. At the evening service, the Rev'd D. M. Gordon, B. D., of Ottawa, officiated. The *Toronto Globe* says: "at half-past six o'clock, every seat in the building was occupied, and by seven o'clock there was scarcely standing room, and many were obliged to leave. Mr. Gordon's sermon, which was remarkable for its eloquence and deep research, was listened to with much attention by the vast assemblage present."

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THE LATE G. P. MITCHELL ESQ.,  
OF HALIFAX.

For many years, Mr. Mitchell has been known as a most devoted member of St. Mathew's church, and, during the last few years of his life, he acted as treasurer of our Synod's Home Mission Fund. It would be difficult to find a more upright man, or exemplary christian than our late treasurer. His character combined in a remarkable degree whatsoever things are true, just honest, pure, lovely, and of good report. Among the contributions of wealthy men to benevolent and religious societies, in the city of Halifax, you would seldom fail to find the name of G. P. Mitchell, and in many instances where no lists were published, and very few knew of the fact, he would quietly, and in the kindest manner possible forward some good cause with his cheerful giving. Those who understand what Wm. Gordon was to Pictou, can form some idea of what George P. Mitchell was in his sphere. Two such men we have not lost for a long time. Mr. Mitchell died at his residence in Halifax, on the 11th inst., in his 59th year.

SURPRISE PARTIES AT ROGER'S HILL.

We have to chronicle that a surprise party from the Roger's Hill section of this congregation lately appeared at the Manse, and as the custom of such parties is, made a very friendly donation to the Minister. In a few days surprise parties followed from different parts of the congregation and very agreeable sociables were held chopping and hauling fire wood and fencing for the Glebe which is one of the best in the country. A few days thus spent in a fine open winter like the present will not be missed off the farm and add very much to the convenience of the Glebe. In a country such as this where there is much travelling and journeys are long the Glebe should have secure and good pasturage in summer, and stabling and plenty of fodder in winter, in order that the minister can obey the command of Paul and "be given to hospitality," and entertain his wayfaring guests in a manner suited to the honor of both. From remote antiquity hospitality has been specially associated with the clergy, and it is meet and proper that this traditional grace should be extended in this western world.

We heartily commend the example of the worthy yeomen of Roger's Hill; and trust it may induce others to go and do likewise.

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ROGER'S HILL AND CAPE JOHN.

(The following item was omitted in our last issue.)

The yearly business meetings of these congregations were held about the beginning of the year. The financial statements were very satisfactory. The annual stipend paid is eight hundred dollars. At Roger's Hill great improvements have been made upon the Church. The building has been repainted, a porch and vestry added, and furnaces placed below. Nearly a thousand dollars have been thus expended.

At Cape John a committee was appointed to consider some feasible scheme for improving the Church there. We understand that the ladies of that place propose to hold a tea-meeting in July next to raise funds. If the matter were once taken in hand we have no doubt that in so prosperous a community it would soon be carried into effect.

## CHURCH OF SCOTLAND.

In an address last month in the City Hall, Glasgow, the Earl of Roseberry spoke as follows: "As regards the Church of Scotland, I do not suppose there is anybody here who can look on her great work, past as well as present, without reverence and affection. (Cheers.) The Church of Scotland has largely, in times past, helped to form our liberty; she has constantly lent lustre to our history. She has not, indeed the pomp or the antiquity of some churches. She has frequently been obliged to worship in the open sunlight, unsheltered through painted windows, or in the silent watches of the night, with her very hymns hushed lest they should be a signal for a massacre, with the rocks for an altar, and the wilderness for a Church; but we have none of us loved her the less for her simplicity or her suffering. (Cheers.) Without her saints our roll of heroes would be incomplete. Her martyrdoms form part of our most sacred traditions. She has by her democratic form of Church Government largely contributed to mould the national character for good. When she bled we bled. When she rejoiced we rejoiced. When Charles the First attempted to suppress her he ceased to be King of Scotland. (Cheers.) I say this, that it would be difficult to over estimate the historical debt of gratitude we owe to the Established Church of Scotland.

CHURCH OF SCOTLAND.—*Extension work.*—At the last General Assembly it was reported that two hundred and fifteen new parishes had been erected since the commencement of the endowment scheme, about twenty years ago. To this goodly number there falls to be added other ten which have passed the Court of Teinds and are now fully equipped parish churches; while no fewer than twelve others are at this moment in the Court with a view to erection, and may before this paper meets the eye of our readers have received decree and become additional endowed parishes. There is in fact every probability of twenty-five new parishes being added to the strength of our old National Church in the space of a single year.

VACANCIES IN THE PICTOCH PRESBYTERY. Gairloch Congregation is still among the vacancies. Earlstown, Tatamagouche and West Beach River John are *not yet resigning* in the result of their efforts to secure Mr. Brodie as their pastor. It is difficult to foretell the result of their negotiations. St. Paul's East River is among the vacancies, but is making praiseworthy efforts to secure a pastor.

BISHOP BOURGET, has let another "Bull" loose on 'Liberal Catholicism,' but the animal's horns are soft and not likely to do any harm. The creature has been casting angry looks at the "Montreal Witness," giving an occasional toss of its head, but Dougall & Son are not afraid of harmless cattle!

RULE TO GUARD AGAINST ANGER.—It is recorded of Julius Caesar that, upon any provocation, he would repeat the Roman Alphabet before he suffered himself to speak that he might disarm his passion and speak with calmness and reason. "Go thou and do likewise!"

FORGIVENESS.—There are very few of the Christian graces more difficult to be practised than forgiveness—Revenge is so sweet! "I never forgive" said one. "Then I hope you never offend." He that cannot forgive others breaks down the bridge over which he must pass himself, for every one needs to be forgiven.

THE VACANCY IN THE WICK PARISH CHURCH.—The vacancy in the Parish Church of Wick is not to be filled up amicably. A meeting of the Congregational Committee was held, at which an animated discussion took place, in which a strong desire was expressed to hear rather than the two candidates who have preached. This however, was stated to be out of the question, if the congregation wished to avoid losing their rights by the expiry of six months from the date of the parish becoming vacant, and accordingly the meeting proceeded to discuss the merits of the two candidates. Mr. McLennan, Presbyter Fiscal, proposed that the Rev. Alex. Clark, late of Madras be recommended to the congregation, which was seconded by Mr. John Waters. Mr. D. Gunn moved, and Mr. Adam of Lynegar seconded, that the Rev. Mr. Phillip, of Skene Aberdeenshire, be recommended. On a vote being taken, 16 voted for Mr. Clark and 12 for Mr. Phillip, six declining to vote. The decision was ordered to be reported to the Moderator of Session, with a view to calling a meeting of the congregation, when both names will be submitted to a vote of the whole body. There is a great deal of keen feeling on the subject.

## Meetings of Pictou Presbytery

The usual quarterly meeting was held in St. Andrew's Church, Pictou, (Wednesday,) Feby., 23. The minutes will appear in our next. The Rev. W. McMullan, after the fullest deliberation signified his willingness to accept the call to St. Paul's Church, East River. The Presbytery thereupon agreed to meet at Saltsprings on Monday 6th March at 11 a. m., to give that congregation an opportunity of appearing in their own interests. The people of Saltsprings may feel assured that their minister did not come to this decision without the greatest difficulty, and after much anxious thought.

Appointments for the current quarter—Garloch, Sabbath 19th March, Mr. Galbraith; Garloch, Sabbath 9th April, Mr. Herdman; " " 7th May, Mr. Dunn; " " 28th May, Mr. Stewart; West Branch, River John, Sabbath 12th March, Mr. McCuon, and afterwards as may be announced; Easttown, one Sabbath in April, Mr. McCuon; East River, one Sabbath in May, M. McKichan.

STELLARTON—Ladies' Society.—The ladies of this congregation have organized a society for the purpose of receiving weekly contributions for Church purposes. They have placed at each side of the door on entering the Church, a little box, with a hole bored in the lid of it, and marked "Ladies' Society Box." We hope to hear of their success. There are many "little foxes" to steal away the cents, and there is need of these little boxes to bring them back.

QUERY.—Will the learned Editor of the "Presbyterian Record" please tell us what "Job" said about "rushing into print?" He will be pleased to see that we take the field not as an enemy, but as an ally, not a foe but as a friend, not as opposed, but as a co worker.

THE success of the RECORD, this year, in point of circulation has been very marked. Pictou, New Glasgow, Saltsprings, Stellarton, Westville, Roger's Hill, and Cape John, take over a hundred copies each, and most of the others take nearly a hundred. Still there is room for a few more parcels of twenty copies, in more than one corner. Easttown is just a little behind in the race, and must wake up.

THE Rev. Geo. Coul, New Glasgow, is expected to lecture in Hermon church, Roger's Hill, on Monday, 6th March, when he will give an account of scenes and incidents in Asia Minor.

FATHER CHINQUY has paid a short visit to our county, and delivered stirring addresses at New Glasgow, Pictou, etc. Contributions of about seventy dollars were received in both towns. His account of the work in Montreal, and of the hundreds who are leaving the Church of Rome in that city, was very thrilling, and evoked much enthusiasm among his hearers. He remains among us for a few days longer.

ON BOTH SIDES OF THE SEA.—On Wednesday, 10th Nov., last, Rev. D. McRae preached in St. Paul's Church, E. R. on an occasion of the induction of Mr. Sinclair. On Wednesday, 29th Dec'r. Rev. John McRae, Stornoway, the venerable father of the aforesaid preacher, and formerly minister at the aforesaid place, preached in the Parish Church of Uig, on occasion of moderating in a call to the Rev. Mr. M. Iver, formerly of the Free Church. There is a remarkable similarity between the state of matters at East River and at Uig, only in the Scottish Parish it is the Free Church people who are coming back to the Kirk. Possibly this is the right way.

A list of agents for the "Record," and acknowledgments of monies paid, will appear in the March No.

## LESSON X. MARCH 5, 1876

GOD'S COVENANT WITH DAVID. 2 SAM 7-18

(B. C., 1042.)

18. THEN WENT KING DAVID IN AND SAT BEFORE SAUL.—The gracious promise thus given to David filled his heart with irrepressible joy and gratitude. It was to the tabernacle of course that he went, and his "sitting" posture was, no doubt, that position between kneeling and sitting—kneeling first upon the ground, and then sitting back upon the heels, which is covered a very respectful posture in the East.

19. AND THIS WAS A SMALL THING IN THY FIGHT, etc., for a great while to come, literally that which points to a remote period, i. e., that of the eternal establishment of my house and throne.

21. FOR THY WORD'S SAKE. The word for the sake of which God has done such great things for David, must be some former promise on the part of God.

23. WENT TO REDEEM.—The redemption of Israel, as described here, was typical of our redemption by Christ; the honor of God and the eternal happiness of the saints are the two things aimed at in their redemption.

24. THOU HAST CONFIRMED TO THYSELF. The covenant he had made with them was (1) *Mutual*—"They to be a people to thee, and thou a God to them" (2) *Immutable*—"Thou hast confirmed them." He that makes the covenant makes it sure and will make it good.

27. THOU HAST REVEALED THIS TO THY SERVANT; i. e., "Thou hast of thine own good will given me the promise that thou wilt build me a house, else I could never have found it in my heart to pray such a prayer as this."

29. FOR THOU, O LORD GOD HAST SPOKEN IT.—He prays for the performance of his promise. Thus we turn God's promises into prayers, and then they shall be turned into performances.

## LESSON XI. MARCH 12, 1876.

ABSALOM'S REBELLION. 2 SAMUEL 15 : 1-14

(B. C. 1042.)

1. AND IT CAME TO PASS AFTER THIS.—Three years Absalom had been an exile with his father-in-law and now two years a prisoner at large in his own house, and

in both better dealt with than he deserved; yet his spirit was still unhumiliated, his pride unmortified; and instead of being thankful his life is spared, he thinks himself sorely wronged that he is not restored to all his places at court. He longs to see the king's face, pretending it was because he loved him, but really because he wanted to supplant him.

2. 6. AND ABSALOM ROSE UP EARLY.—To gain the power he wanted, he endeavors to instill into the people's minds a bad opinion of the present administration. He got around him all he could that had business at the council-board, inquired what their business was; and upon a slight and general inquiry into their cause pronounced it good.

7. AFTER FORTY YEARS.—It should be after *four* years, or after forty days. The nature of the case forbids the period of forty years. Josephus and also the Syriac and Arabian versions, have it four years. Two ancient manuscripts have it not "years" but days; in which case it may date from Absalom's kind reception by his father.

10. Hebron. The oldest town of Palestine, original name, Kijath-Orba, situated among the mountains of Judah, twenty Roman miles south of Jerusalem.

12. GILOH, Abithopel's home, was upon the mountains of Judah, to the south or southwest of Hebron. Thus the strength of Absalom's conspiracy is seen to be a direct result of David's great transgression. Abithopel's name was in itself almost a guarantee of Absalom's success. And we may judge of the importance which was attached to him.

13, 14. AND THERE CAME A MESSENGER TO DAVID.— Evil tidings fly swiftly. So a messenger soon brought news to David of Absalom's procedure, and the King at once resolved to leave Jerusalem. This determination was probably taken because there were not sufficient troops to garrison the city, or because he had no confidence in the inhabitants that they would be faithful to him; and the story of his departure is told here with a beauty and a pathos that are perfectly unapproachable. He left ten of his concubines behind to look after the house, and went on it is said, to a place that is far off; or rather, as it might be rendered, to the "house afar off," the last house probably in the city.

## THE CHURCH OF SCOTLAND.

LESSON XII MARCH 19, 1876.

ABSALOM'S DEATH. 2 SAMUEL 18 : 24-33.

(B. C. 1023.)

24. AND DAVID SAT BETWEEN THE TWO GATES.—How was the news of Absalom's death to be broken to his father? Ahimaz offered to be the bearer of the tidings. But Joab would not intrust him with the commission, and preferred to send one Cush, an Ethiopian servant with the message. This, however did not satisfy the high-priest's son, so extorting a permission from the captain of the host, the fleet courier ran; and arrived first at the gate of Mahanaim; where a scene occurred which lets us see into the unfathomed depths of a true parent's heart. Fastened and almost fascinated to the spot the king is still in the same place in which he had parted from his troops in the early morning.

25.—IF HE BE ALONE.—TIDINGS IN HIS MOUTH.—Because several runners would have shown themselves if it had been a flight.

AND THE WATCHMAN SAID. When the watchman saw by the running of the first that it was Ahimaz, recognizing him probably by the swiftness of his running, and announced it to the king, he replied, "He is a good man, and cometh with good tidings," because Joab would not have selected him to bring any other than good news.

28 33. Ahimaz then called out to the king, "Shalom!" i. e., Hail, and fell down before him to greet him reverentially, and blessed be Jehovah, thy God, who hath given up the men that lifted up their hand against my lord the king." In answer to the king's inquiry, "Is it well with the young man Absalom?" Ahimaz spoke as if he had been sent off before Absalom's fate had been decided or could be known. "The king's servant" is the Cushite, whom Ahimaz saw just approaching, so that he could point to him. The death of Absalom was indicated clearly enough in the words of the Cushite in verse 32, "The enemies of my lord the king," etc. The king understood the meaning of these words. He was agitated and went up to the balcony of the gate and wept, and said walking about, "My son Absalom, my son," etc.

To understand this passionate utterance of anguish, we must bear in mind not only the excessive tenderness, or rather weakness, of David's paternal affection towards his son, but also his anger that Oab and his generals should have paid so little regard to his command to deal gently with Absalom. With the king's excitable temperament, this entirely prevented him from taking a just and correct view of the correct crime of his rebel son, which merited death, and of the penal justice of God which has been manifested in his destruction.

THE excellent scheme proposed by the Home Mission Board of our Church a year ago, was recently brought before the notice of the Colonial Committee. In their reply it was stated that "the Committee enter with the deepest sympathy into the proposed scheme for raising Ministers stipends to £200 *stg.*" and they cordially agreed to give grants in aid. Any one who knows the circumstances of this colony understands perfectly well that the amount fixed more than twenty years ago, £150 *stg.*, would go just about as far then as £200 *sig.* now. It is a fresh proof of the extreme thoughtfulness of the Church at Home that they have, in so kind a manner, contributed at once to the comfort of our ministers and to the stability and usefulness of our Church.

At the quarterly meeting of the Pictou Presbytery a committee consisting of Messrs. Herdman, Coull and Hislop, was appointed to manage our Foreign Mission Contributions, it being understood that while we co-operate with the sister Church in Foreign Missions, it is desirable that the collections of our congregations be kept in a separate account, Jas. Hislop, Esq., Pictou, being Treasurer.

ERRATA.—At the foot of page 20, the words "burden and heat of the" are omitted before "day." Page 25, "East River one Sabbath in May, Mr. McKichen" should be "Earltown."

(Notes of an interesting address by the Rev. Dr. Herdman, of Melrose.)

### APPOINTMENT OF A ZENANA MISSIONARY AT MADRAS,

IN CONNECTION WITH "THE SCOTTISH LADIES' ASSOCIATION FOR THE ADVANCEMENT OF FEMALE EDUCATION IN INDIA."

An interesting meeting was held in Edinburgh on Tuesday the 12th of October, at which Miss Drury, who has just been appointed to succeed Miss Johns, was present. It has been thought that a short account of the proceedings would be interesting to friends at a distance. Dr. Herdman has kindly supplied notes of his most interesting address, while we can give in full the few lines which Mrs. Drury asked Dr. Herdman to read for her.

We may mention here that Mrs. Drury is widow of the late Major Drury, Madras Staff Corps. She has spent eight years in the Madras Presidency, and is intimately acquainted with the natives and their ways. She has always taken a deep interest in Missions, and used, when in India, to spend her spare time in visiting the ladies in their zenanas and the children in their schools.

We think all who are interested in the women of India will rejoice that God has raised us up an agent who already possesses so many useful qualifications for the work. And we trust all our friends will accede to her earnest request to be remembered in their prayers and that thus we may all help to uphold her in her arduous duties which she has undertaken.

After prayer by the Rev. Dr. Herdman and the Rev. A. Clark, late of Madras, Dr. Herdman after some words of sympathy and encouragement, and after referring to the sad loss of the valued services of Miss Johns, who had been obliged to leave India from serious illness, dwelt on three things as most important to be sure of:—

First, That you are yourself saved—that you have experienced the great change, and know what it is to give thanks for personal redemption. You can sing, "He sent from above, He took me, He drew me out of many

waters." "He loved me and gave Himself for me." "Jesus is mine and I am His." You go to tell of a salvation which has become yours, to tell of a Saviour who is precious to you above worlds.

Then, secondly, Be *sure* that you are sent on this errand—the voice of Providence uniting with the inward suggestion to satisfy you that you are not seeking your own ends, but "are thrust forth by the Lord of the harvest." For your choice of sphere if a noble one, will be found exacting, nor can it be fulfilled without much sacrifice and self-denial. You are likely to encounter discouragements which can only be overcome in the calm, courageous spirit of the Master's messenger, bearing a message from Him, and obedient to his bidding. Indeed, although in going to India you do not need to contemplate such forms of isolation from Christian society and open hindrances as are familiar with some parts of the mission field, you will do well in counting the cost to make up your mind that you take your life in your hand; you mean to work, to witness, unto blood; you expect, by God's help to be made all things to all men, that you may by all means be able to save some. Whatever the discomforts and disappointments, you will steadily pursue the end of pleasing Him that sends you. To teach the Gospel faithfully wisely, lovingly; more, to live the Gospel, to translate it into your ordinary walk, and in your words and ways to present Christ's will intelligently and attractively to those who know him not, and increasingly to illustrate His revelation in the sight of converts, showing by your character lowly, hopeful and happy He makes His followers—"Who is sufficient for these things."

Thirdly, it is of supreme moment that you *save* of the Lord and his *servant*, should habitually sit at His feet; should, sitting at His feet, learn of Him, drink of His spirit, share His joy, grow up into his likeness, and secure His strength,

Yes—that is the secret of success; that is the place of peace and power—where Mary sat. "What is life? 'Tis sitting, Jesus at Thy feet! All things gladly quitting, for that favor'd seat, Where in sacred union, earth and heaven meet. What is death? 'Tis springing, Jesus to Thy breast!

'Tis the freed bird winging to her glory nest,  
Life and death with Jesus! Heritage how  
blest!

You go to Hard work; but he says, "Certainly I will be with thee." He tells you to look up for grace, to ask for it, to expect it—strength equal to your day.

Go, and the Lord of Hosts go with you! He may humble you, to prove you whether you will confide in Him alone. He may, strangely reduce your fancied forces—as He did to Gideon; or send you with nothing but a sling and a stone, like the stripling son of Jesse against Goliath. All the better. "He must increase, but I must decrease." "Not by might, nor by power." Let God alone be glorified! Let Jesus Christ be praised!

Trust him,—trust and not be afraid. A Drummer boy was taken prisoner. Round the bivouac fires the soldiers said to him, "Beat us a reveille," and he did it. "Beat us an advance," and he beat an advance. "Beat us a charge, and he beat them a charge. "Now beat us a retreat." "No," said the little fellow, "I cannot do that—I never learned that." Faith learns to arise, and to advance, and to charge; only unbelief can beat a retreat.

Forward! in the Lord's name. You engage in no doubtful enterprise. The decree is declared—"Christ shall have the heathen for His inheritance." Let us do what we can. The increase is of God. He will disappoint none of His faithful laborers. Sooner or later they shall reap if they faint not. Amid all obstacles, His gracious help is always at hand, So be of good cheer. "Who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Amen.

At Mrs. Drury's request Dr. Herdman then read as follows:—"I feel I must express my thanks for your kindness in opening the way to send me forth to do in the Master's name, and for our Saviour's sake, the work in India, on which my heart has long been set. Knowing so much as I do, and feeling such intense pity as I do for the ignorance, superstition and wretchedness of the dear women of India, I long to point them to Jesus, the knowledge of whose great love, when realized, must make their burdens light. I will not say much now, as I desire to tread softly, make

no great promises, but just to assure you I wish to prove myself worthy of the kind trust you repose in me, by going wholly trusting in God's guidance in the work to which I believe He has called me; and above all, I would ask for your prayers, your earliest prayers, that I may walk humbly before God, and be able to take fast hold for my work and your work's sake on the promise of a faithful Father to those who 'trust in him.'

"I shall hope to be allowed to write freely to you from time to time of the little difficulties and blessings of the work, that you may pray for me in the one, and praise God for the other; and give me the benefit of your counsel in all."

The Rev. Mr. Ferguson (late of Chumba) then engaged in prayer, and Dr. Herdman closed the meeting by pronouncing the benediction.

*Edinburgh, October, 1875.*

# THE MONTHLY RECORD

—FOR 1876.—

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It has been arranged that "*The Monthly Record of the Church of Scotland in Nova Scotia, New Brunswick and adjoining provinces*" shall be continued, though necessarily somewhat smaller in size. Corresponding to the reduction in size, there will be a reduction in price. Formerly the price, in parcels of 5 and upwards, was 50 cents per copy. *It will this year be 30 cents.* Ministers will be kind enough to see that arrangements are made in all our congregations to have a *subscriber in every family*, according to the following terms:

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**Rev. H. M. Gunn**

**RIVER JOHN.**