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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

### In Nova Scotia and the Adjoining Provinces.

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 JUNE . . . . . 1866.  
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- "Not all the blood of beasts."
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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. XII.

JUNE, 1866.

No. 6.

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

### SERMON,

*Preached on Sabbath the 3rd December, 1865,  
at Edinburgh, by the Rev. William Muir,  
D.D., Minister of St. Stephen's.*

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—2 TIMOTHY i. 13.

"SOUND WORDS" are here descriptive of truths conveyed through language clearly expressing the subjects of the Gospel-revelation.

These "words" are "sound." They come forth on the serious hearer of them with a spiritual and moral influence that is healthful, nourishing, and invigorating. Agitations of conscience are stilled and removed by them. They serve to purify, to comfort, and to gladden the troubled heart.

Wherever these truths, infused by the Holy Spirit, are savingly known and felt, they nourish the soul up in the divine life towards the portion of happiness that is heavenly and everlasting.

Such were the truths which the Apostle Paul delivered in the hearing of every one to whom he preached.

And the same truths were taught by him with unceasing earnestness and prayerful diligence for preparing Timothy and others as evangelists to carry on the work of the Christian ministry. Therefore he has added—

"which thou hast heard of me." Thou hast been taught by me the doctrines, the faith of which is necessary to thy own salvation. And these in thy turn thou wilt devoutly and zealously communicate to thy fellow-sinners, for the salvation of their souls—"The sound words which thou hast heard of me."

Yet, again, and more particularly, observe that "the sound words" or Gospel-doctrines are here mentioned under a special characteristic: "the form of sound words;" or an outline, or a sketch, as if a copy to be filled up, a pattern, or a concise representation.

And thus, while the revealed messages of God's will in the Scriptures at large contain the doctrines necessary to salvation, and are, in all matters of religious faith, the supreme authority and guide; yet, of these doctrines, there may be most usefully drawn up a summary. Such an abridgment of essential truths becomes a directory of clear and easy reference to these truths. It offers, likewise, a test for more quickly trying men's opinions upon the Christian system. It holds up, besides, publicly a token of sentiment by which the world may be apprised of what the peculiarities of evangelical views are; and, also, on the part of Christ's disciples, there is, thence, gained a mode quite unmistakable of expressing their belief. In short, the very matter which is here alluded to, is just what we name "A Confession of Faith."

The Apostle Paul (it seems to be suggested here), had provided Timothy with a summation of Gospel truths, "the form of sound words, which thou hast heard of me." This he calls on the young evangelist to "hold fast," to make a decided profession of it, and to maintain it in its integrity against the greatest opposition, and with unflinching perseverance; and all to be done "in faith," not in merely the knowledge, however distinct, of Gospel truths, but in the conviction of a soul experiencing their preciousness, and realising their practical and heavenly design.

And, moreover, to be done "in love," with devout affection exercised towards the Saviour, and with generous concern for the salvation of the souls of all around. "Hold fast the form of sound words in faith and love which is in Christ Jesus."

Let me fix your thoughts for a little while on the subject thus hinted at, and chiefly in the way of answering two or three questions. And so:—

*First*.—What have we in the New Testament that may be named the *shortest* "Form of Sound Words" by which an acknowledgment has been made of saving faith? Well, then, a brief sentence of this description was uttered on more than one occasion thus—"Thou art Christ, the Son of the living God." "I believe that thou art Christ, the Son of God, which should come into the world," are the terms in which the Saviour was addressed by two of his followers: While in another case, as preliminary to baptism, this confession was offered—"I believe that Jesus Christ is the Son of God." How brief is this "form of sound words!" But yet, with all its briefness, enough was confessed by it for attesting the requisites of saving faith. The true disciples, in employing it, expressed through their language the doctrine essential to salvation. When they spake of "the Son of God," the language expressed their views of the divinity,—the supreme divinity, of the Saviour; His being one with the Father, equal in power and glory. When they declared Him to be "the Christ," or anointed, they believed that He was decreed by the Father and consecrated by the Holy Ghost, to fulfil, on behalf of ignorant, sinful, and rebellious men, His three offices,—as the Prophet to reveal the divine will for salvation; as the Priest to make atonement for sin by the blood of His perfect sacrifice; and as the King to subdue the perverse and disobedient to Himself, and to rule over them for their eternal good. And also, when they repeated the blessed name "Jesus," they gratefully acknowledged that He was manifested (even as the name "Jesus" imports) to save His people from their sins.

Now, for declaring the sum of the Gospel—Faith that saves the soul, no language—when thus duly rendered—can be more direct and explicit than the language so used by Peter, and by Martha, and by the Ethiopian convert, as they severally acknowledged that he was "Jesus Christ, the Son of the living God, that should come into the world."

*Secondly*.—However, there occurs hence another question, Why it became necessary to have any "form of sound words" different from these brief and simple acknowledgments, expressive, as they are allowed to be, of the truth that saves? Why? Alas! perverse changes of opinion—sinful speculations on religious subjects—and gross corruption of Christian doctrine among professed believers, began very soon to come forth: While, after

—in every succeeding age—onwards—and reaching to our own times, we know well what floods of errors, and heresies, and profane adulterations of revealed truth, set in, and have overwhelmed so many portions of the visible church. The pride of intellect among some,—love of notoriety among others; misguided researches into truth here,—and a spirit of restless ambition there, have brought in strange doctrines to the perverting and ruining of souls.

Now, in these circumstances, the necessity arose for presenting a standard of protest and of defence. Error had to be protested against; truth had to be defended; and both were attempted to be done through a "form of sound words" enlarged and rendered more particular in its details, so as to meet and resist demands from encroachments upon what we regard as the Gospel of salvation. It never can serve our purpose of maintaining (agreeably to our view of it) "the truth as in Jesus," that we content ourselves by saying, with the well known easy airs of the so-called liberal sentiment, that "we just unite with all around us who profess to hold the Bible to be the Word of God." Why? Do not persons make such a profession of belief, whose opinions upon vital points of religion are utterly opposed to one another? Socinians, for example, who reject the doctrine of the Saviour's Godhead, and men of other names, who controvert the doctrine of salvation by grace, by sovereign, free, and rich grace; and those besides, who receive and hold by the grace of the Gospel, but who do so in such a way as tends to weaken obligations to duty, and seems even to nullify and abrogate the Moral Law—why? do not these and many others, with their varied shadings of error, readily stand forth to declare that they all hold the Bible to be the word of God? How evident it is, then, that the show of alliance upon such a professed ground is delusion, and quite a mockery; and that if those who avow what are unusually named evangelical truths were to content themselves with the supposed charity of such an alliance, they must, on serious thought, feel and own it to be worse than idle, even sinful. And hence, we cannot but feel how irresistible the necessity is for our having "a Confession of Faith," so that, in our adhering to the "form of sound words," as agreeing with our views of Scripture, we may make our joint protest against errors, that we may endeavor to stop the progress of heresies, and that we may give all who hold the same sentiments with ourselves an opportunity of joining us in fellowship of opinion and affection, upon the grand essentials of saving truth.

*Thirdly*.—However, there is yet the remaining question of vast importance as to that exact place which a Confession of Faith, set forth by human skill and arrangement, ought to hold.

Now, in replying to this question, we have

to suppose and to take for granted, that the Confession drawn up as "the form of sound words," has brought together clearly the doctrines of evangelical truth, all of which unite for their centre in the grand fact of "Christ crucified." But though this be granted, you are still entreated to bear in mind such particulars as the following:—

Remember, that no Confession of Faith is ever to be put in the room of the Bible. It is, on the contrary, to draw its whole authority from the Bible. Again, a Confession of Faith is never to supersede your daily use of the Bible. Nay, on the contrary, while you try "the form of sound words," and ascertain the soundness of it by the test of Bible truth, you are always to take it up and use it just for a directory to the Bible itself, and as a guide for the more thoroughly searching and understanding of the Scriptures.

Yet now, in these and in other points of view, how profitable for spiritual and moral ends may "the form of sound words" become. It, first of all, unequivocally tells in what sense the Church to which we belong, understands the Scriptures. It next brings the friends of evangelical truth to cherish among themselves a bond of union that is comforting and edifying. It serves, likewise, to spread their knowledge and faith, by the public divulging which is thus made of their sentiments.

Further, it is beneficial in protecting the doctrines, chosen and received, against the wild movements of speculative innovation. It supplies, also, the help most effective to the studying of the Bible through the systematic arrangement which it gives to the truths of the Bible. Moreover, it enables a Christian Church to fulfil one of her evident obligations. For, while individual members of the religious communion are personally bound to make acknowledgment of Christ Jesus by the celebrating of Gospel ordinances, and by the conformity of their life in their whole conduct to the Gospel rule,—so the Church of Christ, in her corporate capacity, is equally bound to declare her adherence to "the truth as in Jesus." Thus, the Church is to become the witness on earth for her glorified Head in heaven; and being "the pillar of the truth," as the apostle declares, she holds out, from what resembles a public edict, the doctrine of salvation through the atoning blood of the Saviour, who is "God manifest in the flesh."

Now, my dear friends, let me specially remind you of this motive still remaining to promote all her interests, that she is the church of an evangelical creed. Thanks be to God, her "form of sound words" is not yet wrenched from you. There still remain to you, under authority, her Confession and Catechisms, which you never can sufficiently value nor seriously enough study with diligence, preparation and prayer. These were composed and set forth by men (however

now-a-days contemptuously spoken of) who were peculiarly qualified by the Head of the Church for the work which he had given them to do. Yes. They were not only men of deep study, but also men of prayer; who lived near to God; and who, searching, were mighty in the Scriptures.

And hence, through their experimental knowledge of the Word, how copiously have they drawn from the divine treasure the materials both for proof and illustration! Yea, with what copiousness, and yet discriminativeness have they heaped the riches of the Bible upon the pages of the Confession and Catechisms, all to give you, by your comparing of text with text, the best means of solving your doubts—of enlarging your knowledge in divine things—of strengthening your faith and purifying your heart.

More especially let me now refer to "The Shorter Catechism,"—an abridgment of the other Standards of the Church of Scotland—a wonderful "form of sound words"—a perfect compendium of saving truth. That precious manual, both doctrinal and practical, begins by setting forth "the chief end" of human existence,—the glorifying and enjoying of the great God. It sets forth next "the Scriptures" for the only rule by which to guide you in accomplishing the precious end. It proceeds to disclose the character of God—Father, Son, and Holy Ghost; to record the works of creation and providence, and to describe the first estate of man—his fall from innocence, and the miserable effects of his first transgression. Then, pointing out the mercy of an eternal election to save sinners, it declares, for accomplishing that gracious design, the mysterious person of the Mediator, God and Man, and His three offices of Prophet, Priest, and King, executed by Him in His estate of humiliation and exaltation. It farther tells of the blessed agency of the Holy Spirit, in applying to believers the benefits of redemption—benefits received in this life, at death, and at the resurrection. Next it comes forth with a comprehensive view of the duties which gratitude for the redemption and love to the Redeemer urge upon your faithful and earnest diligence. These duties are placed before you arranged and enjoined through an exposition of the ten commandments, the most impressive though concise that can be given. How impressive and solemn the lesson thus taught on the unchangeable obligation of the moral law! Instead of relaxing it, the Saviour's atonement binds it with redoubled strength on you for the rule of life. All your sins against that law you pray and you hope are to be forgiven through the blood of the Great Sacrifice, and buried forever out of remembrance as in the grave of Jesus. But the moral law against which you have sinned—that, you are well assured, was not buried there. It is "ever quick and powerful, and sharper than any two-edged sword—the dis-

corner of the thoughts and intents of the heart." And, being the very law of eternal holiness, which Jesus by His atoning death "magnified and made honorable," are you not to feel unceasingly its claims on your obedience; and are you not to strive and to pray that you may have the decalogue written on your heart, and transcribed through every "jot and tittle" of it into your life?

But after these views of moral obligation, the Catechism reminds you most appropriately of man's being unable perfectly in this life to keep the commandments; and then setting forth the heinousness and wretched effects of sin, it discloses, at the same time, the way of escape from deserved wrath through the Lord Jesus Christ, unto whom sinners are instantly, with faith and repentance, to betake themselves. And finally, there is presented to you an exposition of the means of grace—the Word, the Sacraments, and Prayer—and these all brought out with simplicity and practical force, to be made effectual, by the Holy Spirit, for the salvation of believers.

Now, these, and along with them, other particulars of the Gospel system, have their due places given them in the precious "form of sound words," concisely yet explicitly offered, and finely arranged, till question after question, growing naturally out of one another, lead you at the close to receive a manual of divine lessons, complete for time and for eternity.

Let me add, in conclusion, that the present occasion has been eagerly seized by me for still pressing on your affectionate regards and never ceasing acceptance, her "form of sound words," her Confession and Catechisms, ratified still for use and salutary guidance; and, in the possessing of which, our Church is worth upholding and extending. Alas! no doubt, voices are now heard around us, muttering, directly or through covert insinuations, the notes of dissatisfaction and even of contempt over her standards; and the notes likewise, of certain small criticisms upon their venerable compilers, to the undervaluing of the mental character and acquirements of the men who drew them up. These matters, forsooth, are now antiquated! They have gotten the quality of trammels! They must be cut asunder, no more to stop the progress of liberal thinking!

Such are doleful signs of our times: and therefore let me beseech you to draw closer and closer into fellowship for "the support of evangelical truth," and above all, for prayer to the God of Zion, imploring Him that He may arise and have mercy; that He may keep safe and entire the privileges which have been handed down to us; and that He may honour us by rendering us instrumental for conveying to those who will succeed us "the form of sound words" which we have received,—**"Hold fast the form of sound words."**

I beseech you, "hold it fast in faith;" clinging to the truths of the Gospel testified by it, with conviction of their being the doctrines of your salvation, exercising your mind and heart on them, and fulfilling daily their practical designs.

I beseech you, "hold it fast in love;" in love to Christ Jesus, who is the grand object of its testimony, and whose glory it is intended to manifest; and, "in love" for the brethren, affectionately desirous of bringing all around you to seek the Saviour and to partake of salvation.

I beseech you, "hold it fast" in the purpose and habit of a godly life, seeking and yielding to the Spirit of grace, that He may subject you entirely unto "the Lord who is your righteousness, and your strength."

I beseech you "hold it fast" in the constant exercises of prayer and watchfulness, so that Christ's all-sufficiency may become your safeguard against error and sinful defection; and that thereby fortified against surprises from evil temptations, you may be made "more than conquerors through Christ that hath loved you."

Yes! Dear friends! "Hold fast this form of sound words." Parents! keep it, and use it diligently and prayerfully in your households. Teachers! keep it, and use it diligently and prayerfully in your seminaries. Precious youth of the congregation! my annual catechizing of whom delights me to know well of your having it, keep it in your memories, and seek to have imprinted on your hearts, the truths of the Gospel so fully and simply taught in it.

I commit you all "unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy." Amen.

### Last Words.

BY NANCY A. W. PRIEST.

She said: "Why should we start and shrink!

Why tall your tears in showers,  
Heaven's land lies nearer than we think

Unto this world of ours.

So very near that I can hear

Its rivers softly flowing.

And feel its blessed atmosphere

Upon my forehead blowing.

"When April danced upon the lea,

With violets on her bosom,

I said, 'I shall not live to see

The May-time violets blossom.'

But God's own kind and loving way

'Tis time alone discloses;

I thought ere May to pass away,

But here I elasp June's roses.

"So gently ebbs my life away,

I marvel you can sorrow.

The eyes that oped on earth to-day

Shall ope in heaven to-morrow.

For at the going of the night

I heard a spirit warning,

'Look, yonder breaks the rosy light

Of your last earthly morning.'

"Your love has given my life its charm,  
 Throughout all my being flowing,  
 But stronger tenderer is the arm,  
 To whose kind care I'm going.  
 To hear me over Jordan's tide,  
 God sends his strong evangel."  
 She ceased. Our home had lost its pride,  
 But heaven had gained an angel.

### An Angel in the House.

How sweet it were, if without feeble fright,  
 Or dying of the dreadful beautiful sight,  
 An angel came to us, and we could bear  
 To see him issue from the silent air  
 At evening in our room, and bend on ours  
 His divine eyes, and bring us from his bowers  
 News of dear friends, and children who have never  
 Been dead indeed! as we shall know for ever.  
 Alas! we think not what we daily see  
 About our hearths—angels that are to be,  
 Or may be if they will, and we prepare  
 Their souls and ours to meet in happy air—  
 A child, a friend, a wife whose soft heart sings  
 In unison with ours, breeding its future wings.  
*Leigh Hunt.*

### A PAGE FOR SABBATH SCHOLARS.

#### The White Water Lily.

BY THE REV. JOHN TODD, D. D.

At the bottom of a wild, dark, muddy lake, there lay a very small root. The mud covered it, the fish swam over it, the frogs hid under it, and once a great moose actually trod on it.

"O dear," said the little root, talking to itself, "how dark and lonesome it is down here! Hardly a ray of light comes to me. They tell me it is light and beautiful up above me—there is a lovely sky there; but the heavy waters lie on me, and press me down. Nobody ever thinks of me, or ever knows that I live. I am a poor useless thing. I can't communicate with any one! I might as well not be!"

The snow covered the earth and filled the forest, and the ice covered the lake, and there lay the little root coiled up in loneliness. But when the spring had returned, and the snows were gone, and the ice had melted, and the birds had come, and the forest had put on its mantle of green, the little root felt that the water was warmer, and she peeped up with one eye, and then she nestled and felt a strong desire to see the light. So she shot up a long, smooth, beautiful stem till it reached the top of the lake. But when she attempted to draw it back again, she found it would not come. But instead of that, a little bud grew on the end of the stem. She called, but the bud gave no answer; it only swelled and grew larger and larger, and the rains fell on it, and the sun and the moon seemed to smile on it, and cheer it, till at last it burst open, full of joy, and found itself the white, sweet pure water lily. Its leaves were of the purest white, while in its centre was a golden spot covered with down. It

lay upon the top of the water, and basked in the sun, a most beautiful object. The root felt it and felt that it was really herself, though in a new form. The humming bird paused over it, and thrust in its bill to suck its sweetness. The air all around was made sweet by its fragrance. Still it felt that it was of no use in the world, and wished it could do something to make others happy.

At length the splashing of oars was heard, and the lily turned round to see what it meant, just then she heard the voice of a little boy in the boat, saying:

"O father, what a beautiful lily! Do let me get it!"

Then the boat turned slowly toward it, and the little boy put out his hand and seized it. The long stem broke off near the root, and the child held it in his hand. It seemed the fairest, sweetest thing he ever saw.

"Now what will you do with it?" asked the father.

"I'll look at it and smell of it."

"Is there nobody else that would like to see it and smell of it?"

"I don't know, sir. O, yes, now I think! Would not Jane Irving love to have it?"

"I think she would."

That afternoon poor Jane Irving, who lived in the cottage just under the maple trees, lay on her sick bed alone. She was a poor motherless child. She knew she had the consumption, and must die. She was thinking about the dark, cold grave, and wondering how Christ could ever open it and make her come out! A tear stood in each eye, just as the little boy came to her bedside with the white water lily.

"See here, Jane, I got that away out in the lake and brought it for you. I thought you would like it."

"Thank you, thank you! It is indeed very beautiful and very sweet. What a long stem! Where did it grow?"

"It grew out of the mud in the bottom of the lake, and this long stem, as long as a man, shows how far down it grew. It was all alone—not another one to be seen. I'm glad you like it, but I must go," and away ran the little boy.

Jane held the pure white flower in her hand, and the good spirit seemed to whisper in her heart, "Jane! Jane! don't you see what God can do? Don't you see that out of dark, foul mud, he can bring a thing more beautiful than the garments of a queen, and as pure as an angel's wing; and can't he also, from the dark grave, raise your body, pure and beautiful and glorious? Can you doubt it?" And then the voice seemed to say, "I am the Resurrection and the Life," and the heart of the poor child was filled with faith, and the angel of Hope wiped away her tears, and the little lily preached of peace and mercy: when she withered she thanked God that nothing need be regarded as useless.

## South Sea Missions.

## ANITEUM.

*(Concluded.)*

In this closing article upon Aniteum, I purpose to do no more than what I did before—simply transcribe, within as little space as possible, a few of the most remarkable incidents in the history of this mission, for the benefit of those who have not access to any printed narrative.

From the beginning of 1852, the work made steady progress. The leading foreign opponent of the mission took his departure in company with a noted cannibal, noted as the enemy of the mission. That an Englishman of respectable connexions, good education, and formerly a professor of Christianity, could do such things, shows that where the love of God does not truly fill the heart, Christian profession, Christian privileges and educational advantages, leave men infidels at heart; and that, in Christian countries, the membership of the Church includes many a man of debased nature—a nature, that when the restraints of society are removed, will develop the vilest crimes, and become a main obstacle to foreign missions. Christian Churches have a great responsibility in this matter—and by Christian Churches we do not mean ecclesiastical myths, but each minister, each elder, and each parent in such Churches. As a counterpart to the opposition of this man, and as a proof that Christian Churches may not only negatively prevent evil, but positively do good, by looking well to those committed to them, the following narrative is given:—“Mr. Geddie was seized with an attack of slow fever, somewhat resembling the jungle fever of India. He was reduced to a state of great weakness, and suffered probably much more than he would otherwise have done, on account of the lack, not only of comforts, but of necessaries. ‘The most of my nourishment during my sickness,’ he writes, ‘was a bit of toasted, musty bread, and a few pieces of hard biscuit, which a poor shipwrecked sailor was kind enough to send me out of his weekly allowance. May God repay him! His kindness was invaluable to me.’”

As an illustration of the importance of those functionaries called *disease-makers*, and the change which the gospel made in their position, take the following extract:—“Two celebrated *disease-makers* have joined us. They declare that they will no more be the servants of the devil, and ruin their souls in doing his work; and, as an evidence of their sincerity, they have sent me their disease making apparatus. These I received one day while engaged in my school, and opened up and exhibited, to the great amusement of all present. The charms were done up in two native bags. On opening the bags, I found an earthen jar in one, and a tin case

in the other. I poured out their contents, and then examined them minutely. The contents were black earth, chewings of the leaf of a plant sacred to the natives, human hair, fragments of a native female dress, made of the pandanna leaf, fragments of sugar cane, from which the juice had been sucked, &c.”

The following account of heroism and weakness on the part of Waihit, a convert of whom mention was formerly made, is recorded:—“Waihit had gone to Umetch to conduct worship, the Samoan teacher who occupied that station being ill with an attack of fever-and-ague. As he was on his way to the place of meeting, a man, who had concealed himself near the path, came upon him, armed with a club, and in great wrath threatened to kill him. During a storm, which had occurred about ten days before, the tide had risen beyond its usual height, and destroyed the man’s taro. He imagined that Waihit and some other parties belonging to Anelecahat had caused the tide to rise; and on this account sought revenge. Waihit tried to reason with the man, telling him that God only could control the winds and waves; but he was too much excited to listen to reason. Waihit then said: ‘I will not run away from you; you can kill me if you will; I am not afraid to die.’ By this time several people had come up, on their way to service. They interfered, and so the matter ended.”

The following incident is full of instruction to multitudes in our Churches, who enjoy means of instruction which are shamefully abused—seeds of truth, that, if sown in heathen lands, would yield a plentiful harvest. Mr. Geddie wrote:—“This evening, about nine o’clock, a knock at my door, and on opening it, I found a man, named Kiho, apparently in distress. When he came in, he burst into tears, and was some time before he could tell me the cause of his trouble. As soon as he was able to speak, he said he could not go to rest, for he thought he was one of the unprofitable hearers whom I had described when explaining the parable of the sower. He said his heart was very dark and very hard. I gave him what direction I thought suitable to his case, and prayed with him, and bade him pray for himself. He requested me to explain to him a passage of Scripture that I had preached from some time before, and which seemed to have arrested his attention: ‘Behold, I stand at the door and knock,’ &c. He seemed to draw some comfort from this beautiful and soul-reviving passage. This man lives about four miles distant. Directly in his path lies a heathen village, the people of which have shown much opposition to the cause, and have more than once threatened Kino’s life. On this account he comes to this place in his canoe, or else takes a long circuitous route through the bush, to avoid his enemies. He usually comes on Saturday and returns on Monday.”

If Kiho were like many of our nominal professors, he would take a much easier plan. He would stay at home on Sunday, sleep by the fire, or stroll through the woods! The new converts of Aneam will rise up in judgment against multitudes of this generation.

On the first of July 1852. Mr. and Mrs. Inglis, missionaries of the Reformed Presbyterian Church of Scotland, arrived. Mr. Inglis had laboured for some years in New Zealand. He was settled with many rejoicings at Anamé. In them, Mr. and Mrs. Geddie found very agreeable coadjutors. A. P.

### On Confessions of Faith.

THESE articles on the Sabbath having drawn attention beyond the bounds of Pictou, I shall add one more upon another subject, and it shall be upon "The Confession of Faith." Creeds and Confessions are as old as the Christian Church, and the early Christians delighted in a "form of sound words" which nourished their faith and served to distinguish them from errorists and seducers. Some object to all such compendiums, but there was perhaps never yet a well-instructed Christian who did not systematize truth for his own guidance, and a Church could not long exist without some exposition of its views and rules for its government. Such Confessions serve to unite members, and to promulgate to those beyond principles and discipline; wherefore there is an expediency for their adoption, and no reformed Church can succeed without them. Besides maintaining and preserving the truth of God, they serve as a guarantee of the soundness of the views of those that profess them. I know that now-a-days some regard this as a restraint upon liberty, but it is a wholesome restraint and expedient, for if Churches and members possess not evidence of the soundness of their ministers in the faith, they neither know where they shall find them, nor where themselves may not be driven to. Had Irving been suffered to spread his heresy, in what condition had the Scotch Church and Regent's Square congregation been at this day? Unfortunately, people often cleave to a favorite minister even when the latter is in false doctrine, and therefore is it the more necessary that Confessions should be particular, and required as a test of every public teacher. Accordingly, the Church of Scotland has seen fit to exact of her Licentiates and Ministers a declaration of solemn adherence to "the whole doctrine of the Confession of Faith" as "the truths of God contained in the Scriptures of the Old and New Testaments," and to own "the whole doctrine therein contained as the confession of their faith," and to subscribe the formula by which they "renounce all doctrines, tenets, or opinions whatever con-

trary to or inconsistent with the said doctrine, worship, discipline, and government of the Church." Thus thorough is the committal of every office-bearer, be he Elder or Minister. If this subscription be an honest and intelligent act, of course the person remains attached to the creed, unless he sees cause to change his views. If he should, unfortunately, not have made himself acquainted with its contents previously (as we fear sometimes happens), then he ought, without delay, to study its articles; for between a true and thorough attachment and a complete renunciation, there can be no midway. All subscription for form or for convenience sake ought to be discarded—likewise, all holding of the Articles in a different sense from that held by their framers, as also depreciating of any Article on the ground that now-a-days difference of opinion obtains. For instance, to say that because some one expression as to Church government or cosmogony may not fully square with modern ideas, therefore we are at liberty to give up the law of God and abolish the Decalogue, is puerile and absurd. No one so acts by his subscription of allegiance to the Queen; on the contrary, he receives pure and entire the oath according to its obvious sense, and studies to make his loyalty go as far as its utmost expression. Precisely so with an assent to the Confession. That formulary is neither, as Romanists are said to make the Second Commandment, a nose of wax nor a cross road through which a coach and six may be driven, but a thorough declaration of principles which, once made, must be maintained, unless formally renounced; and the Church expects and has a right to require of her office-bearers to defend the same against all impugners. "Let us, therefore, (I would venture to say to the office-bearers of the Church), refuse to hearken to whatever remarks tend to depreciate our admirable standards. Let us frequently peruse, and endeavor to hold an intelligent and a spiritual sense of their contents, and let us ever expound, fearlessly and truthfully, their doctrines, and maintain them in righteousness, being assured that it is thereby our people are to be nourished in wholesome doctrine, and become ripe pupils of the Christian faith. Let us, as we would perpetuate the truth, teach the faith committed to us, proving from Scripture the Articles and opinions, and grounding all upon the sacred Word of God, heedless as to the petty criticism and the poor controversy that would propose an amendment to or abrogation of the Confession. Let our people see in us no defection and no desire to alter the faith once delivered to the saints."

These remarks I have been induced to make by a perusal of what is now written on this subject by some leading minds of our Church. In the first place, it is to be regretted that the subject should have been

controverted at all. If a Church occupy herself settling her ancient boundaries, she may yet proceed to unsettle them. Better leave them as they were. These demarkations have been fixed for centuries, and there is no good reason why they should be disturbed now. Truths established for ages have a presumption in their favor which modern innovation may not lightly disturb. It was not without reason or upon hasty grounds that an Assembly of able and devout men fixed these Standards, and for one or two individuals, and upon mere points of human science, to question them, is ridiculous. They contain the talent and piety of as grave and large a body of Divines as ever sat and prayed and deliberated; and, until their unscripturality shall be demonstrated, we will not admit of their being called in question. As well question the British Constitution or the oath of supremacy, as the Westminster Confession. It is Scripture embodiment, the truth of God delineated, and no doubtful matter of opinion or of a past age, and therefore by modern thinkers not to be called in question; but, like the Word of Truth from which it is taken, of every age and for every one's acceptance; and such as have accepted it as their Confession, are precluded from challenging it.

Secondly. Any innovations attempted thereon, or weakening of its bonds, must prove injurious to the Church's unity, peace, and progress. For it breaks the covenant and dissolves the test of orthodoxy—and how great must be the evils that result. Instead of members growing in knowledge and grace, they must decline in both, for as food nourishes the body, so "sound words" the mind, and truth promotes holiness; and the Church having no visible bond of agreement, suspicion and distrust will take the place of confidence and love. And then how can such a Church fulfil her duty as a witness and pillar of the truth, when she no longer professes aught by which her testimony can be known? and what a fall would that be for the elder sister of the Reformation!

For us in these Colonies to weaken attachment to the scriptural and venerable standards, is suicidal to our very existence as a Church, for our people will not stand it, for one thing, nor will our ministers who have fought her battles and labored to maintain her on her proper basis, for another. This is no chimera or matter of doubtful disputation, but a point on which our very existence is staked. We can stand as a body only so long as we stand upon our known and acknowledged principles. We see the other Presbyterian body moving along in admirable wisdom, order, and efficiency; why? because she maintains unflinchingly her standards, and walks by her rules. We would soon be a body broken and dispersed to the winds of heaven, if we were to do differently—*if we attempt any of those innovations that*

*now trouble the Parent Church, and if we call in question the Formulas that we have subscribed, and promised to advocate as well as to adhere to.* But I am no alarmist though I thus write, but desire to divert attention from those questions that now vainly agitate the Mother Church, to matters that edify and make for peace. And I take for granted, after what was written last year, not on the part of clergymen only, but of laymen and heads of families, that no one will trouble us with any discussion as to the relative merits of harmonium, melodeon, or organ, for we want neither in the worship of God; and, after all that has passed, he is no friend to peace or order who revives the discussion. Let it get its quietus for ever, and the dead bury their dead; but we have more important work to do—and what is that? Have we forgotten our mission as a branch of Christ's Church? Is it to change forms and rules established and long in wont—to alter modes of thought and practices not unsound or unsanctioned, and introduce novelties that will disturb devotion and drive off the worshipper? Is it to prefer the sensuous to the spiritual, and to absorb attention with the ritual, rather than excite to devotional feelings and to praise? Vain task! But supposing that, at the risk of disrupting our young Church, we were even partially successful (which, with the elements we possess, we can never be), what benefit? Are our people better? or more spiritual worshippers, or devout?

But we have a mission, and let us not forget it—to "teach every man, and warn every man, that we may present every man perfect in Christ Jesus," and to build up our people in such habits as will be for the good of the body to which they belong—such as constancy in attendance upon ordinances, generosity in contributing to benevolent schemes (in which many of us are yet far behind), brotherly affection to the members of Christ, to whatever party or opinion they belong (an apostolic grace), and zeal for the cause of missions (yet in its infancy with us). And oh! shall we, with these weightier matters demanding our care, for a moment trouble ourselves or our people with the sounding brass or tinkling cymbal? If we do, wonder not that, sowing vanity, we reap vexation, and that with the winner of souls at last we shall have no reward. Meanwhile, let me recommend to the readers of the *Record* Dr. Muir's sermon on "holding fast the form of sound words," a discourse published by desire, suitable to the times, simple and instructive. With such Fathers as Dr. Muir the Church of Scotland is in no danger. He has done good service in stemming Sabbath desecration in Edinburgh, and, though advanced in years, yet speaks, to the admonition of the young and the comfort of the old. Let such be honored for consistence, attachment to truth, and spirituality of mind; and

let their instructions have double effect. As for me, having last Sabbath raised my testimony on the same side, I send forth this with the hope that it may not be altogether in vain in curbing a licentious spirit, and exciting to the study and advocacy of those time-honored and scripturally-based truths that have long been and still are the glory and security of Presbyterian Churches, and, longest of all, of that one whose motto is, "the bush burning and not consumed;" and long may it continue!

A. W. H.

*Pictou, May, 1866.*

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### An Hour in the Pits.

Reader, do you know the cheery comfort, the social felicity of a coal fire, on a cold winter's night, when the congealed mass, having consumed its smoke, sits in the open "grate" of your parlour, compact, and clear and glowing like a carbuncle? Or are you accustomed to sit through the long nights alongside a grim black piece of metal called a stove, which, tiger-like, devours its meals in secret, and sheds forth no kindly smile on the faces that crowd around it? The stove is an evil invention—a thing begotten of Night and Erebus. It has blanched more cheeks and blighted more lives, with its hot and sulphurous breath, than the Simoom of the Libyan Desert. It creates in the kitchen and in the parlor a climate worse than that of Senegambia. In Nova Scotia, women, as a rule, are shorter lived than men, and if you doubt this statement, you may take a look through the graveyards. The reason of this fact is not far to seek. Of their time, a much greater part is spent within doors than that of men. They are blighted and withered and sent to an untimely grave by the fierce and stifling atmosphere which they create around them by means of the stove. Having worked in the house until they are in a bath of perspiration, they go out into the thrilling cold. A cough ensues—then consumption. It was not our intention, however, to expatiate on the evils of stoves. We purpose to give the reader a brief narrative of a tour we lately made—not through Europe or through the States—but through a region where the sun never shone, nor the rain fell, where no vicissitudes of weather, nor scorching beams of summer, and no angry winds of winter, ever disturb the inhabitants. We made a tour lately through a coal pit.

Some years ago, when the American war had cut off the supply of cotton from England, and great social and political consequences seemed to be impending, the question used to be asked by the English papers, "Is Cotton King?" By and by, with respect to Nova Scotia, we may be warranted to declare that Coal is King. The head quarters of this rising potentate is at the Albion Mines, where his subterranean pa-

lace extends, in many a long-drawn gallery, beneath the deep bases of the hills. He may be said to be only beginning to show his strength. He has at this moment under his command, and to-day night and day in his service, an army of at least 700 men, and his fleets sweep the long verge of the North Atlantic. Every month an increase may be observed both in his land and naval forces, and, judging from present appearances, Coal will surely be King. Having a curiosity to obtain a peep into some of the chambers of this monarch's palace, a small company of us, escorted by a skillful and experienced captain of the service, carried out this design. Who does not or ought not to feel a curiosity to realize what kind of a thing it is to be walking about through the bowels of the earth? to leave far behind the upper world, with its fields and rivers and sunlight and skies, and white-washed houses, and white-faced men, and to sojourn for a season in that mysterious kingdom where reigneth ancient Night, as he reigned aforesaid.

"Ere the infant sun has rolled together,  
Or had tried his beams athwart the gloom profound."

Moreover, it is always an interesting and an edifying sight to see what obstacles can be overcome, what discomforts endured, what dangers braved, by the resolute and persevering spirit of man, so that he may assert his empire over nature. He cannot change in any great degree the climate of the earth, he cannot scare winter from his icy throne, nor wrest from his hand the mighty sceptre with which he discrowns the forest, and strikes the cataracts dumb; but he hath found out a means whereby he can counteract the utmost rigours of climate, and introduce summer into his home while encompassed without by wastes of ice and snow.

Towards noon we commenced our descent into the Dalhousie pit (one of the oldest establishments of the kind) under the kindly conduct of Mr. Patrick. There are men, I believe, who have not confidence enough to venture down into a coal pit, but our company comprised two ladies who manifested no timidity about the enterprise. We entered an opening which, at a distance, looks like the mouth of a well, and after a few paces bade farewell, for a season, to the light of day. Our captain led the van, carrying in his hand a small lamp, which, but for its Lilliputian dimension, would have passed for a coffee-pot. The mate of this he had given to me. Truly it is a strange and a somewhat uncomfortable thing, to walk with open eye out of the realm of sunshine into the throat of devouring darkness; for these subterranean shades are not like the shades of natural night who sitteth aloft on her ebony throne and looketh down upon you like an Ethiopian queen with jewelled brow. Neither is that darkness like the darkness of ocean caves

whose pearl-strewn floors and sparry roofs twinkle with gleams of reflected day; but it is darkness solid, thick-ribbed, impenetrable, such as brooded over Chaos ere a star was born. The eye, paralysed by the sudden change, strains all its power to master the situation, but is baffled and defeated. The feeble flames of the little lamps seem to make no impression on the palpable gloom, and you feel as if nothing could pierce it but the polished lance of the sun. Our guide, seeing us bewildered, bade us sit down for a few minutes and shut our eyes. This artifice succeeded, and by and by we began to "get our sight." We had descended a considerable way when one of the ladies exclaimed, "Where in the world did this snow come from?" pointing, at the same time, to what really appeared a wreath of snow, pure and cold, and new fallen from heaven. This was a thick growth of mould, the product of the damp, very beautiful to look upon in such a place, but a deadly poison, and emitting, when broken up, an offensive odour. Everything which grows in the dark seems to become white, and even the faces of the miners who have long worked at their calling acquire a white-washed appearance. After performing a considerable journey downward, we reached the bottom of the pit, the ground floor of that vast warehouse of nature in which she had been packing her goods for the use of man, for millions of years. John Stuart Mill, M. P., lately took occasion, in the House of Commons, to refute the ungenerous maxim, "Why should we make any sacrifice for posterity? What has posterity ever done for us?" Truly, nature doth not reason in this manner. She hath a far-seeing maternal eye. She doeth much for posterity. And now, our ears were alarmed with the tumult and noise and hurry of business going on, but could see nothing save the dim twinkle of a moving lamp here and there in the distance. Suddenly a great rolling, thundering sound, mingled with the clamour of shrill, shouting voices, seemed to be approaching us, and because we saw not whence it came nor whether it was going, we were conscious for a moment of a feeling of insecurity. Yet we knew there was no danger, for our protector was with us, and he was evidently taking it as a matter of course. He was familiar, calm-eyed veteran, with

"The war of elements, the crash of matter, and the wreck of worlds."

If we are in the neighborhood of a great and mighty force which our ear warns us is in motion, and which we know *could* grind us to powder in a moment, and if, at the same time, we are ignorant of its direction, a mystery of horror is apt to creep over the spirit. Even if a mouse were to run up your back in the dark, you would start in alarm. When you were a little boy, did you not believe in the "Death Watch?" Peradventure, being a

man, your faith in it is no ways shaken. When you have lain down on your pillow, and all is dark and silent, you hear distinctly at your head a tick! tick! tick! in rapid succession, and you are warned by that omen that the death-knell of some friend is ringing. This is only the wood-louse, who, in his little workshop, is pursuing his ordinary avocation. It seems a proof of pretty fair courage on the part of the African that he will go forth into the desert in the day-time to seek for a sleeping lion, and when he sees him will coolly walk up towards his back; and plunge a poisoned arrow into his flank, and stand still. A terrible force lies quiescent before him, but the fear of the bushman is extinguished by his knowledge of a single fact. He knows that the lion, starting from his sleep in sudden alarm, will rush with an unfailing instinct straight before him over rock or through river, until he drops on his death-lair. The bushman, of course, takes care that he himself is not in the line of motion.

W. M. P.

(To be Concluded next No.)

Albion Mines, May, 1866.

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### Present State of the Church of Scotland Dalhousie College Endowment Fund.

I. IN our last number, we pointed out that up to March 1st, \$14,600 of our required sum of \$20,000 had been invested. Since that, \$2,500 additional of Provincial debentures have been obtained, so that, as anticipated by us, only \$2,900 are now required by us, or \$3,200 to meet all demands. The following amounts have been received by John Duffus, Esq., General Treasurer, between March 1st and May 19th:—

From Halifax City - - -	\$394 00
" St. John, N. B. - - -	966 00
" Prince Edward Island 295 58	
" Pictou Presbytery - - -	800 00
" Interest - - - - -	84 00
	\$2,539 58
Balance on March 1st,	384 56
	\$2,924 14

II. The above sum of \$2,924 14 has been disposed of as follows:—

For printing Notices - - -	\$2 25
Quarter's Salary - - -	300 00
Provincial Bonds - - -	2,545 00
Balance in hand - - -	76 89
	\$2,924 14

III. We now give the names who have paid in the \$394, received since March 1st from Halifax City:—

Eason, George	- - -	\$100
Huggan, Thomas	- - -	20
Johnstone, J. H.	- - -	10
*Little, George	- - -	20
*McLean, A.	- - -	60
McDonald, John	- - -	24
*Taylor, Captain J.	- - -	160

\$394

IV. The St. John names have been given already. Some thirty or forty dollars may be expected yet from that source. Of the \$295.58 received from P. E. I., \$71.75 came from Georgetown and Cardigan, and the names were given in the last Record. The remaining \$223.83 are from St. Peter's Road and Brackley Point Road, and we give the list of the contributors now. In conclusion, we have only to say that we are thankful to see land so near ahead, for one vigorous stroke will now bring us to the shore. This is the only heavy work that our Church here has undertaken, and we do not envy the feelings of the Churchman who will have to say, "The work has been accomplished, but I did not help; I allowed my neighbors pay my share as well as their own." In Halifax we have commenced our supplementary subscription. How is it with the people elsewhere—especially in those quarters in which, hitherto, little or nothing has been done? We hope to be able to give a satisfactory answer in the next Record, and to be able to announce to the Synod that it may discharge the Financial Committee on the Dalhousie College Endowment Fund.

*Subscriptions to Dalhousie College Endowment Fund, from the Congregation of St. Columba, St. Peter's Road, P. E. I. :-*

NAMES OF SUBSCRIBERS WHO HAVE PAID.

Rev George W. Stewart,	£15	0	0
Alexander Robertson, senr.,	2	0	0
Isaac Thompson, Esq.	4	0	0
R. P. Haythorne, Esq.	2	0	0
Alexander McBeath,	2	0	0
John Scott, Somerset	2	0	0
Joseph Wyatt	1	0	0
Alexander Scott, French Fort	2	0	0
H. M. McLeod	2	0	0
John Stewart, 5-mile house,	1	0	0
Alexander Stewart, senr.	1	0	0
John Stewart	10	0	0
Heator McKinnon	10	0	0
Edward Lane, smith	6	3	
Peter Stewart, senr.	6	0	
James Dover	5	0	
Mias G. Thompson	10	0	
" E. Thompson	10	0	
James Wyatt	1	0	0
William Stewart, French Fort	10	0	
Mrs. John McLeod	10	0	
" H. M. McLeod	5	0	
" Alex. and Misses Robertson	1	0	0
James Robertson, Esq.	1	11	3

Miss Scott, French Fort	£0	10	0
" Elizabeth McBeath		10	0
Mrs. John Scott, Somerset		10	0
Miss Margaret Robertson		10	0
" Bella Robertson		10	0
Peter Stewart, junr.		5	0
Mrs. John Godfrey		10	0
Miss Jane Ann Ferguson		5	0
Daniel Miller		6	3
Alexander Robertson, junr.		5	0
Archibld McDonald		6	3
Daniel Stewart, French Fort		5	0
Miss Jessie Stewart		5	0
" McGregor		5	0
Mrs. Dover		3	0
Miss Margaret McBeath		10	0

£47 9 0

*From the Congregation of St. Andrew, Brackley Point Road, P. E. I.*

James Robertson	£1	10	0
Charles Kennedy, Esq.	1	10	0
Mrs. James Robertson		10	0
" John McMillan	1	0	0
" John Kennedy		10	0
Angus Martin		10	0
Joseph Kennedy, senr.		10	0
Joseph Stewart		10	0
Duncan Kennedy	1	0	0
John Kennedy	1	0	0
Joseph Kennedy, junr.	1	0	0
Angus McKinnon, teacher		10	0
Henry McGregor	1	0	0
Mrs. Samuel Martin		5	0
Widow Stewart		5	0
Donald Martin	1	0	0
Mrs. Alexander Stewart, senr.		5	0
John Robertson		10	0
John McGougan		5	0
Miss Mary McEachern		5	0
David Stewart		5	0
Miss Margaret Stewart		5	0
George McGregor		5	0
Henry Weeks		5	0
Stephen McCallum		10	0
David Walker, teacher		5	0
John Stewart, miller	1	0	0
Alexander Martin		15	0
James Gregor		10	0
Mrs. Niven		5	0
Charles Stewart		10	0
James Bell		8	0
John Stewart, junr.		6	0
Mrs. Alexander Stewart, junr.		5	0
Daniel McCallum		6	0

£19 14 0

From St. Peter's Road as above 47 9 0

P. E. I. currency	£67	3	0
N. S. currency	£55	19	2

The above sum of £55 19s. 2d., or \$223.83, has been received by the Treasurer from Mr. Stewart's congregation. About \$15 additional is on the subscription list, and will be acknowledged when received.

*Dr.—The Committee of Dalhousie College Endowment Fund in Acc. with W. Gordon.—Dr.*

1864.		1864.	
Feb. 3.—To Bank Deposits enclosed Messrs. Doull & Miller on acc. Endowment Fund, \$1020	£255 0 0	Jan.—By cash col. in Pictou town	£172 13 4
Mch. 9.—Bank Deposits enclosed Messrs. D. & M.	13 10 0	“ “ Scotch Hill	11 13 4
Bank Deposits enclosed from Rev. Mr. McLean, Belfast, P. E. Island, \$212.69	53 3 5	“ “ Loch Broom	1 15 0
May 11—Bank Deposits enclosed Messrs. Doull & Miller	20 0 0	“ “ Fraser's Point	3 15 10
	£341 13 5	“ “ Carriboo	6 0 0
To balance	£10 6 6	“ River John cong.	11 0 0
	£351 19 11	“ Earltown cong.	19 0 0
		Feb. “ Saltsprings cong.	45 2 6
		“ W. B. R. John cong.	9 17 9
		“ Rev. Mr. Sinclair, per Mr. J. McIntosh	5 0 0
		“ Back Meadows, R. Hill	3 1 8
		May “ Hardwood Hill	2 15 0
		“ Roger's Hill	7 1 3
		Cash Deposits received from Rev. Alex. McLean, Belfast, P. E. I.	53 3 5
			£351 19 11

1864  
Dec.—By balance in Treasurer's hands, per acct. rendered £10 6 6  
W. GORDON, Treasurer.  
Pictou, Dec., 1864.

1865.		1864.	
Mch. 24.—To Cash Bank Deposits enclosed John Duffus, Esq., Treasurer, Halifax, \$500	£125 0 0	Dec.—By bal. per acct. rendered	£10 6 6
May 26.—To Bank Deposits enclosed John Duffus, Esq., Treasurer, Halifax, \$268	67 0 0	1865.	
July.—To amount credited for paid interest on money invested, \$120	30 0 0	Feb.—By cash col. in Pictou town	118 0 10
	£222 0 0	“ W. B. R. J. cong.	9 14 9
To balance	25 14 11	“ Fraser's Point	2 18 4
	£247 14 11	Mch. “ Hardwood Hill	3 15 0
		April & July.—Saltsprings cong.	51 7 0
		May. Earltown cong.	22 13 0
		July. River John cong.	8 13 3
		Wallace cong.	3 18 9
		Carriboo	5 7 6
		Scotch Hill & Loch Broom	9 10 0
		Mrs. McLennan, Ch'town, P.E.I.	1 5 0
			£247 14 11

1866.		1865.	
Mch.—To cash paid John Duffus, Esq., Treasurer, Halifax	£150 0 0	Nov.—By bal. per acct. rendered	£25 14 11
May 15.—To Bank Deposits enclosed John Duffus, Esq., Treasurer, Halifax,	50 0 0	1866.	
		Mch. 7.—By cash Earltown cong.	12 2 7
		8. “ Fox Harbor, Wallace	7 15 0
		13. “ Rev Mr McMullan, Earltown	1 13 4
		April 3. “ W. B. R. J. cong.	8 18 0
		12. “ Saltsprings cong.	37 16 11
		“ Pictou cong.	113 3 4
		“ Hardwood Hill	2 15 0
		May 9. “ River John cong.	8 10 9
		“ Pictou cong.	4 3 0

Balance in Treasurer's hands 22 17 10  
£222 17 10

1866.—May 15: By bal. in hand £22 17 10  
W. GORDON, Treasurer.  
Pictou, May 15th, 1866.

The Committee of Dalhousie College in Account with W. Gordon, for Professor's Salary.

FOR 1864.

FOR 1865.

1864.			
June.—By cash from Rev. Mr. Stewart, McLennan's Mountain	£5	0	0
“ River John cong.	4	0	0
“ Wallace cong.	4	0	0
“ Gairloch cong.	5	0	0
“ W. B. River John	3	0	0
July.—“ New Glasgow	12	0	0
“ Cape John	3	0	0
“ Saltsprings	5	0	0
“ W. B. East River	10	0	0
“ Pictou cong.	15	0	0
Sept. 29.—Cash per Rev. Mr. McGregor, from P. E. J. William, P. E. I.	18	11	3
Oct. 7.—Cash per Rev. Mr. McKay	21	0	0
“ J. Crerar, 40s. ; W. Gordon, 80s.	6	0	0
20.—Cash James Fraser, Esq., New Glasgow	10	2	6
“ Cash Rev. Mr. McKay	6	5	0
“ Cash Rev. Mr. McGregor	2	5	0
	£138	7	1

1864.	DR.		
July 6.—To Bank Check enclosed J. Duffus, Esq., Treasurer, Halifax, \$300,	£75		
Oct.—To Bank Check enclosed J. Duffus, Esq., Treas., Halifax, \$300	75	£150	0 0
	Due,	£11	12 11
	E. and O. E.		
	W. GORDON, Treasurer.		
	December, 1864.		

1865.			
July.—By amount charged in Account of Endowment Fund for past interest on principal,	£30	0	0
By cash Rev. Mr. McCunn, River John cong.	5	0	0
By coll. from Pictou Island	12	3	
Oct. 7.—Saltsprings cong.	7	9	8
13.—Gairloch cong.	10	0	0
23.—Rev. Mr. Pollok	2	10	0
Nov. 13.—Roger's Hill cong.	7	10	0
29.—Cape John cong.	3	0	0
			£66 1 11

1864.	DR.		
Dec.—To balance due per am't rendered	£11	12	11
1865.			
July 3. To B'k Check enclosed J. Duffus, Esq., Treasurer, Halifax	75	0	0
Oct. 6. To B'k Check enclosed J. Duffus, Esq., Treasurer, Halifax	75	0	0
			£161 12 11
	Due,	£95	11 0
	E. and O. E.		
	W. GORDON, Treasurer.		
	Pictou, Dec., 1865.		

Subscriptions taken in the town of Pictou, towards the Dalhousie College Endowment Fund, with the amounts paid up to 1st May, 1866.

	SUBSCRIBED.	PAID.		SUBSCRIBED.	PAID.
W. Gordon,	\$400 00	\$400 00	Peter Crichton	24 00	16 00
John Crerar,	200 00	200 00	Simon H. Holmes	20 00	20 00
Peter Crerar,	200 00	200 00	Wm. G. Pender	3 50	3 50
Rev. A. W. Herdman,	120 00	120 00	Mrs. Bone	30 00	10 00
James Hislop	30 00	30 00	Mrs. D. R. Cameron	10 00	10 00
John Costley	60 00	60 00	Mrs. Baillie	4 50	4 50
Alfred Costley	15 00	15 00	Alexander Munro	4 50	4 50
Capt. John Campbell	30 00	30 00	Alexander Garvin	4 50	4 50
John R. Noonan	30 00	30 00	Robert Doull	42 00	42 00
Malcolm G. McLeod	30 00	20 00	Adam Graham	6 00	6 00
Donald Fraser, tailor	12 00	4 00	Joseph A. Gordon	12 00	12 00
Donald A. Fraser	300 00	300 00	Dan. McDonald, blacksmith	12 00	12 00
Kenneth Henderson	12 00	12 00	Angus McKeracher	12 00	22 00
William Jack	15 00	15 00	Hugh Munro	4 50	4 50
Robert Harper	15 00	15 00	James Carson	4 00	4 00
John Murray	9 00				

## Luther on the Ten Commandments.

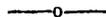
### I.

If one heresy die, by and by another springeth up: for the devil doth neither slumber nor sleep. I myself, which (although I be nothing) have been now in the ministry of Christ about twenty years, can truly witness that I have been assailed with more than twenty sects, of the which some are already destroyed; other some (as the parts and members of worms and bees that are cut asunder), do yet pant for life. But Satan, the god of all dissension, stirreth up daily new sects, and last of all (which, of all other, I should never have foreseen or once expected), he hath raised up a seed of such as teach that the Ten Commandments ought to be taken out of the Church, and that men should not be terrified with the law, but gently exhorted by the preaching of the grace of Christ, that the saying of the prophet Micah might be fulfilled, "Let no man strive nor reprove another"—as though we were ignorant, or had never been taught, that afflicted and broken spirits must be comforted by Christ. But the hard-hearted Pharisees, unto whom the grace of God is preached is vain, must be terrified with the law. And they themselves also are forced to devise and imagine certain revelations of God's wrath against the wicked and unbelievers—as though the law were or could be anything else but a revealing of God's wrath against impiety. Such is the blindness and presumption of these frantic heads, which, even by their own judgment, do condemn themselves.—*From the Preface to Luther's Commentary on the Galatians.*

### II.

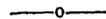
The greatest knowledge, then, and the greatest wisdom of Christians, is, not to know the law, to be ignorant of works, and of the whole active righteousness (i. e. of man's doing), especially when the conscience wrestleth with the judgment of God. Like as, on the contrary, amongst those which are not of the number of God's people, the greatest point of wisdom is, to know and earnestly to urge the law and the active righteousness. Works and the keeping of the law must be so straitly required in the world, as if there were no promise or grace: and that, because of the stubborn, proud and hard-hearted, before whose eyes nothing must be set but the law, that they may be terrified and humbled. For the law is given to terrify and kill such, and to exercise the old man; and both the word of grace and of wrath must be rightly divided, according to the Apostle. The flesh, or the old man, must be coupled with the law and works; the spirit, or new man, must be joined with the promise of God and His mercy. Wherefore, when I see a man that is bruised enough already, oppressed with the law, terrified with sin, and thirsting for comfort, it is time that I should remove out

of his sight the law and active righteousness, and that I should set before him, by the gospel, the christian and passive righteousness, which, excluding Moses with his law, offereth the promise made in Christ, who came for the afflicted and for sinners. Here is man raised up again, and conceiveth the good hope; neither is he any longer under the law, but under grace. How not under the law? According to the new man, to whom the law doth not appertain. For the law hath his bounds unto Christ, as Paul saith afterwards, "For Christ is the end of the law" (Rom. x. 4), who, being come, Moses ceaseth with his law, circumcision, the sacrifices, the sabbaths, yea, and all the prophets.—*From the argument of Luther's Commentary on the Epistle of the Galatians.* P. K.



## Baptism of the First Convert in Japan.

THE first convert in Japan has been baptized. An old man called Yano has been for many years a native physician, but latterly for about five years he has been connected with the missionaries, and especially under the tuition of Mr. Ballagh, a missionary of the Reformed Dutch Church. He has been a year in feeble health. In the beginning of November last, he very urgently requested baptism, expressing "clear views of his faith in the Lord Jesus Christ as the only way of salvation, and an entire renunciation of Buddhism and every other false system." After being warned of the danger that might beset him in consequence of his conversion, which, however, did not at all move him, he was, with the full consent of wife, son, and daughter, received by baptism into the Church of Christ. And so, in one more great country, ground has been broken, and Christ has one native disciple. There is the "handful of corn" in the land; may "the fruit thereof" yet "shake like Lebanon!"—*H. & F. Record.*



## Hopes of a Re-union between the Church of Scotland and the Free Church!

THAT man would require to be a wise seer indeed who would venture to predict the course of human opinion, in relation to any subject whatever. Three and twenty years ago a fierce conflict, which had been raging for a lengthened period within the walls of the Church of Scotland, came to an issue. A band of able and eloquent ministers of the Establishment seceded, drawing along with them a considerable number of lay adherents. The passions which were excited at that period, have cooled down in a remarkable degree, and by the last mail we were furnished with conclusive proof that in the Free Church there is a considerable party who are both desirous and hopeful of a re-union

with the Establishment. It is no less gratifying to observe that similar sentiments are both cherished and expressed within the Church of Scotland. During the last three years, a movement has been on foot to pave the way for a union between the Free Church and the other denominations of dissenting Presbyterians. It is no secret that this attempt has proved a failure, and that the principles of the Free Church and those of the other dissenting Presbyterians are found to be irreconcilable—at least, on certain fundamental points. The Free Church holds fast to the principle of an Establishment, which the older seceders, or a large portion of them, reject; and the only barrier which stands between the Free Church and the Church of Scotland, is the state of the law in reference to lay patronage. A strong opinion against this law, in its present form, has been gaining ground in the Church of Scotland, and a movement has been begun, to have it modified to suit the progressive spirit of the times. At a meeting of the Established Presbytery of Edinburgh, on the 25th April last, an overture was brought forward to the effect “that the General Assembly take into its serious consideration the present law of patronage, with a view to obtain some modification of the same.” Mr. Cumming, the minister who proposed the overture, used these significant words:—

“The history of their country in time past had been, he regretted to say, too much a record of ecclesiastical divisions. Was it not possible they had come to be wise enough to enter something like a period of union? (Hear, hear.) Must their separation from their Free Church brethren be indeed for ever? He knew not whether any of them looked towards the Church of Scotland; but if his poor word could have any weight, he could assure them that—bitter speeches and hard words notwithstanding—many in the Church of Scotland looked towards them with sympathy—(hear, hear, and applause)—and that, upon the ground of their common Presbyterianism, and upon the ground of their common principles, they still felt that they were brethren, and that they were nearer to each other than any other Church in Scotland. (Applause.) Time had done much to narrow the Free Church controversy of the past. That bitter and delicate question—spiritual independence—had been treated of—might he not say, disposed of—in the Civil Courts; and he believed many of their brethren did not hide from themselves that, to say the least of it, the Church of Scotland was altogether as free, and altogether as independent as they. (Hear, hear, and applause.) If that were so, there remained but the one question of non-intrusion. With regard to the question of non-intrusion, many of them, especially a large proportion of the younger men within the Church, deeply felt that a violent settlement in a parish was an incalculable evil—(hear, hear, and

loud applause)—and if, by removing this bar of patronage, which in itself was an evil and an incubus, they could do anything to remove obstacles in the way of a union with many of their brethren, should they not rejoice that such a thing was possible? Why, if patronage was a bad thing—as he held it to be a bad and an evil thing—he for one would willingly and gladly consent to its removal, if by its destruction there was a prospect of such a movement as that to which he had referred. It was no secret that to many of them, in private, communications had been made month after month, from some of their Free Church brethren, as to how gladly they would look towards the Church of Scotland were an open door provided for them. (Hear, hear, and applause.) And it was in the power of the Church at once to take away a certain system which crippled the action of the Church, to improve her constitution, and give her additional force and popularity in the country, and at least to provide a possibility of union with those whom they still regarded as brethren, a union with those whom he believed in principle they were still one, and with whom—bitter speeches notwithstanding—they were still one in sympathy and heart.” (Applause.) Mr. Cumming concluded by moving the transmission of the overture.

This overture was carried by the Presbytery, by a majority of 22 votes against 2. The decision was therefore all but unanimous. The following week an overture was brought before the Free Church Synod of Lothian and Tweeddale, (comprehending the Presbytery of Edinburgh,) of a very significant nature, clearly indicating, in fact, that it owed its origin to the views and sentiments which had prompted the adoption of the overture in the Established Presbytery. In other words, a flag of truce has been raised between the two once hostile camps, the sounds of battle have died away, and both parties seem to be preparing the way for compromise and re-union. The Rev. Dr. Blaikie was the proposer of the overture in the Free Church Synod, which was expressed in the following words:—“Whereas, it is expected that the General Assembly’s Committee on Union with other Churches will lay a Report before the Assembly, and, whereas, it is of great importance, before coming to a decision on any proposal of Union, that the Church should have full opportunity of considering, among other things, the bearing of such Union on her historical position and claims, and on the possible reconstruction of national Presbyterianism, in harmony with her principles: It is humbly overtured to the venerable General Assembly, that the Report of the Committee be simply laid on the table for the deliberate consideration of the Church, in order that the subject may be thus ripened for final discussion. Dr. Blaikie, in the course of his speech, said:—“It is the very sense I have of duty in this matter, that

would make me desirous to be careful, as this overture proposes that we should not enter on any Union now proposed, (that is, with other *dissenting* Presbyterians), under any conditions, whether expressed or only implied, that might exclude the consideration of *farther Union* (that is, with the Church of Scotland), should any feasible proposal to that effect ever be submitted to us." Again he declares, "We must guard against people saying that the Free Church has abandoned her claims of right, abandoned all hope of ever being reconciled to the Established Church, and that the Free Church has made up her mind that henceforth, and in all time coming, the orbits of the two Churches shall be entirely separate." The Rev. Mr. Fraser of St. Bernard's supported the overture. He remarked: "Probably many were not aware how truly this question had taken an historic course. It would be unworthy of the Free Church of Scotland if she bound herself not to meet the ministers of the Established Church at the standpoint of the Disruption." The Rev. Mr. Balfour of Holyrood expressed similar opinions, stating that the overture commended itself to him as one which ought to be transmitted to the General Assembly. Dr. Candlish having vacated the Moderator's chair, stated his views. The speech of that subtle and skilful politician, the acknowledged leader of the body, was characterized by great caution and moderation. Yet he admitted "he could imagine a strong case made out to shew that we should call a halt here (that is, in the negotiations with the other denominations of Seceders) and pause, and consider the position of the Established Church." The result of the discussion was, that an overture by Mr. McKenzie of Tolbooth Church, somewhat less boldly expressed, yet maintaining the principle of Dr. Blaikie's overture, was substituted for the latter, and unanimously agreed to. Mr. McKenzie's overture provides that, in respect to the proposed Union with the other *dissenting* Presbyterians, "no decisive action be taken in the meantime."

Whether these striking indications of friendly sympathy between the mother Church and her spiritual daughter shall lead to the result pointed at, is a question which it would be hard to determine. There can be no doubt that the decision of the Cardross case has convinced the more enlightened members of the Free Church that there is fully as much freedom within the Establishment as without. The Scotch Episcopal body in Scotland, by a recent Act of Parliament, have been taken under the shadow of the English Church, and henceforth Episcopacy may be looked upon as a dangerous power in Scotland, ever tending towards aggression. This is probably another element in the great reunion movement on the part of the two leading sections of Presbyterianism in Scotland. Scotland never could and never will tolerate

Episcopacy. She is Presbyterian to the core, and henceforth we hope to see the new idea advancing to realization, under the banner-motto, "A National Presbyterianism." Why should not we, the Presbyterians of Nova Scotia, strive after unity of organization and action? We have much stronger reasons for doing so than our brethren in Scotland.

It ought to be stated, that, in quoting from the speeches, the sentences *within brackets* are inserted by the present writer for the sake of explanation.

W. M. P.

*Albion Mines, May, 1866.*

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**AWFUL VISITATION.**—A correspondent sends us the following remarkable narrative:—"A melancholy instance of the danger of taking God's name in vain has occurred at Brighton. A few days since, as some boys were playing together in a court leading out of Edward Street, in that town, a dispute took place between them about the number of 'notches' one of them, a lad named Richards, had made whilst playing at 'cat and dog.' Richards declared that he had scored more than his companions gave him credit for, and high words and bad language were indulged in on both sides. At length Richards flew into a violent passion and exclaimed, 'May God strike me blind if I have not made more than 20.' He had scarcely uttered the adjuration when he threw up his arms and exclaimed 'Oh, I can't see,' and begged of one of his companions to lead him home. This was immediately done; and on examination it was found that a thick film had overspread his eyes, completely obstructing the sight. In this pitiable condition he has remained ever since, and there is little or no hope of his ever recovering his sight. The affair has caused great excitement in the neighbourhood in which the occurrence took place. Richards is only thirteen years of age."—*Morning Post.*

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## THE CHURCH IN NOVA SCOTIA.

### Meeting of the Pictou Presbytery.

A *pro re nata* meeting of this court was held in St. Andrew's Church, Pictou, on the 9th ult., Sederunt: Rev. Robert McCunn, (Moderator,) Revds. Messrs. Herdman, McKay, Pollok, McGregor and Phillip.

The subject of colonial aid in general, and in reference to River John Congregation in particular, was fully considered. The request of the deputation from said congregation, that this Presbytery would continue to solicit from the Colonial Committee a small annual grant to assist them, was favourably entertained. The Presbytery has much pleasure in giving them every possible assistance and encouragement. In proportion to their number and circumstances, they do as well as many, and better than most of our congregations. It is abun-

dantly evident that pastor and people there are "not slothful in business."

There was also submitted a proposal from the Dalhousie College Committee, in Halifax, in aid of the Endowment Fund. This Fund is not as the friends of education could wish, nor as they were led to hope when the undertaking was entered upon.

By a reference to the May number of the *Monthly Record*, a statement of receipts and expenditures may be seen, and as also appears, there is yet a deficiency of £800. This is deeply to be regretted. But that the Fund may be completed with as little delay as possible, the Dalhousie College Committee in Halifax have most generously proposed to pay half the sum required (£400), provided the Presbytery of Pictou guarantee to pay the other half immediately, whereupon it was agreed, that the liberality of the committee be highly commended, that members of Presbytery exert themselves in this matter, and that a final urgent appeal be made to the friends of Dalhousie College. Delegates were accordingly appointed to visit the several congregations and solicit subscriptions.

To visit

New Glasgow—Messrs. McKay and McGregor.

Pictou—Messrs. Pollock and McCunn.

Albion Mines—Messrs. Pollock and Goodwill.

McLennan's Mountain—Messrs. Pollock and McGregor.

West Branch and East River—Messrs. Philip and McMillan.

Barney's River and Locnaber—Messrs. Stewart and McDonald.

Garloch and Salt Springs—Mr. Pollock.

Roger's Hill and Cape John—Messrs. Philip and Herdman.

Earlton and West Branch—Messrs. McKay and McCunn.

It is sincerely hoped and confidently expected, that the several congregations will heartily and liberally respond to this appeal, that it may be a final one.

Members of Presbytery were enjoined to bring their Session Registers at next meeting of Presbytery, which will take place (D. V.) on Wednesday the 6th June, in St. Andrew's Church, Pictou, at 11 o'clock, A. M.

Closed with the benediction.

WILLIAM McMILLAN,  
*Presbytery Clerk.*

#### Presentation to Rev. Mr. McGregor.

THE ladies of West Branch East River lately presented their pastor with a valuable set of Pulpit Robes, accompanied by the following

#### ADDRESS.

*The Rev. S. McGregor, M. A.:*

DEAR SIR,—In behalf of the ladies in connection with this section of your congregation, per-

mit us to present you with the accompanying pulpit robes.

We wish you to regard this as a small token of our esteem for you as our beloved pastor, and beg your acceptance of the same as the hearty offering of a grateful people.

Most earnestly do we pray that your valuable life and labours may be long preserved to us, and your exertions in the cause of your Divine Master abundantly rewarded and greatly blessed. With those labours and exertions we desire to express our most cordial sympathy. We rejoice in the growing prosperity of our beloved Zion throughout this land; we earnestly pray that the great Head of the Church may still continue to bless her until none of her Sanctuaries be unoccupied nor her Sabbaths silent, but that from all her pulpits the "good tidings" may be proclaimed and all her congregations enjoy the same privileges as those in which we now rejoice.

In conclusion, let us again express an assurance of our affectionate regard.

MRS. ARCH'D CAMERON,  
MRS. ALEX McDONALD,  
MARY THOMPSON,  
ISABELLA FRASER,  
ANNIE CUMMING,  
FLORA GRANT.

#### REPLY.

THE MANSE, WEST BRANCH. }  
May 31st, 1866. }

*Mrs. Arch'd. Cameron, Mrs. A. McDonald, Miss Mary Thompson, Miss Isabella Fraser, Miss Annie Cumming, and Miss Flora Grant:*

MY DEAR FRIENDS,—Allow me very cordially to thank you, and through you the other ladies of your section of my congregation, for your most elegant and costly Pulpit Robes, and your very kind Address.

I need scarcely assure you that I value both very highly, and that I joyfully accept them as the kind offering of an affectionate people.

In so large a congregation as ours, the pastoral duties are necessarily many, and the labors comparatively great, but they have often been rendered light, and always pleasant, by your cordial sympathy and active co-operation.

I need not be assured of your deep interest in the general prosperity of our "beloved Zion," for your past active exertions in her behalf afford the most satisfactory proofs of your earnest desire to see her prosper. Let me, however, accept this declaration as referring to the future rather than the past, and as a promise of continuing that essential aid which you have always given in carrying out our Congregational Schemes.

In conclusion, let me again thank you for your valuable present and kind address.

#### Induction at Wallace.

Through some misunderstanding with reference to the party upon whom devolved the duty of entering a notice of this event upon the pages of this journal, there was no mention made of this interesting fact in last *Record*. Though we may have been dilatory in the matter, yet the induction of a Minister into the now united charge of Wallace and Pugwash is an event too important to be passed over without notice. Mr. Philip and I were appointed to discharge the duty of preaching in Wallace and Pugwash respectively, and conducting the induction services on

the Tuesday following, all which we endeavored to do. The kindness of friends on the way made very pleasant a long journey, which the roads at that season would have rendered otherwise very tedious and fatiguing. The Induction took place on the 10th of April, and a meeting was held afterwards, in which the people pledged themselves to build a manse for their new minister without delay. From the numbers present, and the apparent good will of the people towards their new minister and his lady, who have just left home and friends at the call of duty, and shown a disposition to settle down among them, I have no doubt that the Committee will bestir themselves and endeavor to fulfil one of the conditions upon which Mr. Anderson was settled among them. As the congregations of Wallace and Pogwash are once more united, the ability of the congregation to fulfil all their obligations can scarcely be questioned. Fortunate as they have been in obtaining the services of so able and judicious a man and so zealous a minister as Mr. Anderson, it may reasonably be expected that the affections of the people will be more firmly rivetted to the church of their fathers, which so seasonably supplies their spiritual wants, and that much good fruit may be the result of this union—fruit of a spiritual nature—fruit that shall increase their happiness here, secure it hereafter, and that shall be accounted a praise to him who now watches for their souls. A. P.

#### St. John's Church, Albion Mines.

THE congregation of this Church having applied to the Acadian Coal Company for a site on which to build a Manse for their Pastor, were generously favored with their choice of a plot on any portion of the ground belonging to the Company not previously appropriated. As the value of the land about the Mines has of late greatly increased, owing to the sudden development of the mineral wealth of the district, the congregation were prepared to pay any price that might be demanded. With a generous liberality of spirit which cannot fail to be appreciated by the public, the Acadian Company made over to the Church, in free gift, a suitable building plot in the situation fixed upon. The Manse, which is to be a very commodious and elegant structure, will stand on that elevated space of ground to the south of the Company's telegraphic posts which overlooks the road leading from Middle River to New Glasgow. We believe the congregation of St. John's are mainly indebted to the good offices of Jesse Hoyt, Esq., the Superintendent of the Acadian Mines, for the great favor they have obtained; but the kindness of that gentleman on the present occasion constitutes only one of the many titles which he possesses to public esteem and regard. All the plans and operations of the Acadian Company display a

most liberal and magnificent spirit. The houses erected for their workmen are models of comfort and convenience; the streets or avenues already completed are spacious and elegant, having on either side a gravelled foot-walk lined with trees. We trust that this enterprising and spirited Company will soon be amply compensated for the vast outlay they have already incurred in their preparatory operations.—*Col. Standard.*

#### Prince Edward Island.

##### Meeting of Presbytery.

The ordinary meeting of this court was held at Charlottetown on the 9th of May. Sederunt: the Rev. Messrs. Duncan, McLean, McWilliam, and Stewart, ministers; and Messrs. Thompson and Munro, elders.

The minutes of the former meeting having been read and sustained, the Rev. Mr. McWilliam stated that he preached at Little Sands, as enjoined, and that the attendance on every occasion was very good; but, at the same time, gave it as his impression, from all that he could ascertain, that the prospects in that station are not very encouraging. The Presbytery expressed regret that that station has not manifested sufficient desire to remunerate for services, and resolved not to enjoin Mr. McWilliam to continue services there unless the amount subscribed be promptly paid in—an extract of which the Clerk was directed to send to the managers.

The Rev. Mr. McWilliam reported from Georgetown and Cardigan, that both these stations are in a very satisfactory state. The Presbytery were much gratified with the statements made, and directed the report to be given to the *Record* for publication.

In reference to the Presbytery fund, for which collections were ordered at last meeting, the Presbytery were pleased to find that the injunction was attended to in all the congregations.

The Clerk read a letter from the Colonial Committee, granting to Mr. Stewart the sum of £30 sterling, for one year. Mr. Stewart then gave a very satisfactory account of his labours, and was desired to transmit the same to the *Record*. The Clerk was ordered to give Mr. Stewart the usual certificate to draw for his salary.

The Moderator stated that several members of our Church at Clyde River had applied to him, asking for such services as could be given by this Presbytery. After some remarks, during which it appeared that a considerable number of families reside there who are faithfully attached to the church, and disposed liberally to contribute for services, the Presbytery expressed a very strong desire to encourage, as much as possible, the adherents of our church in that station. The Rev. Messrs. Duncan and Stew-

art were accordingly appointed to preach there before the meeting of Synod—Mr. Duncan, on Sabbath the 27th inst., and Mr. Stewart on the 3rd Sabbath of June.

The Presbytery then adjourned to meet again at Charlottetown on the first Thursday of September.

Closed with prayer.

A. McLEAN,  
Presbytery Clerk.

#### Report of Missionary Labors.

To the Reverend the Presbytery of Prince Edward Island:

According to your request, I have briefly to report, that, as enjoined at last meeting of Presbytery, I have preached at Little Sands every fifth Sabbath, except on one occasion, when the state of the roads rendered travelling almost impossible. Every time I officiated there, the attendance was good. Still, taking into account the distance of Little Sands from this, and also the fact that the most of the people there are more partial to Gaelic than to English, I do not see how that station can be supplied with regular services from Georgetown. Here I continue to minister as usual, preaching at Georgetown in the forenoon, Cardigan in the afternoon, and once a fortnight at Georgetown again in the evening. Sabbath School, Prayer meeting, and Bible class have been regularly carried on. Almost all the families in the district have been visited; and in the country, occasional services have been held on week evenings. On such occasions, the attendance has been always encouraging.

The Lay Association has been in operation for some time, and I am happy to state that during the first year of its existence, it has been the means of raising the sum of £26. All praise is due to the lady collectors for the zeal and energy with which they have discharged their duties, and to the people for the readiness with which they have contributed. By the money thus raised, aided largely by private subscriptions, improvements on the church, which had become indispensable, have been carried out, and something done towards finishing the manse. About £100 have been spent in this way, the whole of which has been collected within the congregation—while all the debts affecting the church have been cleared off. The collections ordered by the Synod have been regularly made. The sums raised may not be considered large, but the circumstances of the congregations must be taken into account. Cardigan is but a recently formed charge, and, though Georgetown may be regarded as an old congregation, yet, for many reasons, it has not attained that maturity and strength which, from its age, might be inferred. Both congregations have done much in proportion to their means; and though much remains to be done, yet, in the view

of the past, we have reason to "thank God and take courage."

ALEX. McWILLIAM.

Georgetown, May 15.

#### Notes of the Month.

THE exciting topic in Britain has been the Debate on the Reform Bill—one of the finest debates ever held in the House of Commons. The speeches of the Chancellor of the Exchequer, Lowe, Mill, Bright, Disraeli, Lord Munby, and Sir Edward Bulwer Lytton, are sufficient to place the House of Commons above all other assemblies in the world. The amendment was lost by a minority of five, a result looked upon by the Conservatives in the light of a victory. However, the Chancellor of the Exchequer perseveres with his Bill. In his Budget, he proposes a plan for the removal of the National Debt, and gives, as one reason for this, the exhaustion of Britain's coal producing powers in one hundred years—a serious prospect as regards the manufacturing pre-eminence of our mother country. On the other hand, the coal of America is absolutely inexhaustible.

THERE has occurred a serious commercial crisis in Britain, and some of the most prosperous Banking firms have closed their doors. The Government have been obliged to suspend the Bank Charter Act of the Bank of England to afford relief. These circumstances, combined with the almost certain prospect of war between some of the largest continental nations having immense standing armies, will likely produce commercial derangement throughout the world, as well as a vast amount of suffering and misery, which every benevolent heart will deplore. The forthcoming war will be a fearful illustration of man's wickedness, for one cannot see any cause for it but ambitious plots stirred by evil passions.

SOME of the great Religious Societies have held their anniversaries in London. The last year's income of the Church Missionary Society has been £146,000 sterling, and that of the Wesleyan Missionary Society £144,000. The Synod of the Reformed Presbyterian Church has held its sitting. They complain of a want of liberality in the support of their Foreign Missions, and send down the Report of their Committee on Union to Presbyteries. The Report is favorable on the whole, but admits obstacles in the matter of national covenants.

THE Rev. Walter C. Smith has been called to account by the Free Church Presbytery of Glasgow for unsound views regarding the authority of the Decalogue. A committee reported upon the sermons, and rather unfavorably to his views. The case was adjourned at last dates. The controversies on this subject seem very frequently to have been a mere war of words.

AN admirable article from the pen of Mr. Cumming, in the *Home and Foreign Missionary Record*, proves that the official accounts of our Church at Home give a most unfair view of her contributions to missionary objects. We notice here only one point. The official accounts of the three great Presbyterian bodies are: Church of Scotland, £76,233; Free Church, £69,812; U. P. Church, £50,690. Mr. Cumming, after a long calculation, in which he makes every reasonable deduction and omits a vast number of such local efforts as are comprised in the statistical statements of Dissenting bodies, states the proportions as follows:—Church of Scotland, £113,160; Free Church, £69,812; U. P. Church, £50,690. Thus the Church compares favorably with other denominations, but how infinitely short are her efforts of what they ought to be! And why does the General Assembly not institute some practical scheme by which statistics could be taken of all missionary and benevolent contributions? The Committees of our Church Schemes are singularly tenacious of old plans, whether good or bad.

THERE is a most earnest discussion going on in Ireland, owing to the efforts of the Ultramontane party of the Roman Catholic Church to overturn the system of unsectarian Colleges in Ireland. They propose to give the Episcopalians Trinity College, Dublin, the Presbyterians Queen's College, Belfast, and to affiliate all the rest of the Queen's Colleges with the Catholic University. Thus would they control the collegiate education of nearly the whole of Ireland. The most serious part of the matter is, that Lord Russell expresses himself as at least not unfavorable to such an arrangement.

OUR General Assembly will now be sitting in Scotland, and the Synod of our sister Church in Canada. The most interesting topics before the Home Church will be, motions to repeal the "Innovations" Act, an overture anent Fast days, another on Patronage, and another on the prevalence of views contrary to the Confession of Faith. The Presbytery of Edinburgh have almost unanimously overtured an inquiry with a view to its modification. The anti-innovators now admit that there was no law against the innovations in question, and the point now is: whether, where there is no law, sessions have the power to introduce changes or not. The innovators say, yes! the anti-innovators say, no! This would appear to be the simple point upon which there will be an array of church authorities.

THE Senate of Queen's College, Canada, have performed a very graceful act in conferring the degree of D. D. upon the Rev. John Geddie—an act which will be hailed with satisfaction in many parts of the world beside Nova Scotia.

IN the Canadian Court of Error and Ap-

peal, the decision in favor of Professor Wier has been reversed, and his complaint against the Trustees of Queen's College dismissed with costs. The *Presbyterian* says: "We understand that an Appeal will be taken to the Privy Council in England, so that another year will pass away before we can have a final decision of this long pending suit."

OUR Synod meets on the last Tuesday of this month, in St. Andrew's Church, New Glasgow, at half-past 7 in the evening. A large attendance is very desirable, as matters of much importance are expected to come up for consideration. Members will be informed where they are to stay when they arrive.

A. P.

### Lay Association.

WEST BRANCH EAST RIVER CONGREGATION— QUARTERLY COLLECTION.	
Dist. No. 1—Miss Margaret Gray	} £1 0 0
Miss Mary Gray	
No. 2—Miss Christy McLean	} 15. 7½
Miss M. J. McDonald	
No. 3—Miss Barb. McDonald	} 1 3 0
Miss Ellen J. Fraser	
No. 4—Miss Annie J. Gordon	} 9 3
Miss Elizab. Chisholm	
No. 5—Miss Isabella McLean	} 15 7½
Miss Ch'sty McDonald	

Total £4 3 6

DANIEL GRAY, Secretary.

Hopewell, West Branch, 29th May, 1866.

ST. COLUMBA'S CHURCH, ST. PETER'S ROAD, P. E. I.

Collected by Misses Elizabeth McBeath and Margaret H. Robertson	
Miss Margaret Stewart	£5 4 5
Miss Janet Thompson	2 13 3
Miss Jane McGregor	1 17 3
Miss Elizabeth Wyatt	1 3 3½
Miss Ann Stewart	10 0
	6 9

£11 15 1¼

ALEXANDER ROBERTSON, Treasurer.

### Dalhousie College Endowment Fund.

NEW GLASGOW CONGREGATION.

Donald Cameron, Esq. \$80 00

### Foreign Mission Scheme.

St. Peter's Road, P. E. I.	£1 10 0	
Brackley Point Road, do.	1 0 0	

P. E. I. currency £2 10 0 \$8 33

JAMES J. BREMNER, Treasurer.

### SCHEMES OF THE CHURCH.

1866 FOREIGN MISSION.	
Jan'y—Cash, Rev Mr Brodie, C. Breton	£1 6 0
collected in Carriboo	6 5
Cape John congregation	1 8 6
Robt. Sutherland, E'town	1 0 0

£3 14 11

To cash paid Jas Bremner, Esq.

Treasurer, Halifax £3 14 11

Pictou, May, 1866.

W. GORDON.