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THE
MONTHLY RECORD

OF THE
CHURCH OF SCOTLAND

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

MAY, 1868.



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Sept 1867. MONTREAL.

Meeting of Synod.

In view of the ensuing meeting of Synod, the attention of members is directed to the following resolutions of the last Synod.

1. In order to facilitate the despatch of business, a Committee was appointed, consisting of the Moderator, the Synod and Presbytery clerks, the Rev. Messrs. John McMillan and Pollok and the Representative Elder from Pictou, to arrange as far as possible the whole order of business; and it was enjoined that papers of every description intended to be submitted to the annual meeting of Synod, be forwarded to the Synod clerk, so as to be in his hands, before the hour appointed for the Committee to meet. All papers presented after the hour of meeting, will be received by the Committee, only on permission granted by the Synod. (The hour at which the Committee will meet, will be intimated afterwards.)

2. The Financial year of the Synod will close on the 15th June. All congregations therefore who have not forwarded the Synodical collections will require to do so by that date, so as to enable the Treasurers to furnish complete statements.

3. Presbyteries are required to lay before the Synod copies of the correspondence that may have taken place, during the past year, between them and the Colonial Committee of the General Assembly in reference to the supplemental weak congregations, appointment of missionaries, or other matters.

ALEXR. McWILLIAM,
Synod Clerk.

THE

MONTHLY RECORD

—OF THE—

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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIV.

MAY, 1868.

NO. 5.

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

Sermon

By the Rev. Mr. Anderson, Wallace,

"Beheld the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone, and yet I am not alone, for the Father is with me."---St. John, xvi, 32.

Man is a social being. His nature, his affection, desires and wants bind him to his brother-man. Isolation in space or spirit is painful to him, because it is a contradiction and outrage of one of the strongest—if not the strongest—of the instincts of his nature. The man that lives and moves and has his being within the pale of society, and there finds the fullest fountain of his pleasures and the field of his highest and noblest duty is universally respected. While, on the other hand, the man who shuns the face of man and whose heart vibrates not in unison with the common pulse of humanity is universally considered to belie his nature, and to have erred and strayed from the path laid out by the wise Creator. Indeed the man of sound mind has only to cast a look within his own breast to find a potent power that impels heart to heart, soul to soul, disposition to disposition. The stream gushing from some alpine glacier or from the cleft of a hoary rock on some lone mountain side, never rests till it mingles with its kindred waters. Tho' now murmuring over its pebbly bed, now flowing in deep, broad pools, that form liquid mirrors to reflect the grass and flower and tree that adorn its banks, now rushing with the speed of a race horse over boulder and rock, yet amidst all these changes in its season and course it never rests till it

reaches the bosom of mother ocean. In like manner the social current that has its rise in the affections, wants and desires of man, flows and never ceases to flow till it joins the ocean of humanity. Thus the man that is true to this natural instinct is satisfied only when we find another whose ear is open to receive the burden of his soul, whose arm is ready for him to lean upon in weakness and weariness, and whose eye reflects the changing moods of his spirit, where your pity and companionship doubles his joys and shares his sorrows.

From the earliest times banishment was employed to punish law-breakers. This punishment was regarded as severe, because it lacerates the strong instinct of companionship and friendship. Next to death, the severest punishment that can be inflicted on a man is to separate him from his home and the place of his birth, and the scenes hallowed and endeared by the sacred memories and associations of early days. What can be more grievous to a man's heart than to have to look upon faces dear and familiar, and to hear a well-known voice tremulous with deep emotion pronounce his name as what he may never, never see or hear again. Removed to die and suffer beneath a strange sky and a foreign shore with no friend to bless him with even a word or look of love and sympathy, cannot but grieve the heart and wound the spirit. Fain would he burst asunder the bonds of his banishment and loneliness and seek the pleasure of friendship. This may help us to conceive how a sense of loneliness would depress the work of Jesus. For in no human breast was the ties of companionship and friendship stronger than in that of Jesus.

His large, loving heart delighted to be with the children of men. He was bone of their bone and flesh of their flesh. His was no mere ideal ethereal humanity that has no thought or feeling in common with the toiling, suffering sons and daughters of men, on the contrary, it was real, living, full of love for brother-man, and sister-woman. Their interests were his interests; their joys his joys; their sorrow his sorrow, and it was their bonds of union that brought such sorrow to his pure heart and holy spirit. They were the fountain from whence flowed the tears shed at the grave of Lazarus, and over impenitent Jerusalem. Moreover, when we look at him in this light, we discover an additional link of affection between us and him, and an additional ground of confidence in him. We are made better acquainted with him; and much of the indefiniteness, dimness and mysteriousness with which we are so apt to surround his person is dispelled. We feel that we have to do with one who is not far off, but near at hand, and whose bosom heaves with all the workings of the purest and kindest of human hearts.

Again:—Looking at Jesus from the same stand-point, we can, in some measure, conceive how He recoiled from the lonely hour to which He had special reference when He spoke the words of our text. He was just entering the cold and saddening shadow of the cross. When that shadow would lengthen and deepen He well knew that all His disciples would leave him alone. He knew that one would betray Him, another deny Him, and all forsake Him. They gone from his side, he would be left in the hands of cruel enemies that would have no thought and no feeling in common with him. No wonder though He who yearned for the love of friendly hearts and sympathetic souls recoiled from this solitariness. No wonder though His words have a ring of sadness and sorrow. Methinks I see the longing looks He gave His disciples and hear the half-sorrowful, the half-reproachful accents in which He utters our text. His every look, and tone, and gesture bespeak a heart overpowered with an awful sense of loneliness.

Still this sadness and loneliness are not unrelieved. Deprived of human sympathy, He has yet divine friendship. The disciples would leave Him, yet the Father would be with Him. Thus though His sky is sombre and lowering, yet there are rifts of bright blue. The dark cloud which hangs over Him is not without its silver lining. It is dark night in the West, yet in the East the morning is breaking.

We have then, so to speak, the two-sided experience of Christ; and, if of Christ, so also of all his disciples. We have here the dark and bright, the sad and joyous sides. His separation from the disciples, "ye shall be scattered every man to his own, and shall leave me alone," constitutes the dark side;

while the companionship of the Father, "and yet I shall not be alone, for the Father is with me," constitute the bright side. Our text then suggests for our meditation.

I. The human loneliness of Christ.

II. The unfulfilling presence of the Father.

I. *The human loneliness of Christ.* As you may learn from the context, our Lord refers here to a particular season and incident in His history. In that hour we may emphatically say that Christ was alone. But as we survey the whole life of Jesus, so different in its purity and charity, in its wisdom and goodness, in its sorrows and suffering, from any others lived in our world, we find many such hours of solitariness. His aims and purposes, His words and deeds had none of that earthliness and selfishness which so mar the fairest life of ordinary man. It is true that outwardly the conditions of His life were in no ways different from those of His disciples. Like them He was subject to the pangs of hunger and thirst, and to fatigues of toil and travel. Like them He found friendship among the children of men, and entered into their joys and sorrows. Witness, for instance, His presence at the Marriage feast of Cana of Galilee, and His relations and familiarity with the family of Bethany—with Lazarus, and Mary, and Martha. Still with these features and lineaments of similarity there was a wide distance in many things between Him and His fellow-travellers in life's journey.

The work, for instance, given Him to do as our Redeemer, and for which He laid aside the glory He had with the Father from all eternity, placed Him on a bright river touched by the foot of sinful man. It made the main current of his life and thoughts to flow in a different channel. It separated Him in spirit wherever He was. Alone He was when having ended the labors of the day He retires to His lone mountain oratory. Alone He was whether He dwelt on the shore of the Sea of Galilee, walked the crowded streets of Jerusalem, or mingled with the throng that flowed and ebbed through the porches of the Temple. Alone did he pace weary and way-worn the path so thickly planted with poison-pointed thorns, that led from Bethlehem to Calvary. Alone did He pass through that dreary period of anguish and pain and death in which from Gethsemane to Calvary he made atonement for and endured the punishment due to guilty millions.

This phase of Jesus' life and works was nothing in common with the life and work of the ordinary actors on life's stage. He is the only Redeemer of man, and mediator between God and man. As such He moves in a different orbit. The spiritual scene in which He is put to do and suffer the will of the Father is far, far away. Still there are phases of His life and work which touch yours and mine, and yet they are surrounded by an air of solitude.

(1) As a teacher Jesus was in some respects *alone*. He came into the world to teach men as well as to do and suffer the will of the Father. He came to give them true ideas of the character, nature and designs of God. From the hour that sin entered the world, and man was driven from the face of God, the earnest cry which had gone up to Heaven from the weary and heavy-burdened hearts, and the sinful souls of men, and which had increased in volume with the increase of man, was, who will show us the Father? At length in the roll of years a voice replied saying, Behold my beloved Son who is is the brightness of my glory and the express image of my person! As such he went forth to reveal God to men. His message and his teaching was novel to them. He touched their curiosity and aroused their astonishment and incredulity when he declared to them that "God so loved the world as to give His only begotten Son that whosoever believed on Him should not perish but have everlasting life,"—that He had come to seek and save the lost—that he was to establish a Kingdom whose subjects would be blessed with plenty, happiness and sweet content—that forgiveness of sin was now offered to every one that repented and believed—that whosoever had seen Him had seen the Father in His tenderness and pity, purity and love—that the Father yearned for the return of every erring son and daughter of man—to receive a Father's welcome and a Father's blessing. To such a message we would expect that every heart would respond. As news of it spread we would expect that the whole country would rise and go to Jesus—that the shepherd would come from the hill—the merchant from his booth—the weaver from his loom—the shoemaker from his bench—the man of letters from his book—and all join in one grand procession with its face steadfastly set towards the place where Jesus dwelt. But was such the case? Did His messages meet with such a ready reception? No! For it had to contend with the ignorance and prejudices of the unlearned and the envy of the learned. And the history of the world as well as that of Jesus tells that these are strong obstacles in the way of truth's progress. Therefore we find that our Lord was misunderstood and misinterpreted. Those who followed and delighted to hear Him had crude ideas of His mission from their reading of prophecy and from current and traditional opinions, and so they misunderstood Him. When He spoke of a Kingdom they at once sought to carry him in triumph to Jerusalem and Crown Him King of the Jews. Whilst, on the other hand, the Scribes and Pharisees, when they heard Him calling Himself the Son of God and the equal of the Father, charged Him with blasphemy. Under such circumstances how could Jesus feel otherwise than lonely? His soul was big with great truths and noble ideas, and His heart yearned to lodge them

in the minds of men, yet they would not have them. As we think of this we almost hear Him, even when crowds hang on His lips on the lone mountain side or in the Temple of Jerusalem, exclaim in the bitterness of his love. "I am alone; hearing they hear not; seeing they see not."

(2) As a benefactor Jesus was in some respects *alone*. He went about continually doing good. No suppliant implored His aid in vain. The blind received their sight, the dumb their speech, the halt and lame and maimed were made whole, by His word or touch. Wherever He went a stream of beneficence went forth from Him carrying riches and fertility, beauty and joy, to many a home. For all this He sought only gratitude and approval, but He sought them in vain. His deeds of mercy and acts of charity were blown upon by the breath of ingratitude, calumny and jealousy. His noblest deeds were attributed to the foulest, basest and meanest motives. Did He cast forth devils—drive forth evil spirits from the soul intended to be the temple of the Most High? He was said to do so through the Prince of the Devils.* He moved about like one among a people whose language was unknown to Him. No wonder though His heart was bruised and His spirit broken beneath the ponderous pressure of a sense of isolation.

II. But though He was denied human friendship, yet He enjoyed the unending love and close companionship of the Father. In all the phases of His life and work to which we have referred the Father was with Him. In the great work of our redemption which separated Him so much from the sympathy of men He enjoyed the countenance of the Father. We follow Him into Gethsemane and we hear His voice breaking the midnight stillness in prayer to the Father: "O My Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt." Go to Calvary and you will see that all those surrounding His cross are unsympathising foes. Every look and word and movement of that vast crowd evince neither pity nor fellow-feeling with the august sufferer whose precious blood is crimsoning the rock. Truly Jesus is left alone. Harken! His lips move. He speaks as to a friend: "Father, into thy hands I commend my spirit."

In like manner we find the Father to be with Jesus in His character and work as a teacher or philanthropist. Who forms the theme of His most touching and eloquent discourses? It is the Father. He delights to speak of Him—of His greatness and goodness, love and kindness. And so, too, we find in His acts of Mercy the Father's near him. His noblest works of wisdom, power and goodness He declares to be the fruits of his obedience to the will of the Father. Continually doing good we invariably find Him invoking the presence and coun-

tenance of the Father. Truly may He then say amidst His wants of human sympathy and compassion, "yet I am not alone because the Father is with me." He dearly loved His kind, and delighted in their love, and gratitude, and company. Still He had to traverse regions unknown to them, when He had to say, "I am alone." Happy, however, yea, thrice happy must He have felt when from the very centre of the wilderness He could look up and exclaim, "yet I am not alone, because the Father is with Me." In fine, His two-fold experience is felt to a certain degree by the disciples of Jesus, because they have to tread the blood-stained path of His example. In their journey they are often called upon to do and suffer alone—apart from their fellow-travellers. In illustration of this you have only to look at the Christian in one or two aspects. When, for instance, the soul is laden with the deep conviction of sin and unworthiness, alone must it go to God with whom there is mercy to pardon and grace to help in time of need. Alone is it, again, when doubts and fears and misgivings cast their gloom over it. Amidst the surrounding darkness it is unconscious of any human companion. And the same thing is true of man in some respects, as a worker in God's vineyard. We who believe are in duty bound to advance the cause of the Redeemer. As we engage in this enterprise in the capacity of minister, or communicant, or member of a congregation, we will often be called upon to do and suffer alone. How much more especially the servant of God who is called upon to engage in the work of pastor and preaches to do and suffer alone? With the great responsibility of his office, with a sense of his own unworthiness and inability to discharge his duty, pressing upon heart and spirit what a feeling of loneliness often gathers round his soul! Hence his need of the prayers, and sympathy, and forbearance and considerations of his people! Give him these and you give me what cannot be weighed in scales or measured by line, yet they shall bring courage to his heart, hope to his soul, and strength to his arm. O, that people realized the good that these bring to their minister! Still these are not enough. He needs something higher and better. He needs the sympathy and companionship of the Father. When a sense of isolation from human aid presses upon him and sends to his lips the cry "I am alone," blessed is he if with the next breath he can say, "yet I am not alone, for the Father is with me."

Again:—One side of this experience is felt by sinner as well as by saint, by unbeliever as well as by believer. The sinner feels, too, the pain of isolation. He experiences moments when he finds himself alone. True, they come to him more rarely than to the christian. And it is because his soul seldom rises above the common cares and pleasures, joys and sorrows of the world. It never as-

cents to the sanctuary above, where the world's din disturbs not the song nor the world's dust defiles the robes of the worshippers. Still moments of loneliness comes to souls steeped in selfishness and worldliness. When the wings of their ambition are broken and their flight stopped—when their schemes of gain and pleasure are blown upon—when losses and disappointments makes heart ready to part and flesh to fail—when they stand middle-deep amidst the leaves of their cherished forests, there an awful sense of utter loneliness gathers around them. The creatures in which they trusted are gone or lie powerless at their side. And such a state as this is in an awful sense their's in the hour of death. How lonely is the dying! Weeping relatives and sympathizing friends surround the death-bed, yet the sufferer is beyond their aid. The sands of life are nearly run out. The grasp of death is upon him. In that awful moment he is alone. And as the unpardoned soul leaves the body he floats away alone on the sea of eternity, and to his call for help the only answer is the awakened echo of its own wistful, despairing cry. God forbid! that any of us should experience that loneliness.

To the christian there comes in the hour of death a sense of loneliness too. He is then alone. Friends accompany him to death's gate, but there they are met by a stern voice saying, thus far and no further. But the great difference between the christian's and sinner's separation from human sympathy is in that lonely hour the christian can say "I am not alone, because the Father is with me."

May God give to us of the riches of His mercy and grace, so that when we die bereaved friends and relatives may hear our voice breaking the stillness of the valley of the shadow of death and the loneliness of the place by the words "I am not alone, for the Father is with me!

•Mathew ix, 34.

—o—

The Queen's Book.

For the sake of those of our readers who have not an opportunity of seeing the Queen's "Life in the Highlands," we cull a few extracts:

HER MAJESTY'S appreciation of Scottish preaching may be judged from the following:

"OCTOBER 29, 1854.

"We went to Kirk as usual at 12 o'clock. The service was performed by the Rev. Norman M'Leod, of Glasgow, son of Dr. M'Leod, and anything finer I never heard. The sermon, entirely extempore, was quite admirable; so simple, and yet so eloquent and so beautifully argued and put. The text was from the account of the coming of Nicodemus to Christ by night: St. John, chapter 3. Mr. M'Leod showed in the sermon how we all

tried to please self, and live for that, and in so doing found no rest. Christ had come not only to die for us, but to show how we were to live. The second prayer was very touching; his allusions to us were so simple, saying, after his mention of us, 'bless their children.' It gave me a lump in my throat, as also when he prayed for the dying, the wounded, the widow, and the orphans. Every one came back delighted; and how satisfactory it is to come back from church with such feelings! The servants and the Highlanders—all—were equally delighted."

"OCTOBER 14, 1855.

"To kirk at 12 o'clock. The Rev. J. Caird, one of the most celebrated preachers in Scotland, performed the service and electrified all present by a most admirable and beautiful sermon, which lasted nearly an hour but which kept one's attention rivetted. The text was from the 12th chapter of Romans, and the 11th verse—'Not slothful in business: fervent in spirit; serving the Lord.' He explained, in the most beautiful and simple manner, what real religion is; how it ought to pervade every action of our lives; not a thing only for Sundays, or for our closet; not a thing to drive us from the world; not 'a perpetual moping over good books,' but 'being and doing good,' 'letting every thing be done in a Christian spirit.' It was as fine as Mr. McLeod's sermon last year, and sent us home much edified.

FIRST IMPRESSIONS OF BALMORAL.

"*Balmoral, September 8, 1848.*—It is a pretty little castle, in the old Scottish style. There is a picturesque tower and garden in front, with a high wooded hill; at the back there is wood down to the Dee; and the hills rise all around.

"There is a nice little hall, with a billiard-room: next to it is the dining-room. Upstairs (ascending by a good broad staircase) immediately to the right, and above the dining-room, is our sitting-room (formerly the drawing-room), a fine large room—next to which is our bed-room, opening into a little dressing-room, which is Albert's. Opposite, down a few steps, are the children's and Miss Hildyard's three rooms. The ladies live below, and the gentlemen upstairs. We lunched almost immediately, and at half-past four walked out and went up to the top of the wooded hill, opposite our windows, where there is a cairn, and up which there is a pretty winding path. The view from here looking down upon the house is charming." . . . "It was so clear and so solitary, it did one good as one gazed around, and the pure mountain's air was so refreshing, all seemed to breathe freedom and peace, and to make one forget the world and its sad turmoils." "The scenery is wild, and yet not desolate." . . . "When I came in at half-past six, Albert went out to try his luck with some stags, which lay quite close to the woods, but

he was unsuccessful. They come down of an evening quite near to the house."

An *incognita* expedition to Glen Fishie and Grantown—

"We had decided to call ourselves 'Lord and Lady Churchill and party,' Lady Churchill passing as Miss Spencer, and General Grey as Dr. Grey! Brown once forgot this, and called me 'Your Majesty,' as I was getting into the carriage; and Grant on the box once called Albert 'Your Royal Highness;' which set us off laughing, but no one observed it.

"We had a long three hours' drive; it was six o'clock when we got into the carriage. We were soon out of the wood, and came upon the Badenoch road—passing close by Kinrara, but, unfortunately, not through it, which we ought to have done. It was very beautiful—fine wooded hills, the high Cairngorm range, and Ben Muich Dhui, unfortunately much obscured by the mist on the top, and the broad Spey flowing in the valley, with cultivated fields and fine trees below. Most striking, however, on our whole long journey was the utter, and to me very refreshing, solitude. Hardly a habitation! and hardly meeting a soul! It gradually grew dark. We stopped at a small half-way house for the horses to take some water, and the few people about stared vacantly at the two simple vehicles.

"The mountains gradually disappeared,—the evening was mild, with a few drops of rain. On and on we went, till at length we saw lights, and drove through a long and straggling 'toun,' and turned down a small court to the door of the inn. Here we got out quickly, Lady Churchill and General Grey not waiting for us. We went up a small staircase, and were shown to our bedroom at the top of it—very small, but clean—with a fourpost bed, which nearly filled the whole room. Opposite was the drawing and dining-room in one—very tidy and well-sized. Then came the room where Albert dressed, which was very small. The two maids (Jane Shackle was with me) had driven over by another road in a waggonette, Stewart driving them. Made ourselves 'clean and tidy,' and then sat down to our dinner. Grant and Brown were to have waited on us, but were 'bashful,' and did not. A ringletted woman did everything; and, when dinner was over, removed the cloth and placed the bottle of wine (our own, which we had brought) on the table with the glasses, which was the old English fashion. After dinner I tried to write part of this account (but the talking round me confused me), while Albert played at 'patience.' Then went away to begin undressing, and it was about half-past eleven when we got to bed."

"*Wednesday, September 5.*—A misty, rainy morning. Had not slept very soundly. We got up rather early, and sat working and reading in the drawing room till the break-

fast was ready, for which we had to wait some little time. Good tea and bread and butter, and some excellent porridge. Jane Shackle (who was very useful and attentive) said that they had all supped together—namely, the two maids, and Grant, Brown, Stewart, and Walker (who was still there), and were very merry in the 'commercial room.' The people were very amusing about us. The woman came in while they were at their dinner, and said to Grant, 'Dr. Grey wants you,' which nearly upset the gravity of all the others: then they told Jane, 'Your lady gives no trouble,' and Grant in the morning called up to Jane, 'Does his lordship want me?' One could look on the street, which is a very long wide one, with detached houses, from our window. It was perfectly quiet, no one stirring, except here and there a man driving a cart, or a boy going along on his errand. General Grey bought himself a watch in a shop for £2."

Brown and Grant were afterwards taken to task for not waiting at table:—

"We mounted our ponies a short way out of the town, but only rode for a few minutes, as it was past two o'clock. We came upon a beautiful view, looking down upon the Avon and up a fine glen. There we rested and took luncheon. While Brown was unpacking and arranging our things, I spoke to him and to Grant, who was helping, about not having waited on us, as they ought to have done, at dinner last night and at breakfast, as we had wished; and Brown answered, he was afraid he should not do it rightly; I replied we did not wish to have a stranger in the room, and they must do so another time."

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Church of Scotland India Mission.

(From the H. & F. Missionary Record)

The intelligence received from India during the past month has been exceedingly interesting, and we are sure it will be to every reader of the *Record* and every member of the Church most gratifying. The Deputation are with unwearied efforts prosecuting the mission with which they have been charged, and are meeting with a cordiality of welcome and a generous assistance in their labours that merit the sincere gratitude and the warm appreciation of the Church. They are inviting wherever they go men of all churches to attest that the cause they all have at heart is one; and while doing this, they are making it felt that the Church of Scotland yields to none of the churches in the desire it has to advance the work of Christian missions in India.

We shall give first an extract from a private letter sent by Dr. Macleod, showing the general character of the work in which the Deputation are engaged. The amount of it

is almost a cause for anxiety and regret, but we doubt not that for strength and support to do it they have the constant and the fervent prayers of the Church:—

MADRAS, 27th December, 7 A. M.

I have hardly—can you believe it?—one second to write. I am in perfect health and spirit, never down, always elastic and *thankful* (beyond expression), but as hard worked as before I left home.

On Sunday preached to a magnificent congregation.

Monday.—Institution; a glorious building with pillared vestibules, close to the roar of the sounding sea. At 11, to see each class. At 3, meeting of ladies' committee. Visit girls' school in Black Town. Examination of school at 4—Lady Napier in chair. Meeting of Corresponding Board at 6. Dinner 8. Bed 12.

Tuesday.—Up at 7. Meeting of missionaries. Mr. Hall, London Missionary Society—Mr. Burgess, Wesleyan. Two other Church Missionary Societies, and Mr. Murdoch, Secretary of London Mission, with our own chaplains, at Liston's house—talked till 2. Examination of Institution—Lady Napier in the chair. Corresponding Board at 6. Party. Dinner 8. Bed 12.

Wednesday, (Christmas)—Up at 5.30. Train—6—off to Vellore, 80 miles, with chaplains, missionaries, and Jacob David. Drove 3 miles. Examined school. Ordained minister in English Church. Visited the magnificent pagoda in citadel. A soldier who had escaped the late massacre in 1857 communicated that day. Drove back, reached Madras at 7. *Very tired.*

Thursday.—Off to day at 11, and have been till 2 with Jacob David and his family. Go to address native Churches at 3. Soiree till 5. Drive 7 miles to dine with Governor, so I must stop and prepare for meeting.

I was greatly delighted with the meeting this morning in the house of Jacob David, our native pastor. He is a thoroughly honest fellow, a good and wise man. There were present his black wife, son of 13 (Ephriam), and two daughters.

12 P. M.—I have returned from a party at the Governor's and must rise at 7 for work. Jacob David's *family* meeting and school were delightful. There was a soiree in a beautiful large school-room with 200 or 300 Christians, pastors, and elders present. Across the room were red bands of cloth, with big gold letters, "Most welcome, Dr. Macleod and Dr. Watson," on one side—"May their visit be a blessing to India;" and on the other, "Thanks to the Christians of Scotland who sent them." I spoke half-an-hour. Dr. Watson followed. They sent us an address. I send it you. It was a blessed meeting.

At 7 go to meeting of Dr. Patterson's Medical Mission. At 11 meeting of native

pastors. In the evening, missionaries, &c.

Saturday (28th)—Go to Bangalore (a day's journey by rail). Then to Mysore, Tanjore. I come back in time for P. & O. steamer on the 8th or 10th. Get to Calcutta on the 16th or so. God keeps us in perfect peace. I never was in better health, I assure you.

We gladly find room, however, for the following interesting extracts of the congregational meeting of the

NATIVE CHURCH AT MADRAS.

The annual meeting and sciree of St. Andrew's Church took place in the parochial school-room on the evening of Thursday last. The pillars of the entrance were nicely covered over with leaves, and just above, in large letters, was placed the word "Welcome." Inside the room the decorations were tasteful, and not too many. Garlands of Christmas bowers were suspended in different directions, and just opposite to where the Rev. Drs. sat were fixed the following inscriptions: "Most Welcome, Reverends Dr. Macleod and Dr. Watson;" "God bless the Christian people of Scotland whom you represent here;" "May much good result from your visit to India." The Rev. Mr. David, the native pastor, presided; and besides a large number of native Christians there were present the Rev. Drs. Macleod and Watson, Lieut-Colonel Dyer and Mrs. Dyer, Revs. Liston, Wright, Anderson, Macdonald, Bower, and Coomerapen, and several others. The proceedings were begun by singing a Tamil hymn, after which a prayer in English was offered up by the Rev. W. Liston. The chairmen then addressed the people as to the object of the meeting. The report of the kirk-session of St. Andrew's native congregation of the Church of Scotland Mission, Madras, for the year 1867, was read, and then

The Rev. Dr. MACLEOD spoke to the following effect. He believed that there were several of the natives present who understood English. He was sorry he could not speak to all who were present, but could address a few remarks to such as understood English. In the first place, he wished to be allowed, in his own name and in the name of his brother Dr. Watson, and in behalf of his brother Dr. Watson, and in behalf of his Church, to express their great sense of thankfulness for the very kind welcome which had been given to himself and Dr. Watson; and he would at the same time express his very great thankfulness to God for having been permitted to meet so many members of whom they had heard so much, and in whom they had taken great interest. Christianity was not a religion of England, nor was it a religion that had come from the West; it had arisen from the East. Christians owed the religion, not to England, nor to Scotland, but to the Orientals; and now,

when Christianity was brought by his countrymen to the East, it was only brought to the place from whence it came. Christianity was not a religion for any one nation, but was intended for all. There was no other religion which went round the world like Christianity. How was this to be accounted for? It had not been extended by means of wealth, nor by the sword as the Mohammedan religion. This religion had spread because it was the true religion. Sixty years ago the Hindoos would have laughed at him if he had told them that so many men of this land would embrace Christianity, and in fifty years hence he had no doubt that a greater change still would take place. To show that such a thing was not impossible, he had only to call their attention to certain parts of the world in which Christianity had been once unknown, and where the people now were worshippers of the true God. There was one island in particular, in which Christianity was not heard of till 1826, when the island was visited by Mr. John Williams of the London Missionary Society. The Rev. speaker was once preaching a sermon for the London Missionary Society, when he was told by a black man belonging to the island alluded to that he had never seen an idol till he saw one in the Museum in England. He therefore believed that the time was not far distant when, even in India, idols would only be known in the museums. The Rev. Dr. then concluded by addressing a few words of practical advice to the native Christians.

The Rev. Dr. WATSON then spoke of his special interest in the native church, with the working of which no one was more acquainted than he, having been in correspondence with the same. It was well to work by means of letters, but it was infinitely better to know one by face. He had while at home received many letters from the native pastor, Mr. David, and had read them with interest; but now, since he had seen and spoken to Mr. David, he knew that he would read his letters with very much greater interest. He was certain that Mr. David was getting on well here, and was labouring conscientiously; and felt that, if Mr. David went to Scotland, he would be spoiled, as too much would be made of him there. He and Dr. Macleod had been that day to Mr. David's house among his family, and had witnessed a sight which pleased them much. As he looked at the native congregation, he felt particularly gratified when it was remembered from what it had grown. It was the fruit of the Church of Scotland school. It was a proof of what the school had done and will do. Only the day before, he had taken pleasure in ordaining, at Vellore, Mr. Coomarapen. He wished to see both schools and preaching get on; yet there was one thing about which he was most anxious: A congregation should never be without a place of meeting. The native

ongregation had a place of meeting, but it was not their own. He hoped soon to hear that a place of meeting was got. He would, when he returned to Scotland, mention to the people there the state of things, and obtain a sum of money for the building of a church; but then the congregation should also help him. He was glad to know that the natives had subscribed 186 rupees during the present year towards the pastor's fund, and that this sum was double that which had been given last year, and he hoped to hear next year that the subscription amounted to 372 rupees.

At the great Missionary meeting at Madras on the 27th December—the Bishop of Madras presiding

The Rev. Dr. MACLEOD, on rising to address the meeting, was greeted with applause. He said that he felt as if the meeting might be closed, as its objects had been accomplished. He and his brother Dr. Watson had come to India not to speak (though they were made to speak pretty often), but to hear; and not to teach, but to learn. He was glad to be able to say that they had, during the few weeks they had been in this country, learned more than they could have during a lifetime at home. They both had been sent by the General Assembly of the Church of Scotland to enquire regarding the working of their own missions; but in order to know this it was necessary for them to know how the other missions were worked. Just as in the Paris Exhibition, a person who sent a machine there would take lessons from the other machines he saw at the same place; so they would, by examining into other missions, be able to know better the wants of their own missions. He regretted that he could not see more of the work of other missionary bodies. One of the missionaries who had addressed the meeting had asked him to undertake a long journey to visit missions in the south, and those in Cuddapah and Tanjor and Travancore. Were he to accept this and other similar invitations he was sure to evaporate before he got to the end of his journey. Besides, he had a wife and children in Scotland, whom he was anxious to see before he should be fourscore years old. If he had come to stay in India for 15 or 20 years he would be glad to visit all the missions, but then he had a short time only before him, after which he would have to go to Calcutta and the Punjab. Still, he thought they had seen enough to give them a real insight into the mission work. One object for which the meeting was held was, that through the speeches of the several representatives of the missionary bodies, the people at home, more than himself and colleague might be informed of what had been done here. He therefore hoped to see, and would be very much disappointed if he did not see, a full report of what had been said by the speakers at the meeting, as he was

sure that the facts which had been given would have a greater power in influencing the people at home than all the anonymous communications in any paper. These facts had been stated here on the spot before a great assemblage, where the speakers might be challenged if they made any misstatements. Was it too much, also, if he had wished by this meeting to give information to the people at Madras? He knew there was very great ignorance on the part of many Europeans in regard to missionary matters. Another object of the meeting was the manifestation and the promoting of unity among Christian Churches. As they met together that evening and addressed God as a common Father, their hearts forgetting all differences—such a union in spirit, springing from a common faith and love in Jesus—this alone was the real unity of life in the Church, which could only be accounted for by the fact that God had sent Christ, and that He was the ever-living source of life. He had listened to the reports, and, looking back to the past, he could not but think that the success of missions was marvellous. On last Wednesday he had assisted at the ordination of a native clergyman at Vellore. He then heard of a veteran who took the holy communion for that day, who had escaped at the great mutiny which occurred in 1806 at Vellore. The reverend speaker next referred to the past state of the Church in India, to the time when there were but a few missions and a very small number of missionaries, viz., the Baptist Mission at Serampore, and one or two others; and he further pointed to several other parts of the world; for instance, Africa and the South Sea Islands, in all of which few if any missions at all existed. When all those were considered, how great was the change which had taken place within a very short time? Christianity had done much in India and other parts of the world. What a little mission was the Church of Canterbury at first? If the the Romans, when they first came to preach, had been disheartened and had gone away, what would have been the result? But they preached and Britain was Christianised. He knew that the present time was a day of preparation. Everything which was now being done was a preparation—schools, the railway, electric telegraph, and the press, were all a preparation working in one direction to carry out the one end for which India had been given to the English to bring her people to the knowledge of God. He was deeply sensible of the kindness he had received, and thankful for the information he had gained in India; and turning to the chair, he said that he had never before stood on a platform in the same relation to a bishop as he did that evening. In Scotland bishops were dissenters, in England he himself was a dissenter, but here they both met on the same footing in the eye of the law. But he

did not, therefore, honour and love the bishop less; for he judged him not by his official position according to the law of the land, which made them equal, but by the law of the Gospel, according to which the least was the greatest—that true greatness and superiority he delighted to acknowledge.



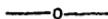
Department for the Young.

THE BOOKS OF THE BIBLE.

In *Genesis* how earth began, and God's Church, too, we read;
 In *Exodus* the Hebrews march from Egypt's bondage freed.
Leviticus to Priests gives laws, and offerings of blood;
Numbers records the tribes enrolled—all sons of Abraham's God.
Moses in *Deuteronomy* recounts God's mighty deed's;
 Brave *Joshua* into Canan's land the host of Israel leads.
 The *Judges* rule, when Israel's sin provokes the Lord to smite;
 But *Ruth* records the faith of one well-pleasing in His sight.
 In *Samuel*, of Saul we read, and then of Jesse's son,
 In *Kings*, of all who reigned till sin sent them to Babylon.
 In *Chronicles*, what cheering was, much more is to us said;
Ezra rebuilds the House of God by princely Cyrus' aid.
 The City Walls of Zion *Nehemiah* builds again;
 Whilst *Esther* saves her people from plots of wicked men.
 In *Job* we read how Faith will live beneath affliction's rod;
 And *David's Psalms* are precious songs to every child of God.
 The *Proverbs* like a godly string of choicest pearls appear;
Ecclesiastes teaches man how vain are all things here.
 The mystic *Song of Solomon* exalts sweet Sharon's rose.
 Whilst Christ the Saviour and the King the rapt *Isaiah* shows.
 In vain does *Jeremiah* warn; apostate Israel scorns;
 His plaintive *Lamentations* their awful downfall mourns.
Ezekiel tells, in wondrous words, of dazzling mysteries;
 Whilst *Kings* and *Empires* yet to come *Daniel* in vision sees.
 Backsliding men *Hosea* tells how God would them restore;
Joel describes the days when God His Spirit should outpour.
Amos cries, 'Seek the Lord, and live'—this is his earnest call;
 Whilst *Obadiah* prophesies of Edom's final fall.
Jonah enshrines a wondrous Type of Christ our risen Lord;
 And tells of Gentile Nineveh repenting at the word.
Micah like great *Isaiah* sings Judah lost but restored;
Nahum declares on Nineveh just judgment shall be poured.
 A view of Chaldea's coming doom *Habakkuk's* visions give;

In sadness *Zephaniah* warns the Jews to turn and live.
Haggai encouraged those who saw the temple built again;
 While *Zechariah* spoke by type and word of our Christ's reign
Malachi was the last who touched the high prophetic chord;
 His final notes sublimely tell the Coming of the Lord.

Matthew shows Christ fulfilling all Messiah was to do;
Mark shews Christ's sympathy with man, in smallest things still true.
Luke tells of balm in Christ alike for Jew and Gentile's woes;
John tells, He is the Son of God, who lived, and died, and rose.
Acts shews the Spirit working with signs in every place;
Romans shews Christ our Righteousness, the sinner saved by Grace.
 The Apostle in *Corinthians* instructs, exhorts, reproves;
Galatians shews that Faith in Christ ALONE the Father loves.
Ephesians tells saints' history; *Philippians* tells their joy;
 'Man's wisdom shun,' *Colossians* says, 'Take Christ without alloy.'
 The *Thessalonians* tried rest in, and look for, Christ from heaven;
 In *Timothy* and *Titus* church-rulers' laws are given.
Philomen shews such love as only Christians can;
Hebrews in all Mosaic types points out the Gospel plan.
James teaches, without holiness faith is but vain and dead;
Peter writes comfort to the tried, who wait for Christ their Head.
John, in his three Epistles, Christ's love delights to tell;
 And *Jude* gives awful warning of judgement, wrath, and hell.
 The *Revelation* prophesies of that most glorious Day
 When Christ shall come, and over all our world His sceptre sway.



The Eagle.

Eagles are found in mountainous countries and when there are but few people, and breed in the lofty cliffs. They dwell far from the habitations of men, where they live upon wild game. They seldom make any attempt on the property of men. The eagle flies the highest of all birds. One day a gentleman saw one more than three miles up in the air. It has a very quick sight, and darts down upon its prey from a great height. It is very strong, for it carries away haires, lambs, and even infants have been carried away by these fierce birds.

There are varicus kinds of eagles. We may speak of one in particular. The Great Sea Eagle lives upon fish, and will attack seals and land animals. To see this bird fish is a nice sight. She darts forth from her haunt in the trees or crags with the straightness and speed of an arrow; and as she

glides high in the air, seeking for miles, one or two motions of her wings are enough to raise her out of sight, or to bring her down to the surface of the water. When her prey is within her reach she pauses not a moment, but raises her broad wings in the air, and then darts down as if shot from a bow or air-gun, and screams so loud as to make the cliffs echo again; and dashes upon the water with the same noise and spray as would a large piece of rock thrown down the height. For an instant she is hid in the spray, and then she rises, bearing the prey in her talons, and is soon out of sight. (See Job xxxix. 26, 30.)

Eagles are very careful with their young ones. They teach them to fly by fluttering over them. They make their nest uncomfortable; the young ones then fly out, and the old ones fly under them, so that if they should fall they may catch them, and also defend them from being shot. This is alluded to in Deut. xxxii. 11; "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings—taketh them and beareth them on her wings," so the Lord takes care of his children; in the same kind manner does he defend his people. See also Exod. xix. 4, where there is an allusion to the eagle carrying her young ones upon her wings. This is to show God's kindness to his people and even to little children. The swiftness of the eagle is frequently spoken of in the Bible. See Deut. xxviii. 49; Job ix. 26; Hab. i. 8; 2 Sam. i. 23, &c.

When old, the eagle casts off its faded feathers, and new ones grow into fresh beauty: this will illustrate Ps. ciii. v. 5. When persons who devote themselves to God have served Him through many years their piety and loveliness will continue to increase; yea, through eternity their beauty and joy will continue to improve.—*Jur. Presbyterian.*

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"HONEST" FRANK.

What boy would not like to merit such a title as that? "Honest"—you can trust him, he will never deceive you; he will always speak and act the truth. Such was Frank—he was honest, he loved truth so much he would not part with it for any consideration.

Frank was clerk in the office of a rich merchant in New York. One day this merchant received from a customer in another city, an order for a large and valuable lot of goods. The next day another letter came from the same customer, recalling the order, and saying they need not send those goods. The merchant handed the note to Frank, with a pleasant smile, saying:

"Frank, I want you to answer this note. Please say that the goods were shipped before the letter recalling the order was received."

Frank looked into his employer's face, with a sad but firm glance, and said:

"I'm very sorry, sir, but I *can't* do it."

"Can't do it! And pray why not?" asked the merchant angrily.

"Because, sir, the goods are in the yard now, and it would be telling a lie."

"I hope you may always be so particular," said the merchant as he turned on his heel and went away. Honest Frank did a bold but a right thing when he took that stand. And what do you think was the result? Did he lose his place? Not at all. The merchant was too wise to turn away a clerk who was so honest that he wouldn't write a lying letter. He knew how valuable such a young man was, and so instead of turning him off he made him his confidential clerk.

Boys, learn to say "I *can't* do it" when one would tempt you to tell a lie. Be truthful always, and God will take care of you.

The Monthly Record.

MAY, 1868.

NOTES OF THE MONTH.

The last month has been far from barren in incidents and some of them of a startling nature. The British Government has sustained something like a defeat upon the question of the Irish Church. The majority against the government was 60, and had the division been upon the merits of the question would have constituted a most signal defeat. But the government motion was for delay till after a general election. The policy of Mr. Disraeli is certainly the most wise and rational. Why legislate upon a panic and above all are produced by such a wretched thing as Fenianism? More especially is this true, when the sweeping character of Mr. Gladstone's resolutions are looked at—nothing less than the disendowment of the Irish Church upon principles that must argue the disendowment of all Churches in Britain. Mr. Gladstone gets up a cry of a crisis and yet after the Liberal party had been in power for 25 years they never discovered the "crisis." Nay, Lord Russell, the leader of the Liberal party proposes to endow all bodies in Ireland—a very different policy. In short it is a mere party move on the part of those who cannot forgive the Conservatives for securing more popular favor by being more liberal than themselves, and specially discreditable on the part of a man, who commenced his public career by writing an essay in "church and state in which he pled for establishments of religion on principles of a most extreme nature. In it he maintained that governments should be societies for propagating the true faith. So that during his not very protracted pub-

lic career, Mr. Gladstone has begun at one extreme and reached the other. Where will he travel next? We see the wisdom of moderate opinions. If he had held that endowments were in certain circumstances expedient, perhaps the opinions of his youth and his more advanced age would have been more harmonious.

The alarming feature in the case is not the disendowment of the Irish Church, which no one who holds moderate and reasonable views upon Church establishments can defend, and which will issue in its greater popularity and power, but the new rashness which has appeared in British legislation for some time back. There is too much disposition to go any length for power. The Liberal party have been quite willing to retain power, upon the condition that the conservative should remain in opposition and bear the blame of preventing them from fulfilling their liberal promises. On the other hand, when the conservatives tired of opposition press liberal measures and secure the reins, the others cannot break the cold shackles of opposition for a tenth of the time during which they were borne by their opponents and hasten to out do them by still more liberal measures. In that both parties seem to be trying which will travel fastest in the race of reform, and who will make most radical changes upon the old constitution of the mother country. A more dangerous state of things it is hard to imagine.

The Abyssinian expeditionary army is by this time in close quarters with Theodore. They expected at last advices to have to assault Magdala. The enterprise is one of great danger and difficulty and may result in much loss. The long line of communications with the coast forms the chief peril. It is refreshing to hear of the almost certain safety of Dr. Livingstone, after traversing the whole continent of Africa. His appearance is shortly expected. He will have the privilege of reading a vast array of obituary notices of himself, if he is fond of that kind of literature, which is not likely. More than that, he will not find in the hundreds of "lives" of him, which have been written since his supposed death, one word of depreciation. His fame rests upon a firm basis of pure benevolence, enterprise, skill and self-denial.

The death of Dr. Lee is chronicled. He had an apoplectic stroke on the eve of last General Assembly, when his case was coming up anew, and after a partial recovery has at last succumbed to the last enemy. The deceased divine was considered the ablest debator in the Church. He stood high as a scholar and biblical critic, was a very efficient professor of that department and much beloved and respected by his students. His views were such as gathered around him the young ministry of the church. He was broad, liberal minded and progressive. Dr. Lee's

views were much misunderstood. He had no sympathy with ritualism, but scorned and ridiculed it. If fault he had in this matter he had not too much reverence but too little. He was not positive but rather negative. He inclined not to turn to old things but to adopt new. It was from no sympathy with ceremonialism that he advocated organs or liturgies. He was a churchman and wished the church to be great, comprehensive and national, and hence he in confessions and rites argued for a degree of liberty which might extend the church. He kept the changes which he advocated within the constitution and thereby availed himself of it to introduce them. The church courts found difficulty in dealing with him because he had read church law to so much more purpose than most. A party has been formed by him in the church and are strong enough to outlive himself and exercise an influence upon her councils. The applicants for the chair are said to be Principal Tulloch, Mr. Charteris of Park Church and Mr. Wallace of S. Leith.

Turning to America, the impeachment of President Johnson proceeds through the necessary stages to the expected end—a verdict of guilty. It makes no sensation in the world. The Yankees don't find it so easy as formerly to surprise the public and beat all creation hollow. We are glad to perceive some signs of a wiser policy in the matter of reciprocal trade between the provinces and the States. Much suffering is the consequence of ill-natured legislation in this matter.

The assassination of Mr. McGee has thrown a shade of sadness over the minds of all who take an interest in public affairs among British Americans. The deceased statesman was our most accomplished public speaker and remarkable for the liberality of his views and his devotion to the true welfare and glory of his adopted country. He had just delivered an able and eloquent speech upon the policy of conciliation as regards Nova Scotia. A constant contributor to the periodical press, a man of wit, eloquence and general talent bordering upon genius and an accomplished and patriotic statesman, his life is much to be lamented. He died at the post of duty a martyr to his boldness and moral courage in denouncing the plots and braving the rage of a gang of wretched rebels. Peace to his memory and let us hope that his tragical end will be the death blow of Fenianism. This crime must diminish the number of its friends and apologists and increase the number of its determined enemies.

One would have thought that the bones of St. Ignatius must have crumbled to ashes long ago, but old bones in the Romish Church possess a wonderful immortality. The bones of this Saint, who was torn to pieces by lions in the Colosseum at Rome in the year 116, A. D., or seventeen and a half centuries ago

have lately been exhibited by the Dominicans at Rome to an admiring and curious crowd. If this truly eminent bishop and christian had known that his poor bones, or any bones assumed to be his were to be displayed for adoration and made instruments of deception and idolatry for seventeen hundred years after his death, we doubt very much that he would have written his seven epistles with such wisdom or died with so much fortitude.

The Congregation of Rites at Rome are at present considering the canonization of Christopher Columbus, the discoverer of the West Indies. If canonized he is to be the tutelary Saint of Sailors. He was a great man and shewed a great deal more patience, piety, perseverance and moral courage as well as grandeur of conception and accurate reasoning than fifty others who have been canonized, and while such saintly honors can be of little service to the sailors, they will neither disturb the repose nor increase the fame of a man, whose history reads more like a record of moral heroism than any story of any Saint in the calendar. The present Pope who crossed the Atlantic on a mission to Chili about forty-five years ago may present golden roses many to the Queen of Spain, but both he and she are poor Saints compared with Christopher Columbus and his distinguished patroness and protectress, Queen Isabella of old.

A Roman Catholic organ has the following concerning the increase of the Romish church in England: "In the year 1830 England had 431 Catholic priests, 410 churches, 16 convents. In 1667 the priests were 1,415, the churches 1,014, the monasteries 63, the convents 204 and colleges 11. In London there are every year about 1,000 persons converted half of whom belong to the easy and educated classes and the other half to the working classes." Perhaps the above statements should be received with some deductions, as it is the settled policy of the Romish Church to trumpet success, which has a wonderful effect with many. Men who do not act upon principles and their number in these times is woefully great, are attracted by a cause said to be growing. Still there must be an increase. And need we wonder when the large cities are daily becoming larger by the increase of Irish, who can earn wages three times larger than in Ireland. Farther, the Protestant clergy do not pay sufficient attention to visiting and keeping hold of the affections of the masses. Public service will not reclaim the vicious or retain the careless. But above all the Puseyite party are manufacturing perversities by giving currency to principles essentially popish and the legitimate conclusion to which is adhesive to a church, which exalts the priest and the sacrament above the word of God the great instrument of light and salvation.

The Pope is still safe in the Vatican from which his own subjects, if allowed, would

speedily drive him. The state of matters in Rome is, explain it as they may, a humiliation to the Catholic world. If Popery be a good thing it ought to be supremely good at head quarters, but there it is so bad as to be intolerable to the people. To all appearance, the residence among them of the head of their church, the so called viceregent of heaven, is the last thing any Romish community should wish for. The nearer they would be to grace the nearer they would be to misery.

When secular men speak with contempt of the gospel, unbelievers ignore it as beneath their notice, and all churches complain of the small number of aspirants to the ministry, young men panting for gold and pleasure more than for God's favor and peace, it is refreshing at times to see noblemen taking to preaching the truth. Several examples of this have appeared and the latest is that of Lord Radstock in Paris, who preaches almost daily in the drawing rooms and churches of Paris. A correspondent relates that when he heard him, the congregation consisted of from 70 to 80, of whom nine out of ten were ladies in elegant morning toilettes. Some there were notorious in Argyle—Parisian society for the splendor of their jewelry, but they were careful not to parade their diamonds on "this occasion." In our churches too many appear in all the gaiety of dress of which they are capable, forgetting that this is both want of piety and want of manners. Plain dress—dress at least the opposite of showy is the only becoming kind for the house of prayer. We cannot conceive of a contrite spirit such as God loves tricked out in all the colors. Let us be thankful that if our halls will not yield preachers, the fashionable would, the ranks of our nobility will pour forth laborers into the Lord's harvest. His word will prevail.

The short account given in the *H. & F. Record* indicate that our India Deputation are doing an immense amount of work of rather a stunning and exciting nature. The visit must be as cheering to missionaries as it will be useful afterwards. Dr. Macleod has made an impression upon men of all creeds and all churches. No one could come within reach of his natural and unaffected eloquence, and varied consensual powers without being charmed and almost inspired. This visit to India seems to have become one of the great sensations in the history of that colony. The missionary meetings and banquets have been of the most enthusiastic character. Dr. Macleod has been compelled to hasten his departure, he is now probably home in Scotland. The *H. Record* gives in full the account of the cordial greeting of the Presbyterian and Episcopal Churches in the States, and speaks of it with the highest approbation. The question of patronage is sure to come up before the General Assembly. Many overtures in that subject have passed

Presbyteries. There is little doubt that an effort will be made to modify patronage. We trust however that something better will be substituted for it. The practice of congregations hearing candidates is not only much worse, but we should be surprised to hear that a congregation, after hearing half a dozen preachers, had any religion left. To preach by way of exhibition and put hearers into the place of judges, and thus drag the gospel and the ministry with it through the mud may be very delightful to the enemy of souls, but cannot please any mind alive to God's glory and the sacredness of divine truth. Besides such a method overlooks the fact that preaching is the best part of a minister's work among a trained Christian people, of whom it may be said, that the better judges they are of sermons the less they need them. What parishes want is pastors and not preachers and a Sabbath display of preaching affords no means of judgment upon pastoral qualifications.

The union question has produced unseemly dissension in the Free Church. There have been strong meetings of the Presbytery of Edinburgh, and the Free Church Commission. The divisions were in favor of union, but the minorities were large and no doubt the movement has received a check for some years. The union men complain of the violence of the *Watchman*, a publication started by the anti-union party. The expressions it uses are far from decent, and remind us of the time when as bad and far worse were thought right enough when applied to ministers of the Church of Scotland. Unruly passions being their own punishment sooner or later.

Yet union is a great question and much should be yielded to heal up the scisms and remove the inconveniences of disunion. Had it been a union of the three great Presbyterian bodies it would have opened up the only prospect seen in our day of having a great and truly national Scottish Church.

A. P.

Address from the Kirk Session and Members
of Earltown Congregation to the Rev.
William MacMillan.

REV. & DEAR SIR,

Though you are aware the intention of your resignation as the minister of Earltown congregation was received with the greatest regret, and at length acquiesced in with equal reluctance by all concerned in the welfare of the church, yet in justice to our feelings, we cannot allow you to depart from us without embracing the opportunity of expressing our high satisfaction with the diligent and faithful manner in which you have invariably discharged your pastoral duties amongst us, on this occasion we think we may with propriety look back upon the past and bear testimony

to your untiring zeal in your Redeemer's work, and to the great interest you have at all times taken in all that pertains to the temporal as well as the spiritual welfare of the members of your extensive charge. Your incessant labours for seven years in public and private, in the pulpit and at the sick-bed, administering religious consolation to the soul, and charitably and gratuitously dispensing comfort to the body have endeared you to us, and have not been without result for good in our experience; and we believe that these labours under God have brought forth fruit which will more abundantly appear when our Saviour makes up his jewels.

We also take this opportunity of expressing our high appreciation of your abilities in "lengthening the cords and strengthening the stakes of our beloved zion," and of the love and goodwill which have been in our midst, and with the sister church through your instrumentality; and also that by patience, courtesy and kindly argument, you have allayed prejudices, harmonized differences, and fostered a general interest in each others spiritual and temporal prosperity; "Blessed are the peace makers for they shall be called the children of God." With feelings of unfeigned sorrow for your departure from this part of the vineyard we desire to express our earnest wishes for your future success and usefulness in your sacred calling, together with health and happiness, to yourself, Mrs. MacMillan and your interesting young family, upon all whom, may the giver of all good and perfect gifts bestow his choicest blessings.

Signed by direction of the congregation
and on their behalf.

PETER MURRAY,
JOHN GRAHAM,
ALEX. MACLEAN,
ALEX. MURRAY,
DONALD MATHESON,
GILBERT SUTHERLAND,
ALEX. BAILLIE, Elders.
KENNETH BAILLIE,
W. J. MCKAY,
JAMES MCKAY,
WILLIAM ROSS,
JOHN MURRAY,
DONALD MURRAY.

Address from the Elders and Congregation
of West Branch River to the Rev.
William MacMillan.

During the past week we have had to deplore the sunderring of the official tie between this congregation and you, as our pastor occasioned by your translation to the pastoral charge of Saltsprigs.

While lamenting the change, we desire to recognize the reasonableness of the motives that have weighed with you in leaving this field of labour, and accepting the invitation to become the pastor of a lighter charge.

At the same time we could much have wished that your strength had been such as to be equal to the duties of this laborous charge, when taken in connection with the Earltown congregation associated with us as one charge. The field is we feel a most extensive charge, and one requiring a large amount of bodily vigor. We would express our thankfulness that our merciful Heavenly Father has hitherto granted you such a share of health as you have been permitted to enjoy during the years of unremitting toil you have spent among us; and we earnestly trust that in the more compact charge to which you have removed your strength may not only be sustained but increased. We desire to express to you the very great satisfaction we have had under your ministry, the assiduous attention we have received under your pastoral care during the almost seven years of your settlement amongst us; nor can we forget the courtesy and kindness with which in our private intercourse with you, we were invariably received, and the kindness of your hospitable manse. For yourself, Mrs. Mac-Millan and the children our sincere prayer is, that you may be blessed with a large measure of happiness and with all spiritual blessings in Christ Jesus our Lord.

DUNCAN McBEAN,
ALEX. BAILLIE, Elders.
ALEX. McLEAN.

And for the congregation.

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Reply to the Address of Earltown and West Branch, River John Kirk Sessions and Congregations.

In reply to your very kind and gratifying address, I beg to assure you that it is not without deep sorrow that I have decided on resigning the pastoral care of these large and important congregations. The impossibility of doing justice either to you or myself, owing to the great extent of the field, is the only plea I offer in vindication of this step, and by which I hope to be justified for yielding to a severance of the official tie that bound us as pastor and people for the last seven years. Were I to consult my feelings *only* in the matter, I would say "Here will I dwell; for I have desired it." But your interests no less than mine require that I lay down your banner that a stronger and more vigorous hand may take it up and carry it for you.

If I have succeeded according to your expectations or wishes, in the discharge of my pastoral duties, I owe much of that success to your own warm sympathies, your friendly counsels, your hearty co-operation, and your generous forbearance. In as far as it was possible I have desired and endeavoured to promote your welfare, in things temporal as well as spiritual, withholding nothing, in

ministering unto you, by which I believed the Redeemer's kingdom might be advanced.

It is both gratifying and encouraging to me on the eve of my departure from among you, to know that some measure of good has resulted from my ministrations among you, and that my labours have not been in vain. May He who giveth the increase cause the seed sown to spring up "an hundred fold" more. By the sick bed I loved to linger; for I oft felt that it was "good for me to be there." And as the Great Physician enabled me at times to devise means of relief to the body, being a talent of His, I consider that usury will be expected and required for it, as well as for any other bestowed.

It is with feelings of great satisfaction, and profound gratitude to "the Father of Peace and God of Love," that I think of the happy change, which under His blessing, has taken place within the last seven years, in the friendly intercourse and brotherly love "which have sprung up in this part of the vineyard, where for some time, unhappily, there grew a "root of bitterness" and a spirit, akin to malice was cultivated. Unto God belongeth the praise. May He grant that it will seem to you all "a comely thing to dwell together in unity."

Though the official tie is now severed, there are yet ties that hold, ties that time will serve but to strengthen, and that sanctified by God will unite us through eternal ages. And although from this date our co-working will cease here, yet I feel assured that it will not altogether cease, for though the field of labour be changed, yet the work to be done, and the master to be served are the same, hence, as fellow heirs of the "Inheritance divine" we continue our co-working however widely sundered.

I pray earnestly, and fondly hope that the seed I have been enabled and permitted to sow among you, in as far as it was the "good seed of the word," may be made a "savour of life unto life unto you" and that in the day when God makes up His jewels *not one of you may be lost*.

I pray that God may not leave you "comfortless," but that in answer to our prayers, He may shortly send you one "after His own heart" who will go in and out among you, breaking unto you the "Bread of Life."

Cling together! Let none fall out of the ranks now, unless by the call and order of the Commander-in-chief. Stand by one another until another hand shall lift the banner out of your hand and carry it forward.

I now ask your prayers. To this request you will not say *no!* For those to whom I go ask the same favour. There is no other people in the land to whom you will stand in so tender a relation as those to whom you are giving a pastor. Take them on your hearts from this day and bear them continually before God for His richest favour; and such prayer will be doubly blessed, suppliant and subject sitting together beneath Hea-

ten's wide open windows.

Accept of my sincere thanks for the kind wishes you have expressed for the welfare of Mrs. McMillan and my family, and accept the assurance of our best wishes in return. May the Peace of God which passeth all understanding keep your hearts and minds through Christ Jesus.

WILLIAM MACMILLAN.
Earlton, 31st March, 1868.

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Minutes of Presbytery.

St. Andrew's Church, Pictou.
4th March, 1868.

Which time and place the Presbytery of Pictou met and was constituted with prayer: Sederunt, Rev. Mr. Herdman, Moderator, *pro tem.*, Messrs. Pollok, Anderson, Stewart, McCunn, Goodwill, McGregor, and McMillan; Mr. John McKenzie, John McKay and William Gordon, Esqrs., Elders.

In the absence of the Moderator it was moved, seconded, and agreed to, that Mr. Herdman act as Moderator *pro tem.*

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

A commission in favour of John McKay, Esq., as ruling elder for New Glasgow congregation, was received and sustained.

Also, a letter from the Secretary of the Colonial Committee, requesting particulars regarding congregations applying for supplemental consideration thereof, was deferred till an adjourned meeting, the date and place of which, to be hereafter specified.

All members present who received appointments to preach in vacant congregations reported them all fulfilled in person or by substitute.

Also a report from the Convener of the Committee on Cape Breton affairs, of monies received by Mr. Brodie in name of salary from November 1864 till October 1867.

It was moved by Mr. Gordon, seconded by Mr. Goodwill, and agreed to that the report be adopted. In reference to the above mentioned report, it was further moved by Mr. Anderson, seconded by Mr. Goodwill, and agreed to, that the Committee be re-appointed with the addition of Messrs. McGregor and McKay, McGregor, Convener, with instruction to receive information from the missionaries in regard to Cape Breton, and to communicate with the Colonial Committee and to transmit a copy of the report on monies received by Mr. Brodie.

The Convener of the Committee appointed to visit the western congregations within the bounds of the Presbytery, reported that with the exception of Cape John and Pugwash all the congregations to the west of Pictou had been visited and arrangements made to give due effect to the injunctions of the Presbytery anent the Lay Association. The report

was adopted and the diligence of the Committee commended.

The Convener of the Committee for the Eastern District being absent there was no Report.

Messrs. John A. McLean and William McDonald were present in the interests of Saltsprings congregation and tabled a call and bond in favor of Mr. McMillan Earl town.

It was moved by Mr. Pollok, seconded by Mr. Goodwill, and agreed to, that the call and bond be sustained, whereupon they were presented to Mr. McMillan. Being assured by the deputation from Saltsprings who presented it that it was a harmonious call, Mr. McMillan expressed his cordial acceptance of it, subject to the concurrence of Presbytery, stating that his present charge is so large as to overtax his physical strength.

It was then resolved that the congregations of Earlton and West Branch, River John, be notified of Mr. McMillan's acceptance of the call to Saltsprings and be summoned to appear in their own interests at an adjourned meeting of this Presbytery to be held in St. Andrew's Church, Pictou, on Wednesday 18th inst.

There appeared also a deputation from Gairloch who tabled a call and bond in favour of Mr. Brodie, now labouring in Cape Breton. It was moved by Mr. Anderson, seconded by Mr. Goodwill and resolved, that said call and bond be sustained and the clerk be instructed to forward them to Mr. Brodie forthwith.

Mr. Pollok stated to the Presbytery that he would not as he notified at last meeting repeat his motion, that supplemented ministers be required to give more missionary service to vacant congregations than the self-supporting congregations.

The Rev. Mr. McCunn asked leave of absence for three months from the first of April. It was moved by Mr. Pollok, seconded by Mr. Gordon, and agreed to, that leave be granted and the following supplies given:

April 19, Mr. Anderson to preach in R. John	
May 3, Mr. McMillan,	do do do
May 17, Mr. Goodwill,	do do do
May 31, Mr. Anderson,	do do do

As agreed to at a *pro re nata* meeting on the 17th ult., at which Mr. Philip obtained leave of absence, the following appointments were made for St. John, A. Mines:

March 8, Mr. Pollok, 15th, Mr. McCunn,
26th Mr. Stewart, April 12, Mr. Pollok,
Ap 26, Mr. McGregor, My 10, Mr. Herdman
May 24th, Mr. Herdman, 7 p. m.

To preach at Barney's River, 19th April, Mr. Stewart.

Received from Barney's River, per Mr. Pollok for Missionary Services, \$25.14.

Mr. McLean, Saltsprings, reported that \$20 had been handed in to the Treasurer from that congregation for Missionary Services.

Reference was made by Mr. McGregor to the intended return of the young men now in Scotland near the completion of their studies, consideration of which was deferred till the adjourned meeting appointed to be held on the 18th inst.

The Presbytery then adjourned to meet in St. Andrew's Church, Pictou, on Wednesday, 18th inst., of which due notice was given.

Closed with the benediction.

WM. McMILLAN, *P. Clerk.*

*St. Andrew's Church, Pictou,
18th March, 1868.*

Which time and place the Presbytery of Pictou met pursuant to adjournment and was constituted with prayer. Sederunt, Mr. Herdman Moderator, *pro tem.* Messrs. Goodwill, Stewart, Pollok, McGregor, and McMillan.

The Minutes of last ordinary meeting and the meeting adjourned to be held this 18th day of March, were read. The clerk stated that as instructed he forwarded the call and bond from Gairloch Congregation, to Mr. Brodie, in reply to which the following telegram was received and read:—"Bond and Call received now, conditionally accepted, will write for next meeting of Presbytery. In reference to the above the Clerk was instructed to write to Mr. Brodie, enjoining him to be present at the meeting to be held at Saltsprings, on the 2nd prox., or by letter to give a decided reply by that time, that the interest of Gairloch congregation be not suffering from unnecessary delay.

There appeared in the interests of Earlton and West Branch congregation a deputation consisting of Messrs. A. McLean, A. Baillie, K. McKenzie, and A. Baillie, and presented memorials soliciting the Presbytery to continue the services of Mr. McMillan among them, and proposing in the event of his remaining with them to lighten his labours and increase his salary.

Anent which, it was moved by Mr. Pollok, seconded by Mr. Stewart, and agreed to, that memorials having been received from Earlton and West Branch R. John having reference to Mr. McMillan's acceptance of the call to Saltsprings, and offering reasons and inducements to him to stay in the place, and Mr. McMillan having adhered to his original resolution the Presbytery agree to proceed with the necessary steps to his induction at Saltsprings, and express its satisfaction with the excellent spirit displayed by the Earlton and West Branch people, and declares its willingness to render all reasonable assistance in giving them supply.

It was then moved by Mr. Pollok and seconded by Stewart that the official connexion between Mr. McMillan and his present charge be dissolved.

Mr. Herdman was appointed to preach at Saltsprings on Tuesday 24th inst., and serve the edict of induction, and to intimate that

the Presbytery shall meet there on the 2nd prox., for Mr. McMillan's induction. The Rev. Mr. Anderson to preach and preside, Mr. Herdman to address the Minister, and Mr. Goodwill the people. Mr. Goodwill was also appointed to preach at West Branch R. John on the 1st Sabbath of April, and to declare the churches vacant.

The Colonial Committee's letter was then taken up for consideration. After being fully discussed, it was moved by Mr. Pollok, seconded by Mr. Goodwill and agreed to, that the Clerk be instructed to receive from each minister of a supplemented congregation a statement of the sum promised and actually paid as stipend; lay the same before the Colonial Committee in reply to their last letter, and also to indicate to the managing committee of such congregations the fact that such statements has been submitted to the Church at home, with the view of encouraging them to the better fulfilment of their obligations.

With reference to the young men now in Scotland, preparing for the ministry, it was moved by Mr. McGregor, seconded by Mr. Pollok and agreed to that the Presbytery instruct the Clerk to correspond with the Colonial Committee, with reference to the licensing and ordination of Messrs. McDonald, Campbell, Melville, &c., praying them to ask the General Assembly to grant power, to the Presbyterys within whose bounds they may reside to take them upon trial with a view to licensing and ordination without the delay consequent upon the issuing of the usual circular letters.

The Presbytery then adjourned to meet at Saltsprings, on Thursday, the 2nd day of April at 11 o'clock, a. m. of which due notice was given.

Closed with the benediction.

WM. McMILLAN, *P. Clerk.*

Saltsprings, Pictou, 2nd April, 1868.

Which time and place the Presbytery of Pictou met, pursuant to adjournment, and was constituted with prayer. Sederunt, Rev. Mr. Herdman, Moderator *pro tem.* Messrs. Anderson, Goodwill, Pollock, McGregor and McMillan.

The edict for Mr. McMillan's admission was called for and was produced, witnessed to by David Ross, Esq., and A. Munro, as having been duly and properly served. The Rev. Mr. Goodwill was then enjoined to go to the most patent door of the church and to announce that the Presbytery was now met and in session, and if no objection be offered, the induction of Mr. McMillan be at once proceeded with. There being no objections offered, the Rev. Mr. Anderson then proceeded to the pulpit and preached an able and appropriate discourse from John 16, 32, after which the cause of the vacancy was stated, and the necessary preliminary steps taken for the induction narrated, the questions enjoined

ed to be put to ministers at their induction were put to Mr. McMillan and satisfactorily answered, whereupon he was declared the pastor of Salt Springs's Congregation. The Rev. Mr. Herdman then suitably addressed the newly inducted pastor, and the Rev. Mr. Goodwill the people.

The congregation on retiring gave their new pastor a hearty welcome.

After the induction services were over the Presbytery took up the case of Gairloch for consideration. There being no reply from Mr. Brodie regarding the call. It was moved by Mr. Anderson, seconded by Mr. Pollok and agreed to, that the Presbytery adjourn to meet in New Glasgow, on Wednesday, 22nd inst., and that, in the interval, the clerk be instructed to write to Mr. Brodie, urging a definite reply by that time.

The Clerk submitted documents which he received from A. Campbell, Esq., Broad Cove, relative to the new church in that place, and which were required by the Colonial Committee, as a condition to their granting some aid in building said church. The Clerk was instructed to forward them to the Secretary of the Colonial Committee, with explanations.

The Presbytery then adjourned to meet in New Glasgow, on Wednesday, 22nd inst., at 11 A. M.

Closed with the benediction.

W. McMILLAN, Clerk.

This Rev. Court held an adjourned meeting in New Glasgow, on the 22nd April. The attendance was small. There was present a deputation from Gairloch, consisting of Messrs. McLeod and Sutherland. The Clerk submitted a letter from Mr. Brodie with reference to the call and bond received by him from Gairloch. As there were conditions accompanying Mr. Brodie's acceptance of said bond and call, and as the deputation was not in a position to state whether the congregation would comply with the conditions, it was resolved that Mr. Pollok be appointed to preach in Gairloch, on Sabbath, 3d of May, at 3 P. M., and intimate a meeting of the Congregation to be held on the following Monday. Mr. Brodie's letter to be submitted to the meeting.

The Presbytery adjourned to meet in Pictou, on Wednesday, 6th prox., to take action on the result of the meeting to be held in Gairloch.

April 22nd, 1868.

Induction at Saltsprings.

On the 2nd day of April, the Presbytery of Pictou met at Saltsprings, for the induction of the Rev. William McMillan late of Earlton and West Branch River John.

The day was summerlike and the interest in the event attracted a large congregation. The Rev. Mr. Anderson of Wallace preached an able and appropriate sermon on the occasion. Mr. Herdman very suitably addressed the newly inducted pastor, and Mr. Goodwill the people. Saltsprings, for many years in connection with Gairloch, is now a separate charge. It is an interesting and important field. It affords the hopeful prospect of the the pastor being able to overtake his work.

Mr. McMillan will be able to bring seven years experience to his aid in the discharge of his pastoral duties there, and we doubt not that it will seem very different from when he entered seven years ago on the labourious charge of the extensive congregations he has just left. Any one who was present at the meeting of Presbytery, when Mr. McMillan accepted of the call to Saltsprings, can testify to the regret and deep reluctance with which his attached flock acquiesced in his decision. We believe that he has laboured with great diligence and faithfulness among them, and the strong attachment that has existed between him and them, is a "token for good" to those who have called him to become their pastor. While we condole and sympathize with Earlton and West Branch River John on the loss of their late diligent and faithful pastor, who took a deep interest in their well-being, we heartily congratulate the congregation at Saltsprings, on securing the services of one whom we are well assured will lose no opportunity of promoting the interests of those over whom he has been inducted. May the Good Master approve the step, sanctify the relationship, and "establish the beauty of the Lord" upon the pastor and people of Saltsprings. O. P.

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THE Rev. Dr. McLeod is on his way home from India. It is reported that his health is considerably impaired.

DEATH OF DR. R. LEE.—We record with regret the death of Dr. Robert Robert Lee of Edinburgh. He was, as the readers of the *Record* may remember, prostrated by a stroke of paralysis last summer shortly before the meeting of the General Assembly. He rallied considerably and spent the winter in the South of England, where he died on the 14th March in the 64th year of his age.

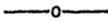
THE Rev. Mr. McCunn has left this Province in the first week of April, on a visit to his friends in Scotland. We hope he has arrived in health and safety, and will, after a short sojourn among "near and dear ones," return invigorated in body and mind to resume his labours among his attached flock at River John.

For the Monthly Record.

We regret to learn that Earltown is now wholly destitute of religious services, except as occasionally supplied by the Presbyteries. The U. P. L. P. congregation has become vacant by the death of the Rev. L. McDonald. The Kirk congregation by the translation of the Rev. Mr. McMillan to Salt-springs. While the latter was preaching his farewell sermons in the Churches, the former was in a still more impressive manner preaching his on a death-bed. Seldom has such a coincidence been known as that two congregations worshipping on alternate Sabbaths in the same church, should be deprived of their pastors in one day. Surely it is matter for serious reflection for those upon whom so dark a cloud lowers.

REV. MR. MCWILLIAM writes to say with regard to the Accounts with the Home Mission in February number of the *Record*:—"The note inserted in the debit side of the Pictou account, page 38, should have been printed at the end of the account with the Home Mission and immediately before those with the Lay Association. The same remark has to be made in regard to the note thrust into the middle of the account with the Pictou Lay Association at the foot of page 39, it should have appeared at the end of the whole statement.

We have merely to explain that the mode adopted was simply for the purpose of preventing so much blank space, which readers generally do not like to see. We trust Mr. McWilliam will be satisfied with the explanation.

**SELECTIONS.****Chastening Love.**

As many as I love I rebuke and Chasten. Rev. iii. 19. I have chosen thee in the furnace of affliction. Isaiah xlviii. 10.

Do the well-known tones of a mother's voice hush the child asleep, that has been startled from its couch by unquiet dreams? These two "thoughts of God," the voice of our Heavenly Parent, may well lull our tossed spirits to rest, and lead us to pillow our heads in confiding acquiescence in his holy will.

There are times indeed, when, despite of better convictions and a truer philosophy, our own thoughts are mingled with guilty doubts, unworthy surmises, regarding the rectitude of the Divine dealings. We are led to say or to think with aged Jacob, "All these things are against me;" there can be no kindness or faithfulness, surely, in such a sorrow as this? "Yes," is the reply of the Divine Chastener, "that trial, with all its apparent severity, is a thought of my love—a proof and pledge of my interest in thy well-

being. In these fierce furnace-fires I have chosen thee; in these I will keep thee; from these I will bring thee forth a vessel refined and fitted for the Master's use." "That this affliction is unspeakable love," says one who could write from the depths of experience, "I have no doubt; because he who has sent it is no new friend, but a tried and a precious one." "The afflictions with which we are visited," says another, "are so many notes in which God says, 'I have not forgotten you.'" He sits as refiner of his own furnace, tempering the fury of the flames. The human parent, in meeting out chastisement, may act at times capriciously, guided by wayward impulse; "but He for our profit, that we may be made partakers of his holiness." Heb. xii. 10. Rather surely, the acutest discipline, the hardest strokes of the rod, than to be left unchecked and unreclaimed in our career of worldliness, forgetfulness, and sin, God uttering that severest word, "Why should ye be stricken any more? ye will [only] revolt more and more," Isaiah i. 5. As if he had said, "Why should I any longer 'think' of you, or attempt to reclaim you? My warnings and remonstrances are in vain; "I will return to my place; I will 'give you up.'" O most fearful of chastisements? when God's loving thoughts, and patient thoughts, and forbearing thoughts, are exhausted, and when our stubborn unbelief brings him to utter the doom of abandonment.

Tried one, recognize henceforth, in thy sorest afflictions, a Father's rod; hear in them a Father's voice; see in each what will invest them with a halo of subdued glory, a mysterious, it may be, but yet a 'precious thought' of God, and that thought kindness and mercy. The loss of worldly substance—it was a *thought of God*. That withering disappointment, the blighting of young hope—it was a *thought of God*. That protracted sickness, that wasting disease—it was a *thought of God*. The smiting of that clay idol—it was a *thought of God*. This is surely enough to wake up the tuneless, broken strings of thy heart to melody; "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He is never so nigh to thee as in a time of trial; never does he so reveal his heart as then. Electricity brings the thoughts of earth near; but trial is the wire on which 'the thoughts of God' travel to the smitten spirit, and every message is a *thought of love*. "I will be glad, and rejoice in thy mercy; for thou hast considered my trouble; thou hast known my soul in adversities."—*Macduff's Thoughts of God*.

A Snake Sermon.

When I came to Washington some of the people were worse than the devil wanted them to be, for he fear's reaction. I was vain of my preaching powers, but soon found

that I could not affect the people as Marquiss and Macurdy did. I needed conversion; so did the whole church. Other churches were revived, but we were frolicking drinking, and dancing, through the week, and had very little Sunday religion. Abby Orr used to go daily to a grove near the town and pray for a revival. Others were praying, but I could not pray. Something must be done. So I concluded to preach a snake sermon, from 'O generation of vipers,' &c.; described sinners as contemptible grater-snakes; bold rattlesnakes, giving fair warning before they strike; poisonous copper-heads, and subtle deadly vipers, &c. To my surprise all the inhabitants of the town were next day applying to themselves or each other some of my snakes. A prominent lawyer of the place was the viper, others the rattlesnakes, &c.—Some swore that they would run me out of town. Others took my part, heart and soul. Next Sunday the House was crowded. I preached a plain gospel sermon, which God blessed. Abby's prayers were answered; a revival came. Preach snake sermons! They will nurse you, hiss at you, but souls will be saved.—*Dr. Matthew Brown.*

WHAT TO DO WHEN ANGRY.—"I get mad so quickly, and then I'm sure to say something that I'm sorry for ever afterward."

"When angry, count three before speaking," answered the boy's father.

The next time the boy fell into a fit of anger with one of his school-fellows, he remembered the advice of his father, and counted three. By this time he was able to keep back the hard words that were ready to leap from his tongue, and so saved himself the grief of shame and repentance.

Try this remedy, quick tempered boys and girls. It is best, of course, not to get angry; but if you do happen to lose your self-control, then put a seal on your lips, and remain silent until your hot blood has colled a little. Every time you do this, you will gain some power over your temper, and after a while be able to keep it from breaking out and doing both yourself and others harm.

POINTLESS SERMONS.—In one of his discourses, John Newton has this pithy remark: "Many sermons, ingenious in their kind, may be compared to a letter put into the post office without a direction; it is addressed to nobody, and if a hundred people were to read, it is owned by nobody, not one of them would think himself concerned in the contents." Such a sermon whatever excellencies it may have, lacks the brief requisite of a sermon. It is like a sword which has a polished blade, a jewelled hilt, and a gorgeous scabbard, but yet will not cut and, therefore, as to all real use, is no sword. The truth properly presented has an edge, it pierces to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart.

WATCHING ONE'S SELF.—"When I was a boy," said an old man, "we had a school-master who had an odd way of catching idle boys. One day he called out to us, 'Boys, I must have closer attention to your books. The first one of you that sees another boy idle, I want you to inform me, and I will attend to the case.' Ah, thought I to myself, there is Joe Simmons that I don't like. I'll watch him, and if I see him look off his book, I'll tell. It was not long before I saw Joe look off his book, and immediately I informed the master. 'Indeed,' said he; 'how did you know he was idle?' 'I saw him,' said I. "You did; and were *your eyes on your book* when you saw him?" I was caught, and never watched for idle boys again."

If we are sufficiently watchful over *our own conduct*, we shall have no time to find fault with the conduct of others.

A SUBLIME TRUTH.—Let a man have all the world can give him, he is still miserable, if he has a groveling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament, and gratification, while at the same time God is not in all his thoughts. And let another have neither field nor garden, let him only look at nature with an enlightened mind—a mind which can see and adore the Creator in his works, can consider them as a demonstration of his power, his wisdom, his goodness and his truth—this man is greater, as well as happier in his poverty, than the other in his riches. The one is a little higher than a beast, the other a little lower than an angel.

He who sins against man may *fear discovery*, but he who sins against God is *sure of it*.

Do but the half of what you can, and you will be surpris'd at the result of your diligence.

The writer does the most who gives his reader the most knowledge, and takes from him the least time.

THE DIS-ESTABLISHMENT OF THE PROTESTANT CHURCH IN IRELAND.—The following are the resolutions adopted in the Imperial Parliament by a majority in opposition to the Government:—

1. That in the opinion of the House it is necessary that the Established Church of Ireland should cease to exist as an establishment; due regard being had to all personal interests, and to all individual rights of property.

2. That, subject to the foregoing considerations, it is expedient to prevent the creation of new personal interests by the exercise of any public patronage, and to confine the operations of the Ecclesiastical Commissioners of Ireland to objects of immediate necessity, or involving individual rights, pending the final decision of Parliament.

3. That a humble address be presented to Her Majesty humbly to pray that, with a view to the purposes aforesaid, Her Majesty would be graciously pleased to place at the disposal of Parliament her interest in the temporalities of the archbishops, bishoprics and other ecclesiastical dignities and benefices in Ireland and in the custody thereof.

In 1864 the total income of the Irish Church amounted to £586,428 8s. 8d.—upwards of half a million of pounds. Of this sum the twelve Irish bishops received £55,110 2s. 9d. The rest was divided amongst the 1510 clergymen—averaging about £330 a year.

PULPIT PREPARATION.—Rev. Joseph Lyman, D. D., once said to a young minister: "You are beginning the ministry, and I want to give you one charge: always make Saturday noon your last limit for the full preparation of your Sabbath sermons. Do this that you may relax, and refresh yourself in the afternoon; have your nerves in such a state that you can sleep, and be in a proper physical conditions for the labors of the pulpit."

It lightens the stroke to draw near to Him who handles the rod.

IN MEMORIAM.

THE DEATH OF RODERICK MACKENZIE, BAN.

It becomes our painful duty to record the death of Mr. Roderick McKenzie, Ban., of Mount Pleasant, West River, Pictou, which took place on the 21st inst. The deceased was a native of Invernesshire, Scotland. He immigrated to this Province in 1801. Few who have had the pleasure of his acquaintance can soon forget his frank, open, manly character. He became early attached to the church of his fathers, and continued to the last a liberal and true member of the "Kirk of Scotland." He was ever ready to respond with heart and means to any call made upon him for her support. Though many have gone to their rest, or left for distant shores, there is yet not a few to testify to the sincere respect, the warm reception, and ungrudging hospitality with which the ministers of the gospel were ever welcomed and received by him. His heart and his hand were ever open to them. His sincere love of the people of God, and his liberal, cheerfully given support of the means of grace are at least proof presumptive of his love and reverence for Him whose they are; for Scripture saith "How can two walk together except they be agreed." By his removal, the church loses a sincere and generous friend, a liberal and cheerful supporter. After a painful illness, (aggravated by the infirmities of old age,) which he bore with a patience that said "The cup that my Father putteth into my hand shall I not drink it," he was "gathered unto his Fathers" at the ripe age of 90 years, on 'Tuesdays

the 21st inst., when, we hope and trust, he has heard the glad welcome "well done good and faithful servant," and entered on the inheritance that is "uncorrupted, undefiled and fadeth not away."

S. S., 24th April.

SCHEMES OF THE CHURCH.

1868		HOME MISSION.	
Apr 25	To cash paid Rev John Gunn, Broad Cove. C B	£30	0 0
28	By cash from C John, per A Fraser	£0	18 3
29	do Earltown, per Rev Mr McMillan	0	16 6½
	do Tatamagouche River, per do	0	10 0
	do W B R John, per do	1	12 1
RODERICK MCKENZIE,			
Pictou, 30th April, 1868.		Treasurer,	

Account of Monies Received for the Lay Association since 28th January to Date. and Paid over to James Fraser, Junr., Esquire, New Glasgow.

1868			
Jan 27	Col by Miss C McKay, L Broom	£	5 0
Feb 3	do Miss McIntosh, C John, per W Gordon, Esq	0	16 3½
27	do Miss Fraser, Fraser's Pt., per J Gordon	0	9 4½
Mar 12	do Miss Jessie Ferguson, Fisher's Grant	0	9 4
20	do Miss Carson, West end Pictou Town	0	14 4½
31	do Miss Jessie McKenzie, East end Carriboo	0	9 6
Apr 1	do Miss Jessie McMillan, West end Scotch Hill	0	10 0
2	do Miss Minnie Gordon, East end Pictou Town	3	9 4½
		£7	3 2

1868		—DR—	
Feb 24	To cash paid for Collectors' Books, &c	£0	3 1
Apr 27	To Cheque on Agency Bank N S	\$23.03	7 0 2
		£	27 3 3
E. & O. E.			
JOHN CRERAR,			
Treasurer P B L A			
Pictou, 27th April, 1868.			

Georgetown, P. E. I. Manse Fund.

The Rev. Alexr. McWilliam gratefully acknowledges receipt of the following subscriptions towards payment of the debt on the Manse, Georgetown, P. E. I.

Mrs. James Watts, Charlottetown	£1	11	3
M. Lowden, Esq., do		10	
W. Watson, do		10	
Hon. B. Davies, do		1	
Amb. Brown, Esq., do		1	
H. Harvie, do		1	
Chas. Young, L. L. D., do		1	16
Jas. Anderson, Esq., do		1	
In smaller sums, do		1	16 9
Collection in Belfast Church		5	6 3
		£14	15 9