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No. 6.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—PS. 137: 5.

SERMON,

PREACHED BY THE REV. JAMES KIDD, A. M., IN SAINT JOHN'S CHURCH, RICHMOND, N. B., 10TH MARCH, 1869.—*on the subject of the Rev. John Goodhope's intended mission to the South Sea Islands.*

(Concluded.)

Let us now, in the next place, direct our attention for a little, more particularly to the meaning of the last words of the text, "for the dark places of the earth are full of the habitations of cruelty." This has a reference to some of the heathen usages,—and they, when compared with what the Gospel enjoins upon all men to observe, are most revolting and degrading. "The dark places of the earth" is a very expressive phrase, and signifies that in such dark places these many habitations of cruelty can only exist. They are dark, because the beams of the Sun of Righteousness, the glorious light of the Gospel, has not as yet enlightened them. The minds of the people are sunk in ignorance, dark as to divine knowledge, and blind as to the light of truth, having no knowledge of God nor of His ways. They continually grope their way in this thick darkness, and can, by no means of their own device, free themselves of it: it is nothing strange, then, that these dark places of the earth are full of the habitations of cruelty, for what has man there to influence and direct him but the promptings of a sinful and depraved heart?

Let the infidel living in Christendom—that strong advocate of nature, but turn his eyes on heathen lands, and there he will find, in its practical shape and bearings, what he so much cries up:—man impelled to all his actions by the workings of nature, his model of what man ought to be. Let infidelity blush at the sight, and acknowledge itself to be a child of the same parent who has made these places of the earth dark and filled them with the habitations of cruelty. The impulse of wicked passions alone stimulates the savage to exertion, and his work does not belie the workman, for both he and it give abundant proof from whence they proceed. The enemy of all righteousness here leads captive at his pleasure, because the influence of the Gospel is not brought to bear against him.—In this dark land he holds supreme sway; it is the citadel of his kingdom.

on earth, the field from which he reaps his richest crops of human souls. How needful, then, ought we all to pray, "O Lord, help these thine own human creatures, and deliver them from the fiendish power of him who hates both Thee and them."

But some persons have thoughtlessly used the argument, if argument it may be called, that "the cause is the Lord's, and when His good time comes, He will effect the conversion of the heathen in any way He pleases." These advocates of this idea forget that the usual way that God works His works on earth is by means. True it certainly is, that He could crush heathenism throughout the world in an instant of time, by the outpouring of the Holy Spirit, if He so chose to do; but this we know He has not done in such large and overwhelming measure upon all men, nor have we any promise of His that He will ever do the work in this way. The leaven of the Gospel has already been put by Him, through the Saviour, into the dry meal of the world, and it has done good work in leavening such portions of the world as have come in contact with it; but to the woman—(Matt. 13: 33) the Church of God in the world,—has been entrusted by Him the high and exalted honour and privilege of carrying it to those parts of the world not yet reached by the Gospel, and planting the standard of the saving truth of Jesus there. This is the common mode by which the Almighty proceeds, and we have no right to find fault with it, but rather thankfully act in conformity with His will. Human agents He raises up and employs thus to do His will, and we, as christians, are called upon by Him to aid these in their work to the utmost of our power, as He has, in the richness of His providence and grace, blessed ourselves. The heart of every christian man and woman rejoices most in this, to perceive the name of the Lord hallowed and adored in the world, and His kingdom flourishing here. Now this cannot be seen unless those individuals, into whose hearts God has put grace, and called into His public service in distant lands, exert themselves manfully in His cause, and this the generality of them are not able to do, however willing they may be, unless they are supported temporally by their fellow-christians.

The heathen field is a hard and difficult one to cultivate, and how much need, therefore, have those devoted individuals who set themselves to this task, of all the assistance and encouragement we can possibly give them. The cry from heathen lands to them is not generally "Come over and help us," but, in many cases, the very opposite. They have often to contend against much opposition and contradiction,—often to endure much hardship,—often is their life in danger,—and many of them have sealed the truth of their devotion to Jesus and His cause, with their blood. No motive, therefore, can we reasonably imagine these men of God can have, in going to heathen lands with the gospel, than true love to God, and the everlasting welfare of the perishing but immortal souls of their fellow men. For this they labour and pray; for this they bid adieu to comfort and convenience—to relations and friends—to their native country and their homes, and go forth with nothing but the protecting hand of their Heavenly Father over them, to win souls to Christ. What need of prudence and watchfulness and circumspection have they in their zeal, in working the works of God, when far away among a heathen people, many of whom are prejudiced against them and the cause which they are upholding? Did those devoted missionaries not fully and finally believe in the force and power of the gospel which they are carrying along with them—that it is an instrument put into their hands by God Himself, perfectly and completely competent to crush heathenism to the dust, and elevate its blind and superstitious worshippers to the dignity of true men in Christ Jesus—not one of them would be found to go to these distant lands and act as they do. But they have already experienced the power of the gospel upon themselves, and they therefore know and believe what it can and will do upon others with whom it comes

in contact. All that they seek, then, to accompany them in effecting success, is the Holy Spirit—the power of the living God. They can but use the means placed at their disposal, while He, through this means, accomplishes the end. They sow the seed, but He makes it take root, spring up, and produce a rich crop of holiness to the Lord. With this accompaniment of the Holy Spirit, the word of God which they carry along with them becomes “quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Heb. iv. 12.) Think, then, my Christian brethren and friends, with devout meditation, and in a prayerful spirit, on this most momentous subject, which has now been but imperfectly set before you, for it is a subject worthy of the tongues of angels to proclaim and advocate with all the zeal and fluency which the highest order of them may possess, and arouse yourselves to most vigorous exertions in behalf of missionary work among the perishing heathen. Think of how much you yourself owe to the gospel of Christ, in all that relates to time and eternity, and what you owe to God who has given it to you, along with many other blessings you possess or hope to enjoy; and be not grudging in letting others of your fellowmen share with you in the Gospel feast. Be thankful to God that you are called upon to send the gospel to these benighted heathen, and that they are not called upon to send it to you, in their heathenish state,—and for this give God alone all the praise. Contrast your present state with theirs, and be assured that it is the power of the gospel alone which makes all the difference, you being in possession of the saving light of God’s truth, they being in the darkness of ignorance and superstition; you knowing the way of God and of holiness, they knowing only the ways and workings of the evil one; you enjoying all the usages and comforts of civilized life, they living in degradation, practicing immorality, in all its offensiveness and cruelty; you, hopeful expectants of heaven, through the merits and mediation of the Saviour, they having no knowledge of Him, nor of a future state of blessedness for man, but merely fitting themselves more and more, by their progress and perseverance in sin, to be brands fit only to be burned. (Heb. vi. 8.) Will you not all, then, in sweet charity and Christian benevolence, arise and bestir yourselves, in snatching even one of these perishing souls from the everlasting burning?

Let each of you feel that the conversion of the heathen to christianity is a special work which you, as a christian, are bound to perform to the glory of Him who has Himself called you out of darkness into the saving light of the gospel; and when each of you does this, a strong impetus, it is to be hoped, will be given to the good and godly cause. How, then, shall these poor heathen “call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?” (Rom. x. 14.) The preacher has therefore to be found and sent, before they can hear and believe, and call on God as their God. He is the willing instrument placed by himself at God’s disposal to begin and carry on this evangelical work. True it is that none of you may be called upon to go in person, to preach the gospel to the heathen,—for, in order to this, much preparation in study is absolutely necessary, and to this you all might give very good reasons for your not going; but, although none of you might be disposed to serve God in this manner, yet there is another way that you can serve Him in this, and perhaps with more success and effect. You can all contribute more or less for the support of those who are both competent and willing to go with the gospel to heathen lands—for the maintenance of those who have given themselves to carry on this work of the Lord,—and your liberal support to them, in all time coming, I fondly hope, and most seriously and earnestly advise you, will be given. Let not the reflection that you are unable of yourselves to support the ordinances of grace among yourselves have the least

deteriorating influence in this matter, but rather act upon the principle that liberality shown toward the cause of the Lord will be abundantly rewarded with manifold blessings from the Lord. If you be willing, then, only to open your hearts for this, I assure you your hands will always find something to give. Remember that the two mites which the poor widow cast into the treasury of the Lord was all that she had—all her living. Our devoted missionaries must get their wants supplied; they are men like yourselves, and must be fed and clad like you; and this cannot be done for nothing. Now, would it not be a lasting scandal upon that branch of the Christian church in this province to which we belong, for it to be said that we sent our missionary to teach and preach the gospel to the heathen, yet we gave him inadequate support for doing this—that we found no difficulty in getting plenty of money for carrying on our own pleasures and amusements here, yet it was an impossibility to get but a very little for him, in his far-off difficult, and perhaps dangerous field of labour? Away with such a spirit and such thoughts, for they are not christian; nor do I imagine that any of you will for an instant cherish them. Feel yourselves called upon by God to work for His glory, and you will all, I am convinced, heartily do so,—remembering that “the laborer is worthy of his hire,” (Luke x: 7.), and that “he that giveth but a cup of cold water to a disciple, in the name of a disciple, will not lose his reward,” (Matt. x: 42.) As God has blessed each of you, then, with worldly increase, let me exhort you to show your gratitude to Him by giving Him back a portion of what is his own, in this way,—and thus you are opening up a greater channel between Him and you, through which He may in future the more abundantly bless you,—for it is only upon those who love and serve Him heartily and faithfully in the gospel of His Son, that He does confer His richest and best blessings in largest measure and fullest abundance. Look upon this special mission now about to be sent to the heathen as your own mission, for it is the branch of the Christian church in the Maritime Provinces of the Dominion to which we belong that has resolved, as an obligation it owes to God and its fellow man, to send it,—nor are we doing more in this respect than many of the other branches of the Christian church around us are doing, for most of them have their missionaries labouring in heathen lands, and we have resolved also to labour in this now barren field, and try to reclaim it into a portion of the Lord’s vineyard along with them; and as we thus water others, so will we be watered ourselves with the dew of God’s grace. I should have been very much pleased indeed to have introduced to you to-day our first missionary—the Rev. Mr. Goodwill, who is about to proceed soon to the South Sea Islands, and for whose sake this meeting was called; but the present heavy snow storm, in all probability, prevented him from being here. Although he is a stranger personally to you and me, yet he is held in very high esteem by the ministers and people of our Synod, who have the pleasure and advantage of being acquainted more intimately with him; and this I learn through the *Missionary Record* of our Church, for in a recent number I read to this effect—that one of our most able ministers said, after Mr. Goodwill had intimated his willingness to go as our foreign Missionary to the heathen, that if he had been called upon to choose such a Missionary from the members of the Synod, Mr. Goodwill would probably have been the one he would have chosen to go. And in regard farther to Mr. Goodwill and his work, I refer you to the 36th page of the last number of the *Missionary Record*. After this, and the very high esteem in which he is held in the Church, you can be in no doubt about the character and ability of the gentleman you are sending; and, being assured of this, I hope that it will be the means of making you all exert yourselves the more in his behalf, and thus you will strengthen his hands and encourage his heart when he finds you thus so much interested in him, and in this work of the Lord in which he is about to be engaged. But above all things, let your most fervent prayers be regularly and frequently

presented at the footstool of the throne of mercy and grace for him, and for much success to him and his Christian fellow workmen in their work of winning souls to Christ,—that they may all have many converted souls to present to Jesus Christ in that great day when He maketh up his jewels. Ever remember, then, especially in your prayers, your first foreign Missionary sent by you to heathen lands, and ever bid him “God speed” in his work. May God preserve him, bless him, encourage and comfort his heart, and grant him much success in his work, for Jesus Christ’s sake.—AMEN.

SERMON,

PREACHED IN DESABLE PARISH CHURCH, P. E. ISLAND, ON MARCH 25, 1869, THE OCCASION OF THE INDUCTION OF THE REV. JAMES McCOLL, BY THE REV. GEORGE W. STEWART, MINISTER OF ST COLUMBA AND ST. ANDREW’S CONGREGATIONS.

HEBREWS iii. 1.

THE descriptions which are given in the Word of God of the characters and circumstances of believers, are very interesting and instructive.—They are represented by every consideration which has a tendency to endear them to each other and to encourage them in the same interesting and glorious pursuit. They are all surrounded with the same enemies, actuated by the same principles, and aiming at the same blessed rest. There are many things which in a subordinate degree engage their consideration; but there is only one grand object that wholly occupies the supreme attention, and that object is the Lord Jesus Christ. He is the subject of their sweetest meditation, the object of their devout contemplation; with His comforts they delight their souls, and His statutes are their songs in the house of their pilgrimage. They consider the Lord Jesus Christ in the wonderful variety of His love, in the exceeding riches of His grace, and especially in the glorious display of His great salvation. They also contemplate him in the diversified offices and characters Christ sustains in the economy of redeeming love in man’s salvation. This consideration has a most transforming efficacy on their minds, and a practical influence upon their lives; they are assimilated to His likeness—they are conformed to His image—they imitate His example—and they copy Him in all His imitable perfections. In fine, their meat and drink daily is to do the will of their Lord and Master, Christ.

“Wherefore, holy brethren, partakers of the heavenly calling, consider ‘the apostle and high priest of our profession, Christ Jesus.’”

Our attention is first directed to the *endearing name* by which the apostle Paul here addresses the Hebrews. He calls them “brethren.” They were, no doubt, his brethren, not merely because they were of the family of Israel, and they might probably be of the tribe of Benjamin, but they were in a special degree his brethren, because of their interest in the Lord Jesus Christ and their intimate relation to the redeemed family of Heaven. The term “brethren” appears to have been a favourite word with the apostle; when writing to the members of the various churches which he had planted, in these epistles, he generally calls them dear brethren. This word denotes, moreover, the spiritual relation subsisting between all believers of every age, name, colour and nationality. Whether they be Jews, Gentiles, Barbarians or Scythians, bond or free—in whatever part of the earth they be located—in whatever position Providence may have placed them in the social scale—whatever be their interests, their prospects, in this present life—if they believe solely and trust entirely on the Lord Jesus Christ, they are truly brethren, and that of one another, and on account of which they are bound by mutual obligation and strong ties of reciprocal affection to seek each brother’s welfare—to endeavour to keep the *oneness* of the Spirit in the bond of peace.

But all christians are dear brethren, for higher reasons. (a.) *They all have the same Father.*—They are descended from the most ancient, the most noble, and the most honourable family. They are heavenly in their extraction, partakers of the divine nature; born again, “not of corruptible seed, but incorruptible; by the word of God, which liveth and abideth for ever.” The whole human family are indebted to God for their daily temporal existence, but believers in Christ are indebted to Him for their spiritual existence. That special principle of life by which their soul is actuated, “comes from the Father of lights, with whom there is no variableness, nor shadow of turning.” He has “begotten them again to a lively hope by the resurrection of Jesus Christ from the dead.” It is a very endearing and encouraging title of Father the great Jehovah sustains to His children. If He be a Father to all His believing people, then as such He will protect them and watch over them with all that parental tenderness which their various circumstances render necessary. “Like as a father pitieth his children, so the Lord will pity them that fear him.” No evil shall befall them, nor any plague come nigh their dwelling, without permission. He will give His angels charge over them, to keep them in all their ways. He who is the Father of the rain, the Father of the universe, the Father of the Lord Jesus Christ, is also the living Father of all His believing people. It is natural for a child of God to go to Him in every danger—to seek His wisdom for direction—His power for defence—and His grace to bless. Believers, in short, have daily access with confidence by one Spirit, to the Father of mercy; they can therefore address Him as their Father in Heaven, as recorded by their adorable Saviour Jesus Christ.

All christian believers are dear brethren, for (b) *they are all adopted into the same family.*—By nature and wicked works, they were once “aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope, and without God in the world.” They are called the children of Satan, the children of disobedience, and the children of wrath. It is by an act of sovereign and unmerited mercy that they are delivered from this their natural condition; that they are delivered from the power of darkness, and translated into the kingdom of God’s dear Son. “Behold,” saith the beloved apostle John, “what manner of love the Father hath bestowed on us that we should be called the sons of God.” God the Father hath “predestinated them to the adoption of children, by Jesus Christ, to himself according to the good pleasure of his will, wherein he has made them accepted in the beloved.” It is worthy of note that the privilege of the act of adoption comprehends in it many and great blessings. The adopted ones are entitled, as the children of the same Father, to all that He has adapted to make them both rich and happy. Every blessing, promise and privilege, both in the Old and New Testament, belong in an especial manner to them as their right. To them it is given to know the mysteries of the kingdom; the secret of the Lord is with them, and He will shew them his covenant. They are precious and honourable in his esteem; he brings them into his banqueting-house, and his banner over them is “Love.” Brethren, you who can lawfully lay claim to an alliance as the children of the royal family of heaven, degrade not and undignify your character by the mingling in and associating with the ungodly and the profane. Choose and select those for your companions and associates who are the people of God, the excellent of the earth, children of the same united family, and descended from the same illustrious parentage.

Christians are dear brethren, for they (c) *all have access to and partake of the same rich provisions.*—Their Father in Heaven is the “Good Shepherd, therefore they shall not want.” He keeps His table richly and generously supplied with every kind of provision that is necessary to comfort, nourish and strengthen the soul to eternal life. This rich and unfailing nutriment was specially procured for believers by the death of Christ, as the “Lamb slain,” and is now exhibited

in their richness in the standing ordinances of religion. "In this mountain," "in this Zion,"—that is the gospel church,—“the Lord of Hosts has made unto all people a feast of fat things.” This gospel provision is represented by everything that is nourishing and strengthening:—it is called milk and wine, and His beloved ones are invited to come and partake of it, without money and without price. It is also held forth under the emblem of water. The language, no doubt, is figurative, but the meaning is sufficiently obvious and plain; it denotes the inexhaustibleness and rich plenitude of all the blessings of the Gospel of Christ; they spring like a fountain, they flow like a river, and they spread like the ocean. Here, brethren, then, is the great abundance to supply all wants, and here is the richest variety for every desire. This provision, like the manna in the wilderness, comes immediately from the unlimited storehouse of heaven,—it is that which Jesus Christ gives to His people, and it shall be always “in them a well of water springing up into everlasting life.”

Christians are dear brethren, for *(d) they are all heirs of the same glorious inheritance.*—If God’s people are children, then they are heirs; heirs of God, and joint-heirs with Christ. Never did any earthly parent provide so amply and so completely for the members of his family, as in the way God provides for His adopted children. Frequently, indeed, they are not gifted with an abundance of riches for the present life, for “the Lord has left in Jerusalem a poor and afflicted people.” True, they may never aspire after and rise to the high places of honor, affluence and state dignity, yet, notwithstanding, they are infinitely rich,—for they are wealthy in prospect, they have “durable riches” in store, the “unsearchable riches of Christ” are in reversion for them, there is a rich inheritance upon the possession of which they will soon enter, “an inheritance incorruptible, undefiled, and that fadeth not away.”

Thus it is evident that all christians are dear brethren, for they are the children of the same Father, members of the same family, partakers of the same rich provision, and heirs of the same kingdom.

The apostle does not call the Hebrews by the affectionate name of brethren, but *holy* brethren, which title is worthy of our consideration. These brethren were made holy by sanctification of the Spirit and belief. God had distinguished them by the rich gifts of His grace, and they had in return made themselves eminent by their activity in His holy service.

Then all christians are not only brethren in name, but they are *holy (a) in principle.* All God’s people are actuated by the purest motives in all their religious duties. They sincerely aim at the glory of God in their actions; their eye is single, and their body is full of light. They, on all occasions, can sincerely appeal to the divine Omniscience as to the purity of their intentions, for they are truthfully sincere in the sight of God, the Searcher of hearts, as they appear in the estimation of men. Like good and holy Nathaniel of old, they are in fact “Israelites indeed, in whom there is no guile.”

All christians are *holy, for (b) they are holy in their christian profession.*—It is a great truth that the principles of a man will always greatly influence his acts. If his principles be holy and just, the fruit will also partake of the same. “Make the tree good,” said our Incarnate God and blessed Redeemer, “and the fruit will be good;” it is only by their fruits that we know them. It is a very bad sign, on the one hand, when practice runs opposite to principle; but, on the other hand, it is a gratifying evidence of genuine religion, when there is a consistency, a uniformity and a harmony evinced between principles and profession. The brethren of whom the apostle speaks in the text were a distinguished honor to the christian faith; they truly did glorify God in their generation. They felt a supreme and honorable attachment to His name; hence they were universal in their obedience to all their divine Master’s precepts; for they were indeed like that godly couple, Zacharias and Elizabeth, they daily “walked in all the commandments and ordinances of the Lord blameless.”

All christians are holy, for *(c) they have holy expectations.*—They desire and expect nothing but what is warranted by the Word of God. The apostle Paul was at this time writing to the Hebrews, to a portion of the Jewish nation; and it is an accredited fact that the worldly Jews fully expected that their Messiah when He came would erect a temporal kingdom—that He would be a universal conqueror, that the kings and nations of the world would bring their glory and honor to the temple at Jerusalem. Even Christ's own disciples appear for a considerable time to have been affected with notions of this kind. As the favoured ones of Jesus, they were ready to imagine that they should be exalted to stations and offices of eminence under His temporal dominion. But in opposition to everything of this kind, God's own children are holy in all their expectations; their supreme attachment is principally directed to spiritual and eternal blessings. Whatever temporal favour, whatever providential mercy, is conferred on them, it is their sincere prayer, their earnest desire, that these blessings may be sanctified; that through whatever channel these may come, they may all be for and advance the glory of God. Thus, then, it is clear that the desires and expectations of God's people are for Him and from Him. All christian brethren are brethren in principle, in profession and in expectation.

The apostle in the text declares the eminent privileges the holy brethren possess. He says that they are "partakers of the heavenly calling." And this indicates their holy and effectual vocation, by the agency of which they are called out of darkness into marvellous light. This heavenly call may be said to be from above, for

(a) The means of grace in which they were called, and the Spirit of grace by whom they are called, are heavenly in their nature. On this account it is an unspeakable and priceless blessing for any people to be favoured and blessed with gospel ordinances. It is a sure sign that God has mercy in store for them; otherwise the candlestick of truth would not have been given, and if not highly valued, would have been removed. The external call of the "glorious gospel" is to be given to every creature. And where the gospel of Christ is preached in purity and simplicity, this is all well; but the gospel of the grace of God will never be effectual without the internal operations of the divine Spirit. Hence, we may learn the great necessity there is for all enjoying gospel ordinances, for the fervour of devout supplications that every ministration of the gospel may be blessed by the great Master of assemblies, that His word may be glorified, sinners brought to see the error of their ways, and God's own people built up in their most holy faith. If this call be heavenly in its origin, it thereby indicates its freeness; "for it is not by works of righteousness that we have done," it is solely of sovereign grace, entirely independent of any good in the creature. It also denotes its reality: if it be from heaven, then it is not an imposture, for it will bear all scrutiny and the most severe test; it will, moreover, suffer all examination, for it is founded on the invincible energy of the Spirit of God. You who are privileged with gospel ordinances, and especially those of you who have, by the mercy and grace of God, been made partakers of the effectual heavenly call, reflect with gratitude upon your christian privileges. Your safety does not depend on your own strength; your salvation is only of God, therefore He will enable you by His grace "to be stedfast, unmoveable, and always to abound in the work of the Lord."

(b) This call being from heaven, puts all God's people in the possession of heavenly realities,—and it will only terminate in the full fruition and enduring enjoyment of the immediate presence of God in the paradise above. This call brings to the believer an earnest and a foretaste of heaven to his soul. On earth it excites spiritual and devout affections in him, and makes him heavenly in his deportment; "his conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ." If we are indeed partakers of this "heavenly calling,"

then we are exalted characters,—we are entitled to singular and glorious privileges. The Lord has blessed us with all spiritual blessings; he has raised us up, and “made us to sit together in heavenly places, in Christ Jesus.” He has given us grace in the meantime, and He will give us glory in the future. The interpositions of His providence, and the operations of His grace, in our behalf, will never cease till He has effectually prepared us “to be partakers of the inheritance of the saints in light.” He will keep us from falling, and then he will present us faultless before the presence of His glory, with exceeding joy. We shall return and come to Mount Zion above, with songs and everlasting joy upon our heads: we shall obtain joy and gladness, and sorrow and sighing shall flee away.

The apostle then goes on to point out the duty of these “holy brethren and partakers of the heavenly calling.” They are to consider “the Apostle and High Priest of our profession, Christ Jesus. They are here enjoined to concentrate their minds on the Lord Jesus Christ, to regard Him with sincere and supreme affection, to look only to Him as the “author and finisher of their faith,” and as the originator of eternal salvation to all who obey Him. They were to meditate on the high and the honourable titles which belong to Him as the great Redeemer. He is first of all called “the apostle of our profession,” for He it was that was commissioned to this world to reveal the counsels of His Father, and to procure and proclaim salvation to His people. The next title by which Christ is called is the “High Priest,” because He made a complete satisfaction for sin, and He ever lives to make intercession for His people. Christ is not “an High Priest who cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” He is called also “the Christ,” because He is the anointed of God, the true Messiah; the Spirit was given to Him without measure; it rested upon Him as the Spirit of wisdom and understanding, the Spirit of council and might, the Spirit of knowledge and the fear of the Lord.” He is likewise named Jesus, “for,” said the angel, “He shall save His people from their sins.”

But, brethren, let us now consider the Apostle and High Priest of our profession, Christ Jesus, in such particulars as

(a) *In the “grand designs” of His compassion to the perishing sons of men.*—Redeeming mercy excites the astonishment even of angels; it therefore is worthy of the christian believer’s meditation. What a cheering, what a delightful thought, that our spiritual interests engaged the attention of Jesus Christ before we had a being. From eternity He was acquainted with the degraded position of the whole human family. He fore-saw that Adam the first man would destroy himself, and that the whole of his descendants would be involved in eternal ruin. But the redemption of the world engaged his mind “before the mountains were brought forth, or even the earth and the world was established.” In prospect He rejoiced in “the habitable parts of the earth, and His delights were with the sons of men.” Christ entered into a gracious covenant with His Father—He voluntarily agreed to fulfil to the letter the necessary requirements, that the designs of Satan might be defeated—that the salvation of His people might be secured, and that heaven might be enriched with the trophies of His grace.

Let us consider Christ (b) *in the execution of these merciful designs*, when, in the fulness of time, He came into the world, and died upon the cross of Calvary. He not only engaged to suffer and die, but He faithfully discharged this duty. He glorified God His Father upon earth; He finished the work which was given Him to do. Let the law, with all its perfect requirements, declare how He magnified and made it honourable. Let the powers of darkness, with all their terrific force, declare how He triumphed over them on the cross. Let sin, with all its corrupting influence, declare how it was completely expiated. Let heaven, with all its precious blessings, declare how it was purchased. Even

let the gates of eternal misery, with all their horrors, declare how its massive bars were broken in pieces.

Let christians consider Christ in the (c) completion of these gracious designs of mercy, in His continual intercession in the court of His Father. Though He expired on the accursed cross, and was for a time subject to the power of the tomb, yet it was impossible that He should be kept a prisoner there for ever; as the Incarnate God, He had power to lay down and take up his life again. He therefore, by infinite power, burst asunder the barriers of the sealed sepulchre, and rose triumphant over the powers of darkness. In the presence of His wondering disciples and many other no less astonished spectators, the Redeemer of the world ascended up on high; he led captivity captive,—the everlasting gates of paradise were thrown open for His triumphal entrance, and he assumed his intercessory functions at the right hand of the divine Majesty on high. “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us.” Oh, brethren, to Christ our adorable Redeemer and our merciful High Priest, let us ever remember, we are indebted for every returning and favourable answer to our petitions; every blessing, therefore, both for time and eternity, shall be ours, whilst Christ Jesus our adorable Saviour continues to be our ever-living advocate with the Father in Heaven. “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”

In conclusion, my christian brethren, consider Christ Jesus in the dignity of His person, in the displays of His mercy, in the everflowing streams of His bounty, in the daily protection of His love, and in the enduring riches of His grace. Consider Him, you who are tender in years—make Him the only guide of your inexperienced youth—“remember Him, as your Creator,” in your young and opening days. Consider Him, you who are in the meridian of life’s pilgrimage—let Him be the only foundation of your present comforts and joys—the stability of all your future prospects—and the central light of your eternal happiness. Consider Him, you who are advanced in the earthly pilgrimage three-score and ten years—let Him be the glory of your ripe age—the only support and pillar of declining strength—and let Him be your portion *here and beyond the grave.*

Let us all consider Christ Jesus, whatever be our age, sex, character, colour, clime or nationality, in the various interpositions of His all-gracious providence, in all the various administrations of His righteous government, in all the gracious exhibitions of his gospel. Consider Him in the depth of His humiliation, in the glories of His exaltation. Consider Him as the grand theme of angelic song, the terror and dread of satanic power, the triumphant of saints, the glory of the new Jerusalem. Rest assured, my dear friends, if Christ thus engross and occupy your attention *now*, you will be admitted into His immediate presence *hereafter*, where the riches of his love will engage your adoring meditation and rapturous admiration throughout the ever-revolving cycles of eternity. You will then sing the song of Moses and the Lamb—you will then ascribe, in sincere and earnest language, “Salvation, and blessing, and honour, and glory, and power, unto Him that sitteth upon the throne and unto the Lamb for ever and ever.”—AMEN AND AMEN.

ARTICLES FOR THE SOUTH SEA.

WE had the pleasure the other day of meeting a lady who had spent several years of her life on Aneiteum, Samoa, and other Islands of Eastern and Western Polynesia, and we took the opportunity of consulting her as to the best kinds of things to send with or to Missionaries for their native Teachers.

Converts, or pupils. As we hope that several boxes will be made up for Mr. Goodwill to take with him in August next, it will not be out of place to mention, on her authority, some of the things which ought to be sent, as well as what ought not.

First, then, the Missionary's care is for his native agents. They are his forerunners, his companions. Their health and comfort must be first attended to. What each of them most needs is a common blanket to wrap himself up in at night; for though the nights are not very cold, they are quite cool, and there is always much damp, and from that source danger to health is most to be apprehended. One of the best things that can be sent is Nova Scotia homespun, for it can be made either into blankets or good clothing. We are sure that this word will be enough to start many of our farmers' wives and daughters at the wheel and the loom; and therefore at the same time we may drop a word of warning.—Don't send yarn; for the natives cannot knit, and if they could they don't wear stockings or socks. Yarn is useless; homespun of all kinds, and flannels, are invaluable.

As to clothing, the men wear blouses of striped shirting cotton, or shirts of the same. Those articles, along with pants and our old fashioned straw hats, are full dress, to which all long to attain, after the desire for clothing has been developed in them. The men who cannot attain to such perfection are satisfied with a fathom of homespun wrapped round the loins. For the women, it is best to make short loose gowns or petticoats of any kind of cotton or homespun. For the boys, the prevailing fashion, many of our readers will be glad to hear, is "the kilt."—All the Aneiteumese boys wear "the garb of old Gael." Dr. Geddie introduced the custom, partly to save cloth, partly because the native women could be sooner taught to make such simple garments, and partly, let us hope, from innate Scottish feeling. A boy at school dressed in a blouse of unbleached cotton, and a kilt, which need not be more than a strip of homespun gathered into a band, of necessity feels himself a civilized being.

On an heathen Island clothes are little sought after; and when they are, gay colors are preferred; but when they have worn clothes for a few years, colors that will wash and cloth that will wear are in just as great demand as here. On an heathen Island, then, the Missionary requires articles of clothing at first only for his teachers and pupils, and for the heathen anything that he can barter is most useful to him. For the purpose of barter, scraps of Turkey red, which they use in strips an inch wide to bind their hair, or hatchets, or sailors' knives, with holes drilled in the handles for the twine which suspends them from their necks, (for they have no pockets, as they have no jackets), or fish-hooks—which are in great request—or large beads, small beads not being much cared for,—those and such like articles the Missionary should have. We are glad to learn that clubs of ladies in Halifax and St. John have already commenced meeting to make up and get together a varied assortment of goods for our Missionary; and we trust that every congregation will gladly contribute its share.

BRITISH AND FOREIGN BIBLE SOCIETY. CONTROVERSY.

To the Editor of the Record,—

MR. EDITOR,—In a recent issue of the *Record* I observed a brief notice of a pamphlet by Mr. Alexander Russell, being a defence of the British and Foreign Bible Society against the attacks of the Rev. A. Sutherland and Rev. John Munro, which induced me to procure copies of both productions. After a very deliberate perusal of the attack and defence, it has occurred to me that a few remarks from one who has not the pleasure of the acquaintance of either of the gentlemen named, and who, therefore, in the conclusion which he has

come, could not be influenced by personal considerations, might not be inappropriate. I may state that I have been for the last twenty years accustomed to regard the British and Foreign Bible Society as one of the noblest institutions of which Britain can boast, as beneficent in its operations as it is unsectarian in its constitution. Often in Scotland have I attended public meetings at which I have heard, year after year, its claims advocated by leading men of the various evangelical denominations with a pathos and power which at once touched the heart and the intellect. The institution is one which has struck its roots deep, and whose ramifications are extended to almost every portion of the habitable globe. Established upwards of sixty years ago, its operations have been yearly enlarging,—its receipts last year having amounted to upwards of £186,000 sterling, there being now one hundred and eighty-two languages or dialects in which the Society has promoted the distribution, printing, or translation of the Scriptures. To bring a series of very grave charges against an association of this character, is no light matter. Yet this is precisely what Mr. Sutherland and Mr. Munro have done. Let us then examine the main counts in the indictment in a judicial spirit, and ascertain to what extent they have been able to substantiate them.

The Revd. authors have come before the public in order “to prevent the Church with which they are connected being compromised, or restriction being laid upon the liberty and liberality of her people.” As they do not state by whom they have been accredited in this matter as the champions of the Church, the public is led naturally to infer that their functions are self-assumed. In other words, Mr. Sutherland and Mr. Munro profess to speak for the Church, whilst they are only entitled to speak for themselves.

What, then, are the principal charges brought against the Society? They affirm that the Society circulates bibles containing the Apocrypha, the Unitarian bible, which they very properly describe “as culled of all that makes the bible tidings of salvation to lost sinners,” and Popish versions. They also affirm “that Popery is a constituent element of the Committee”—that “there were Unitarians connected with the committee,” they say, “is beyond question.” Since conviction as to the truth of these charges can only be produced in intelligent minds by satisfactory evidence, the reader will naturally suppose that Messrs. Sutherland and Munro must have been prepared to adduce irrefragable proof in support of their accusations. If they were so prepared, their pamphlet presents miserable evidence of it. It is a false statement that the Apocryphal books are circulated with the bible. For the last forty-three years not a line of the Apocrypha has been circulated by the British and Foreign Bible Society. Although I am not old enough to remember the keen discussion that occurred in Scotland on the subject when Dr. Andrew Thompson of Edinburgh fulminated in the pages of the *Christian Instructor* against the Apocrypha, and the Committee of the Bible Society published resolutions binding themselves to the total exclusion of the Apocryphal books in future, yet I have read a good deal concerning these stirring times, and give the resolutions as adopted by the Bible Society Committee, and which have been since strictly adhered to.

1. “That the fundamental law of the Society, which limits its operations to the circulation of the Holy Scriptures, be distinctly recognized as excluding the circulation of the Apocrypha.”

2. “That in conformity with the preceding resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity with the said resolution, to any individual whatever.”

3. “That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society,

the books be issued bound, and on the express condition that they shall be distributed without alteration or addition."

I may state that the Committee, at the period referred to, had justified the circulation of the bible with the Apocrypha on the ground that their agents found difficulty in disposing of the Society's bibles abroad without the Apocryphal books, deeming it more expedient to dispose of the word of God accompanied with the Apocrypha than that its diffusion should be restricted. The Committee were wrong, and the resolutions contain an unequivocal acknowledgment of their error, but every succeeding Committee have been faithful to the pledge given in 1826. To assert or insinuate the contrary is a gross libel. To test the truth of Mr. Munro's charge of a violation of good faith in this matter, Mr. Alex. Russell addressed a letter to the Committee of the National Bible Society of Scotland, of which Messrs. Sutherland and Munro are supporters, wishing information. The Rev. Dr. Gould replied at once, expressing his conviction that there was no ground whatever for the charge. Yet the Revd. accusers of the association, in the face of the declaration referred to, persistently and dishonourably adhere to the accusation. *Nam ego illum periisse duco cui quidem periit pudor.* Do these gentlemen for one moment imagine that the numerous and influential supporters of the Bible Society in Scotland could remain ignorant of so gross an infringement of one of the Society's fundamental rules, or that, on the discovery of bad faith on the part of the Committee, they would fail to denounce them publicly? Is it, moreover, I would ask, at all probable that the people of Scotland should remain ignorant of a fact that seems so patent to Messrs. Sutherland and Munro? One would suppose that the means of obtaining information in Scotland on such points ought to be more accessible than in the distant province of Nova Scotia. At any rate, Messrs. Sutherland and Munro in their pamphlet simply tell the public what they affirm they themselves believe without giving the grounds, in regard to the Apocrypha, on which their belief is founded; and in the absence of these grounds the public must decline to place any reliance on a statement which involves the character of the management of the Bible Society, and which is only supported by the *dictum* of these gentlemen.

As to the Unitarian Bible, the Society never did circulate it, or in any way give it countenance. Were such a proposal mooted, it would be met by universal condemnation. As well might the Society attempt to circulate David Hume's or Robert Owen's infidel productions with impunity. How the slander has originated I know not, but that the Revd. gentlemen should give it currency, without adducing a word of proof, were incredible if not given under their own names.

The Revd. gentlemen refer to versions of the bible in the Italian, French, Portuguese, Spanish, Dutch, and German languages; and in dealing with "the character of these versions," they considerably say—"our proposed limits will not allow of being very minute in pointing out the difference between the different Roman versions. *Neither shall we quote in the language of these versions, which would only be a dead letter to the great body whom we address. Such as know the languages can consult the passages referred to for themselves.*" The simple reader will imagine from these remarks that the two Rev. Authors are masters of the six languages named. Mr. Russell tells us that on a certain occasion one of them admitted that he could not even read French; and I have it on good authority, that they are profoundly ignorant of the very tongues in which the versions which they profess to criticise are rendered. Hence any opinion which they hazard as to the accuracy of the translations is worthless. It is to be hoped that the next time these gentlemen venture to challenge the accuracy of any versions of the bible which they are unable to read, they will have the candour to make an acknowledgment to that effect, so that the public may not give them credit for an amount of linguistic knowledge to which they

are not entitled. A work descriptive of colors by a man born blind, would be quite as reliable as a criticism on a translation of the bible by a man who could not even read the tongue into which it was translated.

As to the charge that the Directorship of the British and Foreign Bible Society consists, or did consist, of Romanists and Unitarians, it has no foundation. Mr. Russell challenges them to name one connected with the Committee whose principles are so diametrically opposed to the grand object of the Society—the diffusion of the pure word of God. The public may rest assured, that if the committee consisted of persons of the stamp indicated, *ichabod* would in living characters be written upon it. When scandal, as in this case, is arrayed in the habiliments of devotion, it becomes peculiarly revolting.

The British and Foreign Bible Society select what competent judges regard as the best versions on the whole in the different languages and dialects. That some of these are not so perfect as our English version, is true, but how much better is it to scatter abroad even imperfect versions, than that souls should be allowed to perish for want of the bread of life. All the versions adopted by the Society are substantially correct, as attested by Christians conversant with the various tongues in which they are rendered. The Christian public will judge of the noble efforts of the Bible Society as a whole, and, tested in this light, there is not in the world a human organization which has exhibited so much practical Christian benevolence, under the Divine blessing, as the British and Foreign Bible Society. It were quite as irrational to object to the Sun as the great source of light and heat, on the ground that there are spots on it, as to object to the Bible Society because its operations are not perfect. Messrs. Sutherland and Munro have exerted themselves to the utmost, by slanderous insinuations, more than by direct statements, to destroy confidence in an institution which will continue to command the support and admiration of Christians in all climes. The work in which the Society is engaged is God's work. He has blessed it in a remarkable manner hitherto, and will continue to do so in spite of every attempt to mar and destroy it.

A word as to Mr. Russell's reply. It is pointed, temperate, and satisfactory. The only paragraph to which I think exception can be taken, is one at page 15, in which he finds fault with an advertisement of "The Reasons of Exception," because the pamphlet is represented, months after it had appeared, as "*Just Published.*" The phrase is purely conventional, and is so understood by the Trade, as well as by the public generally. I am, &c.

Halifax, June, 1869.

D. C.

PRESBYTERY OF ST. JOHN, NEW BRUNSWICK.

The quarterly meeting of the Presbytery was held on Wednesday, May 12th, in the Session house of St. Andrew's Church, Woodstock. The following ministers are members of the St. John Presbytery:—John M. Brooke, D. D., minister of St. Paul's Church, Fredericton; William Donald, D. D., St. Andrew's Church, St. John; Rev. John Ross and Rev. Peter Keay, of Greenock Church, St. Andrew's, and Dumbarton; Rev. David Fogo, St. Mary's Church, Nashwaak, and St. Peter's, Stanley; Rev. James Kidd, St. John's Church, Richmond; Rev. Geo. J. Caie, New St. Stephen's Church, St. John. Of these the Rev. Dr. Brooke, Moderator, and Rev. John Ross, were absent. Rev. Dr. Donald, Clerk, read the minutes of last meeting, which were sustained.

The Rev. Mr. Fogo, who has been recently transferred from the Presbytery of Halifax, and who, since his arrival within the limits of the Presbytery of St. John, has been labouring at Nashwaak and Stanley, was received as a member of the court, and gave a brief statement of his duties and prospects in his new field. The Presbytery appointed Mr. Fogo to labour in the same sphere till the next meeting, which will be held at Chatham at the end of June,

when it is expected that a call in favour of Mr. Fogo from the people of Nashwaak and Stanley will be laid before the Presbytery, accompanied by the necessary bonds, &c.

A letter was received from the Rev. James Kidd of Richmond, giving notice that he intended resigning his charge on the first of August, and asking the Presbytery to instruct the Clerk to furnish him with the usual certificate. The Presbytery accepted Mr. Kidd's resignation, and resolved to grant the certificate at the next meeting, to be held during the session of Synod, when Mr. Kidd would be able to furnish all needful information of the state of matters at Richmond, with a view of enabling the Presbytery to secure the services of a suitable successor.

Mr. Kidd has occupied the position of an ordained missionary in Richmond for upwards of seven years. He has asked for, and recently secured, a transference under the auspices of the Colonial Committee to the new Presbytery of Saugeen, in Canada West, and intends vacating his present charge in August. There is a fine Church at Richmond capable of seating about 500, and a large and "well-to-do" congregation, who for years supported a regularly settled minister without aid from abroad. There are several stations where Mr. Kidd has been in the habit of holding service, as well as at St. John's Church. Since Mr. Wilkins' transference to the Presbytery of Halifax, the churches at Woodstock and Northampton have been vacant, and, except on one or two occasions when Mr. Kidd visited them, they have been without religious services. The Presbytery, however, instructed Mr. Kidd to conduct worship once each Sabbath in St. John's Church, Richmond, and St. Andrew's Church, Woodstock, and at intervals of not less than three Sabbaths to hold service in St. James Church, Northampton. This arrangement will continue till the meeting of Synod, and tend to keep our people together in several important stations until a successor to Mr. Kidd is procured. There are many such stations throughout this Province where an earnest and growing desire is felt and manifested in favour of immediate co-operation by the two Synods of the Presbyterian Church, with a view of uniting the efforts of the people of both in weak parts of the field, when the only hope of securing and paying the services of a regular clergyman is to be found in the united efforts of all Presbyterians. It is quite obvious in many places that "between the two stools the cause of Presbyterianism is coming to the ground," and that unless some movement be made, such as that contemplated by the overture introduced and withdrawn by Rev. G. M. Grant at last meeting of Synod, we must in future contract instead of expand our energies as a Church in this Province. The country people on both sides are fast becoming impatient of the "dog in the manger" policy of the two Synods, and are gradually yielding themselves to the greater tact and energy of other denominations who supply regular religious instruction to them and their children. The Presbytery had an opportunity of hearing the sentiments of several very intelligent laymen on this subject who were present as trustees of St. Andrew's Church, Woodstock, on business connected with the new Church.

The Clerk read the correspondence with the Secretary of the Colonial Committee since last meeting. Several other matters were then disposed of, and the proceedings were closed with prayer by the Moderator. The next meeting will be held in Chatham during the meeting of Synod.

The journey to Woodstock at this season of the year (early in May) is by no means a pleasant one. The scenery is bleak and bare. Along the banks of the river blocks of ice and patches of dirty snow are to be seen. The farm houses, with few exceptions, are models of studied ugliness. They are painful at any season, but particularly at the freshet time, when the swollen river comes to the

very door steps of some of them, and cuts them off from all sympathy with things that might call the eye away from looking at them. This year the freshet is unusually high. Many of the islands, and all the lowlands and marshes, are overflowed, and people go to church and do their visiting in boats and canoes. In some parts the country is a regular Holland. The roads have disappeared; the cattle have taken to the highlands; and houses and barns are to be seen standing in the water and out of the water, for miles along both banks. Here and there the pale green grass may be seen coming up out of the muddy water, as if impatient to reach the sun-light. The rich deposit carried down the rapid river through its narrow channel far up country, is spread over these marshes and islands for many miles, and turns the low country into a second "Delta." Here, as in Egypt, the husbandman sometimes "casts his bread upon the waters."—When the waters begin to subside, the seed is cast in and springs up with wonderful rapidity and strength. While I write, many fields of grain, and even potatoes, are under the bosom of the swollen river. The "spring freshet" is a subject of the very greatest moment to every dweller on the St. John and its tributaries. It is looked forward to with great interest, and sometimes with alarm, by farmer, lumberman, fisherman and merchant.

The daily bread of thousands is connected with the little snow flakes that fell hundreds of miles inland last winter. They performed but a small part of their duty when they sheltered the lumberman from the cold, in his forest wigwam, and made a smooth pathway for him to carry the fruits of his labour to the banks of the frozen brook. They must still befriend him, and lend their energies to carry the fallen timber to market, otherwise ruin and poverty are soon upon him, and all connected with our "forest fruits." If they melt away into the streams slowly, the logs may not have water enough to run them out to the main rivers, where they are rafted and sent down to market. On this point there are likely to be few complaints this season. The quantity of snow inland was great, and the freshet is proportionally high. Rafts are rushing seaward in great numbers. The hay-lands are being richly coated with alluvial soil, and fish are crowding into the streams and brooks to spawn.

Between Fredericton and Woodstock the St. John is narrower and more rapid. The boats that ply up river are very extraordinary-looking contrivances. They are known as the wheel-barrow style. The paddle is a huge one, and is situated at the stern. The boat draws very little water, so little, indeed, that some declare that they can go over the fields after a heavy dew fall. The boat we went to Presbytery in, however, kept to the river all the way, and took twelve hours puffing and blowing, in the true high pressure style, to reach Woodstock. At this season they are crowded with lumbermen, and are not very comfortable to those who do not understand "roughing it." They rush into the bank in the most obliging manner to do a kindness to the poorest squatter.—They take canoes, oars, ropes, boat hooks, raft poles, and all manner of things on board, without going to a wharf or any prepared landing place. The lumbermen are a rough, hard, greasy-looking set. They all smoke, and chew, and spit energetically. Their clothes are coarse and stocked with hugh pockets, which serve the purpose of portmanteau and trunk, etc. On each side there is a large slit made in their trouser legs for the accommodation of their hands, which everywhere else appear very inconvenient. They have the appearance of being shoved too far into their trousers, as their legs protrude considerably below. In short, their whole tailoring between their toes and their nose is quite unique. Quite a number could play on the violin, and they played and danced alternately. It was very interesting for a while to watch them fiddling and hopping about, but it soon grew tiresome, for they all fiddled the same tune, and all rattled their toes and heels on the deck in the same stereotyped style.

It was a long and tedious day going up stream; but when coming down, two days after, it would have taken a locomotive engine, on a good track, to have

caught us, as we dashed down the angry current on our way back to St. John. We learned how very different it was to go against the current and with it.— It took us twelve hours going up from Fredericton, and only five to come down the same distance. I suppose the same is true of all streams, and the river of life is not an exception. On reaching home I found myself impressed with several very deep convictions, and among others, that going a distance of 300 miles up stream and back to attend a Presbytery meeting, near the first of May, was neither very profitable nor very pleasant.

GEO. J. CAIE.

LETTER FROM REV. JOHN GOODWILL.

WALLACE, MAY 27TH, 1869.

Mr. Editor,—Having visited the Halifax Presbytery and received the appointments of the Pictou Presbytery, I set out on Saturday, 17th inst., from Riversdale, for Salt Springs. On arriving at the West River station, I did not find it convenient to make my way to the manse, a distance of eight or nine miles, but remained with my friend Donald Graham, whose son drove me to the manse on Sabbath morning. I was sorry to see my good old neighbour and friend, the Rev. Mr. McMillan, still suffering from a severe attack of the measles of some weeks standing; but I also felt thankful, at the same time, that he was in a convalescent state, and on the fair way of recovery. Mr. McMillan, who is punctual in all his engagements and an active labourer in the Master's cause, is doing well, and is much loved by his people. This is customary with the most of people at first, but I should like to see it continue. The congregation was not as large as it would have been had the arrangements been made for English preaching. I had taken it for granted that as the majority preferred the English, it would be so, and came with the intention of addressing the people in that language, and did so. The collection, I was told, amounted to something over fifteen dollars. I left Mr. McMillan undertaking to preach the second discourse, notwithstanding all my attempts to dissuade him from it. My charioteer now set out for Gairloch, a distance of six or seven miles over horrible roads, and we arrived a short time before Mr. Brodie had finished the afternoon service; after which I addressed the congregation. There were a large number present, but there was no collection taken up for the Foreign Mission scheme. I do not know whether they were prepared or whether they were disposed to give any or not. If they were not prepared, it is very probable that the good people of Gairloch will contribute on the first opportunity. Before the benediction was pronounced, I requested Mr. Brodie to announce that I would hold a meeting at the West River station on Tuesday evening at 7 o'clock, and that a collection would be taken up.

After the service I returned with my young friend to his father's, where I remained a couple of days, and employed my time in writing. On Tuesday evening I addressed a pretty large audience in the Station house. Mr. Marshall, the Station master, was kind enough to give us the use of the building, and he made himself very useful in furnishing seats and accommodating the people. A collection of four dollars was realized; the reason of it being so small was that the greater number of those present had contributed at Saltsprings' Church on Sabbath.

On Wednesday I returned to Truro, in order to visit Dr. McCulloch's people. The Doctor, who is minister of a large and respectable congregation of the sister church in Truro, shewed his kind regards for and interest in the mission, by requesting me to address his people on the subject of missions, which I did on Wednesday evening. The attendance was pretty fair, considering that it rained heavily during the day, and that the roads were bad. The Doctor himself

was not present, for, in a dispensation of God's providence, he was called away to meet the remains of his only son, in Halifax, who died in Scotland; but still in his bereavement and deep affliction he was not unmindful of the perishing heathen and the cause of Christ. A collection of fifteen dollars and thirty-six cents was taken up, and given for my own personal use.

On Thursday I left Truro for Hopewell. My old friend, the Rev. Mr. McGregor, and his neighbour minister, Mr. McKinnon, met me at the station. The Rev. Mr. McKinnon was desirous that I should address his people; so I had to step out of the cars into the pulpit, it being his day of thanksgiving for the season. There were quite a large number present, considering that it was a week day. A collection of nearly thirteen dollars was given for my own use. Such kind acts as these show very friendly from our brethren of the sister church. The services being ended, Mr. McGregor conveyed me to his manse, where I was hospitably entertained for the most part of the week. One of the good old women of West Branch sent me a gift of five dollars. Mr. McG. and myself called upon her on Saturday. She is very much interested in the mission, and it may be said of her, "She has done what she could."

On Sabbath the 25th, we had service at West Branch. Mr. McG. led the devotional exercises. The church, which was quite a large building, was well filled. In the afternoon, at 3 o'clock, we had service in East Branch church. Here we had not so large a congregation as at W. B., but the people shewed themselves fully as much interested in the mission, if not more so. The collections amounted to sixteen dollars each. We had tea at Senator Holmes' hospitable residence; after which I went with my old acquaintance and friend, the Rev. A. McLean Sinclair, who was at the meeting, and with whom I remained for the night. On Monday, both he and Mr. McGregor and myself called on the Rev. Mr. McGillivray, retired minister, who after many years of faithful labour in the Lord's vineyard is now looking forward and waiting for the crown of life. Both he and his family showed themselves very thankful for our visit; and Mrs. McGillivray, not satisfied with mere expressions, had recourse to something more tangible, by secretly placing a gift in my hand when bidding her farewell. We then left, in order to dine at Squire McDonald's, a good and kind friend, and father of one of our young ministers, after which Mr. McGregor and myself returned to the manse. Mr. McG., who is quite a favourite among his people, is taking steps to make improvements on the W. B. Church. He is now very busy preparing for a bazaar, with the proceeds of which he expects to build a spire to the church, &c.

On Tuesday, 27th ult., Mr. McG. and I left for New Glasgow. We called on the Rev. Mr. Pollok, my first and best friend of all the brethren, with whom I remained for the night. On Wednesday the Rev. Mr. Stewart, of McLennan's Brook, called, in order to convey me to his hospitable residence, and with him I spent a few days very pleasantly. On Sabbath, 2nd inst., we had a full church; Mr. Stewart led the devotional exercises of both services, and I addressed the people. A collection of twenty-four dollars was taken up. Well-done for McLennan's Mountain! This indeed shows that they value the gospel themselves, and that their minister is not labouring in vain. In the evening at 6 o'clock I had an appointment at the Albion Mines. Mr. Philips led the devotional exercises, and I addressed the people. There was a large congregation; but in the church of so popular a preacher as the Rev. Mr. Philips, it is nothing strange or to be wondered at. The collection amounted to sixteen dollars. The reason why the sum was so small is that the times are very dull, more than one-half of the miners having left to seek their fortune elsewhere. I took up my quarters for the night at the hospitable residence of Hector McKenzie.

About noon on Monday I came to the manse, New Glasgow, and in the afternoon Mr. Pollok drove me down to Sutherland's River, where we had a meeting in the evening. Mr. Pollok opened the meeting, and I addressed the

people. Then, after some very appropriate remarks, Mr. Pollok called on the Rev. Mr. Miller of Merigomish, who was present, to conclude with prayer. A collection of \$12 was realized, which, considering the number present, was very good. Mr. Miller accompanied Mr. Pollok to New Glasgow, and I went with my old and good friend John Grant, the elder, with whom I remained a couple of days, resting and refreshing myself.

On Thursday I returned to Mr. Pollok's very hospitable manse, which, I may be allowed to say, was always a kind home for me, so much so that by my continual coming I felt myself a burden, although on his part there was nothing to justify such a feeling. On Thursday evening I addressed the prayer meeting, which was quite large. I am given to understand that the prayer meeting was never better attended than it is this year—a very good sign of the spiritual health of the congregation.

On Friday Mr. Pollok drove me over to the Albion Mines. After dinner I started for Westville, where I had a meeting in the evening. As but few in that vicinity take the *Colonial Standard*, the announcement of the meeting was not widely circulated. A collection of five or six dollars was taken up. I remained for the night with my good friend John Sutherland, and was sorry to see his eldest daughter suffering from the effects of cold and exposure, which had taken the nature of brain fever; but under the judicious treatment of Dr. Fraser, of New Glasgow, she was much relieved and had good prospects of recovery. In the morning I returned to Mr. Pollok's, and then to Pictou. Mr. Herdman, who is very much interested in the mission, brought me to Mrs. McLean's school house, where she had nine or ten ladies making up garments for the mission. Here we enjoyed ourselves for a short time. After partaking of the hospitality of the manse, I called on my good friends Mr. and Mrs. Noonan and family, and found that Miss Duncan was making up some things for my own use. Here I spent a few pleasant hours,—then, in the company of Mrs. Donald Fraser and one of her sons, I drove out to their stately mansion. On arriving I had a right hearty welcome from Mr. Fraser himself. On Sabbath morning we drove in a little earlier than was customary, in order to satisfy Mr. Herdman, as I knew that he would feel a little uneasy if I remained even a minute later than the time fixed on. Mr. Herdman led the devotional exercises. The Church, which is a large building, and a great credit to our people in Pictou, as well as an ornament to the town, was quite full. A collection of something over \$50 was taken up, which was very good indeed, considering that they must raise \$40 each month in order to pay the interest of Church debt. After the addresses, I left in order to meet the appointment at New Glasgow at two o'clock, p. m. I got across the ferry about 12.30. Mr. Donald Grant, my kind friend, was all ready with his conveyance and noble steed. We were up in good time for the Gaelic service, at which there were present about three hundred. At four o'clock I visited and addressed the Sabbath school. There were about one hundred and forty present. Mr. Pollok tells me that the number of names on the roll has doubled since last year. This speaks well for the strength and prosperity of our church in New Glasgow. In the evening, although it was rainy and stormy, we had a pretty large congregation. Mr. Roy did us the kindness not to have preaching in his church. A collection of something more than sixty dollars was contributed,—the largest sum given in any church I have as yet visited.

On Monday morning the Rev. Mr. Roy called at the manse in order to see me, although the roads were bad, and the rain and storm not much abated. It shows what a wonderful and most interesting man he is. On Sabbath evening he had preached at Westville, after which he returned home in the storm, and then to appear at an early hour on Monday morning with his donation for the mission, is too much to be done by a man of his age. While in New Glasgow. I made a few calls and dined one day with my young friend, William McKenzie.

On Tuesday I left for Merigonish at the request of the Rev. Mr. Grant, to address his people on the subject of missions. Here I had the pleasure again of seeing Mr. Miller, who opened the meeting. There were not many present, because of other events in the neighbourhood. I enjoyed the hospitality of Mr. Grant, and had quite a talk with Mr. Miller, who is well read in ecclesiastical lore, before he went home. I should mention that a kind man, McDonald by name, drove me from Sutherland's River to his own place, where we had some refreshments, and then to the church. Mr. Grant gave me eight dollars from his funds for my own use, and conveyed me with his horse and carriage to New Glasgow. I enjoyed his company very much. He is a pious young man, who has the subject of missions much at heart. I then took the cars for Fisher's Grant, where I had a meeting in the evening. There were few present, and the collection amounted only to a couple of dollars. I was guest for the night with Mr. John McKay of Fisher's Grant, and son of Squire McKay of New Glasgow. After a few hours in Pictou, I drove out to Carriboo with Donald Grant, son of Roderick Grant. In the evening I had a meeting at McRae's school house, which was quite full. A collection of a few dollars was given. Both the people of Fisher's Grant and the people of this district had given their contributions in Pictou on Sabbath. After the meeting I returned with my good old friend, Mr. Grant.

On Friday my kind friend, David Sutherland, of Scotch Hill, called for me, and with him I remained resting and refreshing myself until Sabbath. Having thus far detailed my movements in Pictou Presbytery, I will continue the account in my next.

Yours truly,
JOHN GOODWILL.

REPORT OF COLONIAL COMMITTEE.

By the timely arrival of the English mail steamer, we are put in possession of the report of the Colonial Committee, read in the General Assembly on the 21st of May. The report will be gratifying to our readers, as evincing the deep interest of the Committee in the operation of our mission work. It will also be of special importance in connection with the approaching meeting of Synod, where the home and foreign mission cause will receive more than usual attention:—

The Synod of the Maritime Provinces have at length to be congratulated on their accomplishing a union which now happily combines in one supreme court the Synods of Nova Scotia and New Brunswick. The General Assembly will easily appreciate the importance of the step which has thus been taken towards greatly more concentrated and effective synodical action, and a better distribution of her available strength for the great home mission work in the maritime provinces to which the Church is called. It was the pleasing duty of the Colonial Committee to offer these congratulations through their convener. And now they eagerly avail themselves of the opportunity of again, and still more publicly, acknowledging their obligations for the prompt and practical measures adopted by the Synod to secure efficient co-operation with the Colonial Committee. With the Home Mission Board of the Synod, under the singularly able presidency of the Rev. George Grant, of Halifax, the Colonial Committee have had the most satisfactory correspondence. The committee cannot doubt that the appointment of that board, and their vigorous prosecution of the work assigned to them by the Synod, will greatly tend to confirm the confidence which the Church of Scotland has ever reposed in our brethren in Nova Scotia and New Brunswick, and to increase the cordiality of our co-operation in promoting the religious interests of Scottish Presbyterians in the maritime provinces of British North America. The Colonial Committee, with

the greatest satisfaction, report the completion and opening for worship of St. Stephen's, the new church in St. John, New Brunswick, where the Rev. George Caie has laboured with so great acceptance and success. The Rev. Mr. Kidd, of New Richmond, has been appointed to labour in the Presbytery of Saugeen, Ontario. To New Brunswick the committee sent the Rev. William Murray, who, after labouring in Fredericton as assistant to Dr. Brooke, has been translated to the very interesting sphere of labour at Campbelton, Restigouche, vacated by the Rev. William Wilson's appointment to Chatham. Soon after Mr. Murray's departure for New Brunswick, the Rev. John Robertson followed, to supply the destitution of the long vacant charges of Tabintac and Burnt Church; while the Rev. William Fogo proceeded as missionary within the bounds of the Presbytery of Halifax, and has since been transferred to Woodstock, New Brunswick, vacated by the Rev. W. T. Wilkins' going to Truro, Nova Scotia. The Rev. J. Campbell, and the Rev. F. A. Macdonald, natives of Nova Scotia, and companions here in study for the ministry of the Church of Scotland, after being licensed and ordained by the Presbytery of Ayr, under special permission of last General Assembly, were sent by the Colonial Committee to the Presbytery of Pictou. The Rev. Francis Nicol, late of London, Ontario, was transferred, for the benefit of his health, to labour in the united Presbyteries of Miramichi and Restigouche, where with restored vigour he has been for many months supplying vacant churches, and is now in communication with the Home Mission Board of the Synod as to his future sphere of labour. From Cape Breton the committee continue to receive intelligence of the persevering fidelity of our excellent missionary's earnest labours. [A lengthened extract follows from a letter by the Rev. Mr. Fraser.] The Rev. Alexander M'William, of Georgetown, Prince Edward Island, reports the recent addition to his charge of a new station at Montague Bridge, a place which, from its being the centre of a good farming district with facilities for shipping, is growing fast. He preaches there regularly once in three weeks, and expects soon to organise a congregation, bearing its own share in the support of ordinances, and ultimately having a church of its own. The other agencies supported by the committee in Prince Edward Island, continue in operation, and, in the absence of detailed reports, the committee hope, with their wonted efficiency.

NEWS OF THE CHURCH.

Minute of Session,—St. Andrew's, Little River.—*St. Andrew's Church, 28th April, 1869.*—At which time and place the Session met according to announcement, and was constituted with prayer by the Moderator.

Inter alia. The Moderator reported that a large parcel of books and papers had been received for the Sabbath School, from St. Andrew's Sabbath School, Halifax; whereupon it was unanimously resolved, "That the Moderator write to the Superintendent of St. Andrew's Sabbath School, thanking him, and through him the School which he superintends, for their appropriate and handsome gift.—and expressing the hope and prayer that they may all receive the blessing of Almighty God; and that their gift may, under God, be a blessing to many of the young of Little River." [Extracted from Minutes of Session by JOHN McMILLAN, Moderator.]

Presentation, Wallace.—On Wednesday, the 19th ult., a very interesting and pleasant social gathering of the aged members of the Wallace congregation took place at the residence of the Hon. A. McFarlane. All that foresight and liberality could devise, was done by Mrs. McFarlane to make them comfortable and happy. It was such a gathering as it has never been our good fortune to witness before, and we shall long remember the pleasure it seemed to give the old ladies and gentlemen whose age and increasing infirmi-

ties prevented them from often meeting to exchange greetings and mutual enquiries of welfare, to have such an opportunity to discuss things past and present, and to talk, as they often did, with tremulous voice and moistened eye, of the scenes and associations of youthful days passed in dear auld Scotland. As soon as the Rev. James Anderson entered the room where the company were assembled, he was surprised to hear Miss Janet McIntosh, one of the youngest members of his Bible Class, read an address to him, which was accompanied with a costly Pulpit Gown and Cassock, and a purse of Dollars for Mrs. Anderson from his Bible Classes.

ADDRESS TO THE REV. JAMES ANDERSON, KIRK MINISTER, WALLACE.

Rev. and Dear Sir,—As a memento of esteem from the pupils of the Bible Classes in connection with the Wallace congregation who have enjoyed the benefit of your Bible instruction, we ask your acceptance of a Pulpit Gown and Cassock; and would add to it, the accompanying small purse for Mrs. Anderson, whose uniform kindness and attention has greatly added to our comfort and improvement.

With best wishes for the prosperity of Mrs. Anderson and yourself, and trusting that you may long continue to wear this gown and cassock as pastor of the Wallace congregation, with the prosperity and success which have hitherto attended your ministrations, we are, dear sir, your affectionate Pupils.

REPLY:

My Dear Pupils and Friends:—Such an expression of your esteem is wholly unexpected, and its presentation now fills me with feelings of surprise and gratitude, not without being tinged with a sense of unworthiness. It is most gratifying to find you showing by these valuable proofs that my humble and imperfect efforts to minister to old and young in holy things, are not unappreciated; for I infer from the presence of so many of the older members of the congregation, that they approve of your act. Amidst many imperfections and failings, the aim of my labours and the theme of my prayers have always been to fulfil my duty towards all, young and old; and my heartfelt desire is, that Faith and Duty shall be the inspiration and watchword of your life. Let us, then, at the house of God and at the family altar, mingle our prayers for one another, and we need have no fear but our relationship as pastor and people shall bear fruits unto holiness, and that the end thereof shall be everlasting life. These tokens of affection Mrs. Anderson and I will always hold in grateful remembrance, both for their intrinsic worth and as an evidence of the feelings with which you regard us. Permit me, then, in her name, and in my own, to tender you our sincere thanks for your valuable present and kind wishes. I am, my dear pupils and kind friends, your affectionate pastor.

Wallace, 19th May, 1869.

JAMES ANDERSON.

Mrs. Bauld and St. Andrew's Church again.—On the evening of May 25. Mrs. Wm. Bauld, senr., presented to St. Andrew's Church, Halifax, a very neat and handsome silver-plate Baptismal Font. This is another of Mrs. Bauld's acts of generosity to St. Andrew's Church and St. Andrew's minister. We insert this notice with much pleasure, in order that other ladies throughout the Church may profit by her example. A few such as she in each of our congregations would make ours a much more efficient Church, and would add very largely to the comfort and happiness of our clergy.

Obituary.—On Wednesday, 19th inst., at West Branch, River John, Catherine, widow of the deceased Alexander McKenzie, aged 67 years. For the last three or four years of her life, the deceased suffered from a tumour, which she bore with much patience and resignation to her Heavenly Father's

will, till death granted her release. Her house was wont to be the resort of ministers of the Church of Scotland, in their travels through the country at seasons of preaching and at sacraments, and her hospitality to all classes was unbounded. She leaves thirteen children and a large circle of acquaintances to mourn their loss. "Blessed are the dead which die in the Lord."

(New York and Chicago papers please copy.)

H.

MEETING OF SYNOD.

IN view of the ensuing meeting of Synod, which takes place at Chatham, N. B., on the last Wednesday of June, the attention of Ministers and congregations is called to the following injunctions of Synod:—

1. That papers of every description intended to be submitted to the annual meeting of Synod, shall be in the hands of the Clerk on or before the day of meeting.

2. That the Financial year of the Synod ends on the 15th June. All congregations, therefore, which have not forwarded their collections are requested to do so by that date, so that the Treasurer may be able to furnish complete statements.

3. That the collections for the Synod Fund are, however, to be paid, when the Synod meets, to the Convener of the Synod Fund Committee; and the balance over, after paying Synodical expenses, is to be appropriated to the payment of travelling expenses of members—regard being had to the distance travelled. But no member, whose congregation has not contributed to the Fund, shall receive any allowance for his expenses.

4. The Clerks of Presbyteries shall bring up their Records for examination; and their Minutes shall be engrossed up to the meeting of Synod, and signed by their respective Moderators.

The attention of members is earnestly requested to the above.

It is extremely desirable that the Reports of Standing Committees be prepared before the meeting of Synod, and that all notices of business to be submitted, be in the hands of the Clerk on the day of meeting, so that the business of the Synod may be arranged and despatched without unnecessary delay.

ALEX. MCWILLIAM, *Synod Clerk.*

NOTICE.

THE Home Mission Board, after its meeting on June 1st, adjourned to meet on June 29, in the Church of Chatham, immediately after the first sederunt of Synod. The report to be submitted to the Synod will then be read, and all the business of the year considered.

G. M. GRANT, *Convener.*

NOTES OF THE MONTH.

I HAVE to inform readers of the *Record* that I did not forget them last month, but my "notes" were too late for publication under the new regime, which adheres to its rules in a literal manner unfavourable to literary irregularities: so that, for the present month, I must be "a good scribe" for once, and "bring forth things new and old." The Irish Church Bill is through the Commons with scarce an alteration, except such amendments as have emanated from Gladstone. His party has followed him closely. The very favourable terms given to Maynooth R. C. College pressed hard upon the consciences of some of them. Its annual allowance is to be capitalised and handed over to the college,

being a sum sufficient to constitute an excellent endowment of a system of education, which has been the curse of Ireland. Its priests have given endless trouble to the English government. So much for pure conscientious Gladstonianism and confession of faith-subscribing Scotch members. Free Church influence was specially patent at last general election; and how can the adherents of that church, which has hitherto claimed to look after Protestantism, like the permanent endowment of Maynooth? The grant to Maynooth was annual, and could not be construed into a public obligation. The disloyalty of the Mayor of Cork has received the attention of Parliament, and measures have been taken for his removal. He had the indecency to express sympathy with O'Farrel, who shot at Prince Alfred in Australia. It is a pity that a man, who seems half crazy and wholly disloyal, should receive so much attention. Such fuss multiplies blackguards, who, when they cannot obtain notoriety by honesty, seek it by crime. By the way, O'Farrel's confessions, just published, shew that he was personally opposed to his own act, and did it under compulsion of a secret society, who would have shot him if disobedient, and that Fenianism aims at a republic in the *three* kingdoms. So much for our Alabama-furious, neutrality-loving, and annexation-promoting model neighbours. There have been serious Orange riots in Ireland, on the occasion of Prince Arthur's visit to Belfast. The country is unsettled. Two kind and esteemed landlords have been shot in Westmeath. The tenantry will do nothing to aid justice, and the criminals are yet at large. The disestablishment of the Irish Church has not conciliated the Catholics, while it has offended those Protestant supporters who would have shed the last drop of their blood for their loyal and religious principles. The land question is deferred for the present session.

THE general election in France is turning out in favour of the government. It is well for the peace of Europe that it is so. Still, every now and then a positive assurance that France means war, comes from some quarter or other. The Pope is to have six or seven hundred bishops at his ecumenical council, who are to take measures for the advancement of popery throughout the world. They represent 198 millions of people. The movements of these enemies of liberty—their interference with education, and their political manœuvres—ought to warn Protestants to be on the alert. *They* neglect neither home or foreign missions; their losses stimulate, but not discourage; their successes elate, but not imperil their church. We find their lineaments most perfectly depicted by Daniel, Paul and John. We use *mere* human means, and forget that the ancient worthy fought God's enemies with the "sword of the Lord and of Gideon," and that the rod of Moses was like other rods, except in the hand of one who had God's commands in his head, and the prayer of faith in his heart. Bibles are being circulated in Spain by the thousand, and Protestant worship established here and there, to the delight of thousands who never saw it before. The Spanish parliament has ordained free political institutions, against which a monster Catholic petition is being got up. A speaker in the Cortes, in a bold oration, traced the miseries of Spain to the Catholic religion, and said the Roman Catholic church had cursed every single progressive principle.

THE government of President Grant does not give the perfect satisfaction which was expected. Corruptions of vast dimensions still offend the better portion of the American public. A paper called *The Imperialist* has been started in New York, which advocates a strengthening of the Executive. The United States government of the future is a mystery. It would be well for annexationists to ascertain what they wish to join. Senator Sumner's speech on the Alabama question, advocating a compensation of £600,000 and an apology, has raised English indignation, especially in connection with open American interference in the affairs of Cuba. The rebellion in Cuba is supposed to be nearly suppressed.

THE reports of the General Assembly have in part arrived, but we have no space in this number to comment on the debates. Dr. McLeod has been chosen Moderator. The India mission is awakening an increasing interest. This interest is likely to grow among ourselves with Mr. C. M. Grant, a Nova Scotian, and lately one of our ministers, in India. His interesting letters in our *Record* should maintain such an interest among ourselves. The education question is one of great interest in Scotland, as the Duke of Argyll's bill aims at a purely national system, dis severed from the church. Scotch principles will be against non-religious schooling, but Scotch sectarianism may obtain success for the bill. The bill must fare according as one or the other of these powers predominates.

By a late calculation, we learn that Presbyterianism is the largest section of Protestantism—having twenty-eight millions of adherents. The Presbyterian Church of New Zealand has for its general schemes an income of £17,000 sterling. The Free Church at home began with £105 as the equal dividend of its ministers, and now the minimum is £150 sterling. This is also the minimum salary of the ministers of the U. P. Church. The largest Presbyterian Assemblies in the world have lately been assembled in New York—those of the Old and New School. When united, as they are soon to be, what a spectacle of united power they will present to the christian world! Union is being discussed in Scotland, England and America at the same time. With great enemies towering up before the church, christians lose sight of small differences.

THE Nova Scotia Education Report has been tabled. There are 152 more schools in 1868 than in 1867. The proportion of scholars to the population is four and a half—a very high average. The attendance has doubled in four years. The amount received from the government is \$105,633; from trustees, \$194,789: total government expenditure, \$146,565; grand total—\$537,218—that is, upwards of £134,302,—an amazing sum for this small Province, which has, as yet, no invested educational funds. We have lately mourned the decease of the father of this system. But for Dr. Forrester's enthusiastic lectures through every town and hamlet in this province, it would not have existed. He early saw what was wanted, and pressed it upon multitudes who did not feel the want, and were opposed to any improvement on monetary and sectarian grounds. Another distinguished Scotchman is dead—Dr. Bell, minister of Carmyllie, who invented the reaping machine. The appearance of Dr. Livingstone at Cairo is no longer expected. Sir Roderick Murchison believes him, if alive, to have taken a westerly course. We almost despair of the appearance of this heroic man, whose last extant letter was written on the 14th December, 1867.

It is significant that just about the time of Dr. Forrester's death, an *illegal* measure has been passed by the Council of Public Instruction at the instigation of Catholic priests. Certain teachers belonging to the R. Catholic persuasion are to be examined, not by the provincial examiners and by written papers, but *viva voce*, and by gentlemen with no special acquaintance with teaching. The Council have no right to set aside the law. They derive their powers from it, and are bound by it equally with the teachers. This advantage is given to the Roman Catholics at the same time that their priests are claiming separate schools. If R. Catholic teachers are as good as others, why should they not submit to the same examinations? If they are not, then it is for the interest of the R. C. people that they be raised up to the proper standard. It is with and for the R. C. people that the Council have to do—not with the *priests*. In this country, no archbishop, bishop or priest ought to be dealt with as representing the interests of any portion of the people.

It is interesting to note the effects of separate schools in the R. Catholic sense in Europe and America. The records of crime give Spain, Italy and Rome a bad pre-eminence in crime. Convents are schools "distinct" enough, and yet mark the revelations as to convent discipline in the late Saurin case. Miss Saurin sues in a civil court for escape from a Hull convent. Indignities, hardships, penances, fasts, nakedness, and petty tyranny on the part of the Superioress and assistant torturing females, brought her to the gates of death, when she seeks life not in a conventual paradise, where the tree of life is supposed by the uninitiated to bloom in purity, beauty, and fruitfulness, but in the "sinful world" and [O! shocking] in the gross and secular place of a court of justice in a heretically free country. The angels and deliverers in this case proved to be lawyers and judges. If "distinct schools" be such a signal blessing, it is wonderful that the Lower Canadian French would flee from them at the rate of 60,000 a-year to the detriment of the country. Of one thing our law makers and law breakers may be assured, that the moment any country in America adopts a reactionary course, and fastens upon the people anything in the shape of institutions calculated to perpetuate priestly tyranny, they are doing the best they can to drive the people ultimately from it. In broad America people go where they please, and they are sure to go where they are freest.

WHILE Foreign Missions now solicit the attention of our people, it is to be hoped that our Home organization will continue to engage our utmost efforts for its improvement. Home organization must raise the means for the prosecution of foreign missions. I have lately been deeply impressed with the fact that we never stood lower in the county of Pictou in this respect than at this moment. Last autumn we had no less than six vacant places, namely, Lochaber, Barney's River, Roger's Hill, Cape John, West Branch River John, and Earltown—that is, three large congregations, all of whom had enjoyed pastors, and had contributed liberally to their support in former years. Most opportunely, Messrs. Campbell and McDonald, young ministers of high talent, character and acceptance, appeared and entered upon their labours in these vacancies. No one at that time could have doubted that every farthing of their salaries would have been paid by the people. They *have* been paid. But by whom? By the Colonial Committee; that is, by congregations in Scotland. This is just the same as if congregations at Halifax, Pictou, and New Glasgow, paid for the minister of Wallace and Gairloch. To prevent mistakes, the Presbytery sent deputations to all the places but Lochaber, which was inconveniently distant for a deputation. It must be mentioned that Barney's River paid handsomely according to their ability. But the fact remains that six places, strong and weak together, ought to make up every farthing of this money, and that out of \$750 only \$100 or \$120 has been paid, a sum quite inadequate even for the mere travelling expenses of these gentlemen. I am not unaware of the hardness of the times, but they are as trying to our settled congregations, and *they* are meeting their demands, while the expense of visiting them is not so great as for a travelling missionary. These places will soon have no missionary, and how can the Presbytery apply for ministers for them? What can they say? Are they to promise support? Perhaps it may be proper to state, for the guidance of congregations, the amount of their indebtedness. The sum due for six months service is \$750. Adding to this \$50 for Mr. McDonald's services, from the first of May till the meeting of Synod, and deducting two or three lost Sabbaths, the whole debt till the end of June will amount to about \$800. As regards the number of families, I have the best of authority for some of the numbers given, while for others I have my own personal knowledge alone as a guarantee. In a case of this kind there can be no small arithmetical maxims applied. The six places among them are morally

bound for the whole sum to the Home Church, just as any congregation is bound for the payment of its minister. The proportions of the \$800, then, are as follows:—

Lochaber,—number of families	22	Amounts due	\$37.28
Barney's River,	80	"	135.59
Roger's Hill,	110	"	186.45
Cape John,	40	"	67.79
West Branch, R. J.	140	"	237.29
Earltown,	80	"	135.60
		Whole sum.	\$800.00

THE Queen's College Endowment fund is now upwards of \$70,000. The claims of this, the only college in connexion with our Church on this continent, are securing a large share of sympathy and support. It was begun in 1836; chartered in 1841; has been attended by 700 students; has turned out 384 graduates, nine of whom are professors of colleges, and ninety-six are ministers. We have our share of those, who hail from Queen's College. One of them, Mr. Goodwill, our future foreign missionary, is now visiting the churches. Ashamed for past remissness, we ought now to take a lively interest in the man who has said, "send me," and who is so well fitted, morally and physically, for the work. Able to endure hardness as a good soldier, he is prepared for all the emergencies of life in uncivilized parts of the earth. No fitness, however, will avail, unless prayer be made for him and the mission in all the churches continually. Mr. Robertson, whose services have been accepted as a lay agent, is expected home.—We have now the pleasure of having among us a young Nova Scotian, formerly a member of St. Andrew's Church, New Glasgow, and a son of Donald Cameron, Esq. He has preached among us with much acceptance. Having finished his course, he returns to Scotland for license in a few weeks. We understand that Mr. Melville of Cape John is also expected shortly, after a distinguished career at the University. It is pleasing to see our young friends returning in health and equipment for ministerial work. We wish there were some good prospect for our Gaelic people. But let them live in hope.—The Synod will meet ere we write again. A. P.

Notice to Subscribers.—As the Synod will meet before another issue of the "RECORD," and no doubt make more permanent arrangements than now exist, as to its management,—And many single subscribers, who were in arrears, having remitted during the present month, taken in connection with a suggestion made to us, that it might not be generally known that postage stamps would be taken in payment for small sums—the notice in our last respecting unpaid single subscribers, will be suspended till after the meeting of the Synod.

NEWS have been received in London that the Queen of Madagascar and several of her high officers of state have been baptized by missionaries of the London Missionary Society. What a change has God wrought on that great Island within a few years! In no place has the triumph of the Cross been more conspicuous in the nineteenth century.

THE MAHARAJAH DHULEEP SINGH, who some years ago astonished London Society by marrying an obscure teacher in one of the American Mission Schools in Egypt, has lately presided at a meeting in Exeter Hall, in support of the Mission. He spoke in a manner that convinced all who had known him formerly, that a mighty change for the better had been produced on him since his marriage.

ACKNOWLEDGMENTS.

SCHEMES OF THE CHURCH.

YOUNG MEN'S SCHEME.

Rec'd from Georgetown, P. E. I., per Jns. Anderson, Esq.	\$5 22
" McLennan's Mountain, per T. E. Fraser, Esq.	9 45
" W. B. East River, per do.	14 30
" E. B. East River, per do.	8 10
RODERICK MCKENZIE, Treasurer.	
Pictou, May 31st, 1869.	

SYNOD FUND.

Rec'd. from Rev. P. Keay, Greenock Church, St. Andrew's, N. B. . . .	\$6 10
R MCKENZIE, Treasurer.	
Pictou, May 31, 1869.	

FOREIGN MISSION FUND.

Rec'd from Gairloch congregation, per Rev. Mr. Brodie.	\$13 00
" St. Andrew's Church, Pictou, \$49 82, less amount Post Office order, 28 cts.	49 54
" Lochaber con'g, col. 4th March. . .	7 00
" W. B. East River do., do. 8th Apr 16 00	
" E. B. East River do., do. " 20 25	
" Salt Springs congregation.	20 50
" St. John's Church, Albion Mines 16 : 0	
" Fisher's Grant congregation.	2 40
" West Carriboo congregation.	3 13
" Hermon Church, Dalhousie.	6 00
" Mrs. Jodery.	2 00
" Col. from McLellan's Mountain. . .	23 22
	\$179 54

JAMES J. BREMNER,

Halifax, June 3, 1869. Treasurer.

HOME MISSION FUND.

Col. from McLellan's Mountain	\$8 15
" Albion Mines.	6 40
" W. B. East River.	12 47
" E. B. East River.	8 30
" St. Peter's Rd, P.E.I. cy. £1 6s.	} 11 10
" Georgetown and Cardigan, P.E.I cy £2 0s. 8d.	
" St Matthew's, Halifax.	40 00
" Musquodoboit.	5 00

GEORGE MACLEAN, Treas.

Halifax, 5th June, 1869.

LAY ASSOCIATION.

McLennan's Mountain, col. by— Mary A. MacPherson and Mary Cameron.	£1 10 0
Catherine McRea and Henrietta Fraser.	0 16 7½
Ann Fraser & Isabella Cameron. . . .	0 11 3
Helen MacPherson and Sophia MacDonald.	0 11 9
	£3 9 7½

ALEX. FRASER, Sec'y.

St. John's Church, Albion Mines,
Collected at, 19th April, 1869. . . . \$20 37½
WM. M. PHILIP, Treas.

COLLECTIONS TAKEN IN ST. ANDREW'S
CHURCH, NEW GLASGOW.

1868.	
Aug. 9, Young Men's Scheme	\$20 00
Nov. 1, Foreign Mission.	27 00
1869.	
Jan. 31, Home Mission Scheme	19 50
May 4, For. Mis. (S Riv). \$11 30	} 72 17½
9, do. (N Glasgow) 60 87½	
	\$138 67½

COLLECTIONS FOR LAY ASSOCIATION AND
LADIES' PENNY-A-WEEK SOCIETY, IN
BELFAST CONGREGATION, P.E.I.

	L. P-a-wk. L. Ass'n
Betsy McWilliam, Portage.	£1 8 6 £0 8 3
Ann McDonald, Point Prim.	1 8 0 0 10 6
Sarah McLeod, Glasven.	0 16 0 0 6 3
Jessie McRae, Point Prim.	3 7 6
Christie McEachern, N. Town.	2 6
Mary Ann Ross, F. River.	14 8 0 3 0
Catherine McWilliam, Elden.	1 6 2 0 17 9
Mary McInnis, Pinette.	1 5 3 0 3 0
Mary McLeod, O. Cove.	2 0 6 0 2 0
Mary Young, S. Pinette.	2 11 0 0 9 11
Annie McKay, W. and Road.	0 18 9 0 9 0
Christy McRae, B. Point.	1 0 4
Mary McQueen, Orwall.	2 10 0
	£26 9 2 £3 9 8

In all—£24 18 10

PRESBYTERY CLERK'S FEE.

Salt Spring's Kirk Session	\$2 00
W. Branch E. River, for 68-69.	4 00
	W. McMILLAN.

CASH RECEIVED FOR "MONTHLY
RECORD,"

John Gray, for Big Brook, Pictou . .	\$4 50
Rev G. J. Caie, Portland, N.B.	5 00
Mrs Reid, Sackville	1 25
Rev D. McRae, St. John's, N. F.	23 00
D. Small, Charlottetown, P.E.I.	10 00
Rev J. W. Fraser, C. B. per W. Grant	3 00
W. Grant, Whyccomagh.	0 62½
Do. for L. McDougall and Donald Mc- Pherson, Whyccomagh; and Neil McDonald, Lake Ainslie, 62½ cents each.	1 87½
Rev A. McWilliam, Geo'town, P.E.I.	13 33
Alex. Fraser, McLennan's Brook. . . .	3 00
Jas Fraser, New Glasgow, for French River.	1 50
Rev J. McMillan, for Musquodoboit.	4 00
Joseph Hart, Baddeck, C.B.	0 62½

Halifax:—Capt. Watson, E. Reeves, John
U. Ross, Sarah Lawson, Geo. Gordon, Dr.
McKinnon, Alex. McLeod, John Chisholm,
John Costley, Jas. Hunter, W. Sutherland,
C. E. Wiswell, Mrs. W. Scott, Dr. Avery,
Sir W. Young, A. Primrose, Angus McLean,
George Knox, 62½ cts. each—\$11.25.

W. G. PENDER, Sec'y.

Employment Office, Halifax,
June 5, 1869.