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THE
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

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FEBRUARY . . . . . 1867.  
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IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIII.

FEBRUARY, 1867.

No. 2

“**HI forget thee, O Jerusalem! let my right hand forget its cunning.**”—Ps. 137, v. 5.

SERMON

By the Rev. Alex. McKay, M.A., Saltsprings,

ON

The Dignity of the Christian Ministry.

“Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ’s stead, be ye reconciled to God.”
—2 Cor. v. 20.

THE inspired writers give us two aspects of the Christian Ministry. The one presents the weakness of the agency employed by God to carry on the work of the ministry; the other holds forth the high and responsible position of the ministers of reconciliation. On the former view of the subject we discoursed on several occasions: we showed the weakness of the agency appointed to stand between God and man, to unfold those great truths in which the glory of the infinite God and man’s eternal interests are concerned; that we are but “earthen vessels,” the weakest of God’s intelligent creatures, fallen men, and not perfected saints, nor angels that excel in strength. It is very necessary that this view of the ministry should be well considered, both by preachers and hearers, that we may abidingly feel, should even Paul plant and Apollos water, God alone, by His Holy Spirit, giveth the increase; and in order that when any good work is accomplished through such weak instrumentality, we may ascribe all the honor to Him with whom is “the excellency of the power.”

The other aspect of the ministry we have always left in the background. I never discoursed on the dignity of the Christian Min-

istry.—“Forgive me this wrong.” For the inspired writers much more frequently urge on our attention the dignity of the ministerial office, than they refer to the meanness of the agency employed by infinite wisdom. We purpose to take up this side of the subject, and endeavor to unfold the scriptural view of the dignity of the ministry. While presenting this view, some may possibly regard us as seeking “honorable esteem” for ourselves rather than for the office. We, however, readily forego the opinion of such, while we have the precedent of the great Apostle in this matter—whenever occasion required, and while, to hold correct views of the ministry concerns the hearers much more than it affects the minister, whether they think meanly or highly of him. It is, indeed, of very essential importance to hearers of the Word to cherish and entertain high regard for this divine institution—not so much for any individual minister, as for the ministerial office. With some it is a very serious error that they centre all their esteem in one minister, and spare little or none for any other. This is to subvert the design of the ordinance—to honor the man, and dishonor the divine institution. Others, again, err in the spirit of the Jews of old, who would garnish the tombs of the prophets their fathers had put to death, and persecute those who now speak the truth to them in the name of the Lord. And usually for the same reason: when the truth, which is enforced, is supposed to disturb men’s sins, personal interest and aggrandizement. Consider,

I. The dignity of the Christian Ministry.

II. The importance of holding scriptural views on this subject.

III. The danger of detracting from the influence of the ministry, or injuring God's servants.

I. The dignity of the ministerial office. The high and responsible position of the minister of the gospel is indicated in our text and context in a threefold manner. They are acting for God—instead of Christ—and engaged in the most important work ever entrusted to man.

First: We are the constituted ambassadors of the great God. "God hath given to us the ministry of reconciliation." "Ambassadors—through whom God beseech you." The proper idea of an Ambassador is that of a person sent by a prince or king to transact important matters in his name, and according to his instructions, with those at a distance. In this way a peace is usually concluded between contending nations, not by kings in person, but by their ambassadors, acting in their name and with their authority. And while these plenipotentiaries observe their instructions, the business which they transact is as binding as if carried on by their masters in person. The position of these ambassadors is to be estimated according to the position of the kings for whom they act. If employed by the most distinguished of this world's potentates, their position must be regarded correspondingly high. The ministers of the Gospel are the commissioned ambassadors of the King of kings, and Lord of lords: the supreme Ruler of the Universe, whose power extends over all worlds, all time, onwards through eternity. The fact that He has many ambassadors sent forth in His name, adds lustre to His Kingdom: and each one acting for Him is to be regarded His ambassador with the same authority as if He had no other employed in our world. The infinitely wise and true God has sent His ambassadors forth on an embassy of love to beseech you.

"Second: "Ambassadors for Christ"—in Christ's stead." The pre-eminent dignity of the Person, whose place ministers occupy, indicates the dignity of the office. Had we to do the work, to supply the place of the ancient prophets, and the honored Apostles; the place of Moses or Elijah; of Isaiah or Jeremiah; of a John or Paul, the position might be regarded entitled to respect. We are delegated in "Christ's stead" to do the work of the ministry. The Lord Jesus is not now personally in our world to treat of peace and to manage the affairs of His Church, but He has appointed first the Apostles, and then the ministers of the gospel, through every age, to carry on the work of reconciliation in His name, and with His authority. Christ has furnished His ministers with a commission to make overtures of reconciliation to a rebel world, and to watch over the interests of His

Church on earth. Therefore the Apostle enjoins, "Let a man account of us, as the ministers of Christ, and stewards of the mysteries of God;" and knowing that some would charge him with overrating the position of the minister of Christ, he warns such, "Judge nothing before the time, until the Lord come"—as if he had said, Let no one be too ready to pre-judge us; wait until the great day, when it shall be clearly seen what our motive is in undertaking the work of the ministry, and seeking to "magnify the office." And the Apostle would have them to receive the important lesson, that their proper reception of the message will depend on their regarding ministers the ambassadors of Christ. "We pray you in Christ's stead"—as if he had said, If Christ were now present in person, this is what He would urge upon you, "be ye reconciled to God."

Third: The dignity of the Christian Ministry may appear when we rightly consider the nature of the work. "He hath committed unto us the word of reconciliation—we pray you be ye reconciled to God." Great and marvellous are all the works of God. Great and marvellous were the works of Christ Jesus during his state of humiliation. But the work on which He set all the powers of His soul—that to which all His other works pointed and were designed to illustrate, was the salvation of souls; and the special means which He instituted to carry on this work, is the ministry of the gospel. This is clearly brought out in our Catechism, "The spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation." This is abundantly sustained in the holy Scriptures. Two quotations may suffice to establish this. The great Apostle declares that the preaching of Christ crucified is the "power of God and the wisdom of God unto salvation." "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The history of the Church, moreover, affords manifold proofs that the preaching of the gospel is the main agency which God blesses in our world, both in disseminating a knowledge of the truth as it is in Jesus, and in inspiring a vigorous, manly piety in the Church. And, on the other hand, where His Word is not faithfully preached, all manner of open wickedness abounds. And this might readily be believed when it is considered that the last command of Him who is head over all things to His Church, supported with His last promise ere He left our world, is, "Go and preach the gospel to every creature, and so I am with you *always*, even unto the end of the world."

II. The importance of cherishing scriptural

ral views of the Gospel Ministry. This is essential for preachers and hearers.

Every one who thinks of entering the holy ministry should entertain lofty views of the office. Without this, he will not labour to acquire those mental, moral and spiritual acquirements so absolutely necessary to the faithful and efficient discharge of the all-important duties to be undertaken. No one should desire to enter the ministry of reconciliation but such as regard it the highest and most responsible trust, the most sacred and divine calling that can be undertaken by man. Every true candidate must therefore strive to know, in the secrecies of his own soul, that he has a twofold call of God. He must first strive to know that he is called from darkness to light—that he is, by the power of the Holy Ghost, created anew in Christ Jesus. Whoever would become a minister of Jesus Christ, and a steward of the mysteries of God, must, *moreover*, have a special call of God to this sacred office. He must, under the powerful influence of the same divine Spirit, feel a prevailing holy desire to be employed in the gospel service. And where this true desire exists, there is a feeling of insufficiency for the awfully solemn work; yet the strong desire that God should be glorified, and accompanied with a desire to do good to humanity, burning “like a fire within,”—may serve to prove his divine vocation to the office. But even when this is felt, the prayer of Moses should often arise from the deepest feelings of the heart, “Lord, if thy presence go not with me, carry me not up hence.” This fearfulness, together with the earnest desire, is most essential for the individual, and pre-eminently important for the ministry. Nothing can so deeply or irremediably corrupt the heart as a ministry without a “vocation” to it. “There are no men,” says an old divine, “more hopelessly abandoned than those who, not having been called to the ministry by the vocation of God, do not perform anything worthy of the calling during the whole course of their lives. Every word which he utters closes his mind yet more to the feeling of truth, so that he perishes by means of that which quickens others.”

But the ministry should not only be entered with these solemn thoughts, but our views of the sacredness and responsibility of the office should be heightening the longer we are entrusted with the gospel treasures. We should often deeply feel, “Who is sufficient for these things?” “The moment,” says a practical divine, “we think lightly of the ministry, our right hand is dried up.” Indeed, were the difficulties and responsibilities of the office fully seen beforehand, it is believed that many of the most conscientious and devoted servants of God never would have ventured to assume the office. Accordingly, it has been said by one of Christ’s ambassadors, “God leads His ministers blindfold

into the work, not showing them half of its trials and difficulties, until they have entered on it,—and then only gradually.”

It is not less important that the hearers of the preached word should cherish right views of the ministry. Human nature is so constituted that men cannot easily separate their ideas of the message from the messenger. It is not likely that they can receive the word preached, as the word of God and not of man, if they are accustomed to think meanly of the office: nor is it likely that they will go earnestly to a throne of grace and pray that God would be with His ministering servants; or that they will listen to the preached word, hoping to realize that he has a message to them from God. But the thought should always go with you to the hearing of the preached gospel, that God is with His ambassadors, and that they are bound to declare the whole counsel of God—that, in every instance His word is preached, it proves, in the case of every one within its reach, either a savor of life or a savor of death—that it is, either raising you in the scale of moral beings, or sinking to deeper and deeper ruin. Be persuaded, then, that to be under or within reach of the preached gospel is one of the most solemn and responsible positions you can occupy on this earth.

Seeing that this is the principal means employed by infinite Wisdom to build up His cause among men, we may readily believe that the great enemy of God and man exerts his utmost ingenuity to render the ministry powerless for good. This arch-deceiver will therefore lead such as yield to his seductive influences either to condemn the ministry altogether, or lead men into the belief that they cannot derive any benefit from the ministrations of those in whom they can discover any imperfection, or who do not act in all things according to their peculiar views. With a pretended respect for all righteousness, he will lead them to look for a ministry void of imperfection, such as had never been seen under the law, or in any mere man under the gospel.—and such as the all-wise God never promised to confer on His Church militant. Those who are thus beguiled with such unscriptural expectations in the ministry, not only injure their own souls, but often do much to injure others who receive their sentiments. “There is a generation,” says an eminent writer, “belonging to most churches, pure in their own eyes, who display more anxiety about the minister’s piety than about their own, suspecting his virtues, and ever ready to detect and expose his faults. Defects which are venial in others, are heinous in him. But generally they are those who have a beam in their own eyes, that are so ready to detect a mote in the minister’s.”

There are others of a somewhat kindred spirit, who imagine that they must first ascertain whether the minister is really called of God ere they can hope to benefit under his

ministry. We conceive, however, that it is not so much the duty of the hearers, as for the minister, to enquire very closely whether he has the divine call to the office. It is for the hearer to consider most attentively whether he declares the truth of God's Word: and while his teachings and deportment accord with the Holy Scriptures, the hearer should not suspect his call to the ministry. And even although the hearer could discover that the motive of the preacher was not pure in declaring the counsel of God, he is not, even on that account, to oppose his ministry. "Some preach Christ," says the apostle, "even of envy and strife, and some also of good will—what then? notwithstanding every way, whether in pretence or in truth, Christ is preached! and I therein do rejoice and will rejoice." But it is to be feared that there is too much of popish theology prevalent on this subject—that too many attach more importance to the sanctity of the preacher who utters the lesson, than to the truth he proclaims. No one can doubt but that our Lord put Judas into the ministry—that He did so for wise and important ends. Let it not, then, be too readily concluded that others, who do not manifest the true spirit of their office, are not appointed to the office for important purposes. No one can put himself or another into the ministerial office without His orderings. One may, in the service of the great enemy of truth, help to injure the influence of the ministry, and help to draw out of the ministry. But it is surely infinitely wiser and better to aid, by our prayers and efforts, to elevate the ministry, than to be over-zealous in detecting faults, weakening ministerial influence, and opposing ministerial work.

III. The danger of detracting from the influence of the ministry, or injuring God's servants. This might be readily inferred when it is considered how closely they are associated with God in His work, and how the success of His work must depend on the character they are enabled to maintain, and the reception given to them. Will not a mighty monarch who has a regard for his honor and the interests of his kingdom, take notice of the contempt cast upon his ambassador? The history of nations and kingdoms sufficiently confirms this. And can we suppose that the great King of Zion, who has the deepest and constant interest in the affairs of His kingdom, can be indifferent to the treatment which His servants receive at the hands of men? We need not speculate nor entertain the remotest doubt on this point, seeing that He has given us the most explicit lessons and solemn warnings on this subject, both in the Old and New Testaments. And it were well that some would consider David's conduct towards even the wicked Saul: "Destroy him not; for who can stretch forth his hands against the Lord's anointed, and be guiltless?" It is the repeated declaration of God,

recorded for our warning, "Touch not mine anointed, and do my prophets no harm." And we find that His prophets, those delegated to declare His will, were more precious in His sight than those who sat on thrones. Pharaoh, Abimelech, and Jeroboam, are prominent examples of this under the Old Testament economy. And is not the ministry, under the Gospel dispensation, as sacred and important, in the Lord's estimation? The Gospel is higher than the Law. To us is committed a higher ministry—emphatically called "the ministration of the Spirit." God, then, cannot have ceased to have a special interest in His messengers. Accordingly, we find that Herod, who put one of the first preachers of the gospel to death, and sought to take Peter also, advanced in his wickedness from injuring God's servants, to the most blasphemous conduct towards God, and was therefore visited with a most horrible death, which has been recorded in sacred and profane history as a monument of the righteous judgment of the Almighty. Our Lord's words to the seventy whom He sent forth to preach the gospel ought also to be well pondered: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." And he moreover declares that "it shall be more tolerable for Sodom in the day of judgment than for that city" or people who shall despise His messengers. Nor is there anything more manifest in the government of God in His Church, than that He sooner or later visits those who injure His ambassadors with condign punishment; that no one who injures them by word or deed, need hope to escape with impunity. And this fact is so evident that all who are not manifestly blind or regardless of the ways and visitations of God, receive it as a truth universally established. And it may well be believed that did not the righteous God manifest special jealous care over His servants, they could not with safety declare the truth in the face of gainsayers.

Surely, then, no sane man living in the fear of God can find it easy to exert himself in seeking to injure God's ambassadors. To do so is attended with a threefold evil, apart from the personal injury done to His servant. The man guilty of this does the greatest injury to himself: he does an injury to those who listen to him: and he does what he can to retard the success of the gospel. Hence, to be guilty in this matter is to do what must be most pleasing to the enemy of truth and righteousness. To illustrate the evil in one point of view: Were one to enter a large family and seek to prejudice the children against their parents, if they gave any heed, would it not arouse suspicion and weaken the parents' influence for good? How much more if such a course is pursued towards a minister among his flock, who may have not an opportunity of counteracting or gainsaying such

efforts of detraction? But can we suppose that God shall wink at such things? We must disbelieve His testimony ere we can think so. We must believe that He has ceased to take an interest in the special means which He Himself instituted to advance His kingdom among men—yea, that He shall fail in His promise, ere we can believe that He can allow such to escape with impunity.

There are three great duties imposed upon the ministers of God's Word. They are to take heed to themselves—to take heed to the doctrine—and thus to take heed to the flock over which the Holy Ghost has made them overseers. (See Acts xx. 28, and 1 Tim. iv. 16, &c.) His primary duty is to attend to His personal character, before entering the ministry and throughout his ministry,—and no one undergoes so close a scrutiny as he does. He has to acquire the fullest possible knowledge of the wide range of doctrine embraced in the mysteries of God's Word, and he is supposed to know somewhat on almost every other subject within the grasp of human knowledge. And he has, moreover, to exercise the most vigilant interest in all that appertains to the true and lasting interests of his flock: to teach, warn, and reprove: to sympathize with them in their joys and sorrows—with young and old, rich and poor. Whoever thinks that all these can be easily accomplished, should himself make the attempt ere he be very severe in his strictures on those engaged in the work, and who strive to serve God rather than become servile pleasers of man.

In conclusion, we would earnestly counsel all to cherish a due regard for the ministry as an ordinance of God, not less binding than the due observance of the holy Sabbath. And be persuaded that few, if any, require the sympathy, encouragement, and prayers of all good men, so much as the minister does. And as the ministry is the special means instituted, in the wisdom of God, to carry on his work in the world, we would,

1. Earnestly entreat of you to prepare yourselves, by prayer, for the hearing of the Word, and stately pray for your minister and for the ministry. Also, as you believe this is the chief agency of God for saving men and glorifying God, be zealous in seeking to induce the careless to attend on the ministry of the Word.

2. May it be our earnest and unceasing effort to make full proof of our ministry. Let us strive to be instant in season and out of season, to magnify our office. Let us be anxious to prove as wise as serpents and harmless as doves;—and we may well leave the result of our labors in the hands of God, fully persuaded that whatsoever we do or endure as good soldiers of Jesus Christ, shall be abundantly rewarded at His appearing.
MEN.

JOHN GERRY AND HIS DOMESTIC TROUBLES.

JOHN GERRY was an intelligent, honest, sober, hard-working man, a shoemaker by trade, who lived in the city of Glasgow, in a lofty pile of dingy buildings in the immediate vicinity of the far-famed "Saut-Market." These buildings were once the mansions of the opulent and fashionable, the aristocracy of the western metropolis of Scotland, and they still present, without and within, unmistakable marks of former grandeur. As the tide of population increased in the city, it moved westward and St. Andrew's Square, with the adjacent localities, was long since abandoned by the wealthier classes. It is now densely peopled by the poor, and a dozen families find accommodation—or, to speak more correctly, breathing space—within a single dwelling which was deemed too narrow for the sumptuous furniture and domestic arrangements of some Merchant Prince of other days. There are no stores or shops of any kind here, and the inhabitants, though poor, are generally respectable in character, and form a very different class from the thousands who kennel in the dark lanes of the High Street and the Salt-Market. A few paces bring you out of the Square into the Salt-Market, and the change which you observe, is like passing from a placid little creek formed by a river in its course, into the main current which rushes impetuously down a broad and muddy channel. When you look at one of those massy doors in St. Andrew's Square, you imagine you are standing before the residence of some wealthy old gentleman of retired habits and unostentatious tastes; for the Square is clean and quiet, and finely paved all round, the external appearance of the houses is highly respectable, and the majestic edifice called St. Andrew's Church, which stands in the centre on an iron-railed plot of ground, imparts to the place an air of grandeur and repose. But when you push open the massy door aforementioned (for it yields by a spring), you are confronted by a dirty stair of solid stone, and on your right hand and on your left, as you ascend story after story, doors open into apartments within which separate families abide who have little or no knowledge of each other. Of the heads of the families, a great number are Shoemakers. The man gets his work home with him from some Boot and Shoe Establishment conducted, perhaps, by a Councillor or Bailie, and is paid by the piece. The wages of a shoemaker are very low, and life is a hard struggle with him. The rent of his apartment or apartments is high, and must be paid down to the House-Agent every month. In one of these houses lived John Gerry, shoemaker, with his wife, his wife's mother, and his four children. They occupied *three* small rooms on the ground flat, in the back part of the house, all the windows

of which looked into a dirty lane. John, however, was naturally a cheerful and happy fellow, was blest with a powerful frame and perfect health, and, with his bared arms, on which the stout muscles looked like ropes and the veins like whipcord, battered the leather on the lapstone, or jerked in the resin stitches, from morning till night, with a hearty good will. The chamber in which he worked served the double purpose of workshop and dining-room, and I rather think that a plain-looking couch, covered with print, on which I have often sat, would have been found, if disembowelled, to contain secret store of blanket and heading. This chamber was by no means destitute of ornaments after their kind. A portrait of John Knox hung on the wall—a frontispiece or leaf of some biography or book, nakedly set in a homely frame of black-painted wood. Done up in similar style, and at no great distance from the Reformer, appeared the physiognomy of Burns. Then followed "Sir Colin Campbell," sitting erect with his lion face on a galloping steed, as he sat and conquered on the day of Balaclava. On the top of a chest of drawers which stood in a corner, there was a small museum, consisting of a wild duck, a fox, an owl, and a squirrel, a row of fossils, and a piece or two of coral. A few shelves under the window opposite which John sat and worked, contained his library. Among the books he possessed, I recollect seeing Boston's Fourfold State, Hervey's Meditations, Robinson Crusoe, Burns' Poems, a number of Sir Walter Scott's Novels, and a well-fingered copy of Chambers' Information for the People. A large Family Bible lay, with a Psalm-Book, on the top of a shelf in the corner, apparently made for its accommodation. John Gerry, I said, was naturally a contented and cheerful man, but there was one thing which I soon learned had begun to disturb his peace and embitter his happiness. His wife's mother, a woman about 60 years of age, who lived in the house, was a fretful, officious, and disagreeable creature, and occasionally got the worse of liquor. She was a widow, had a small house of her own in the neighbouring village of K——, and, since her husband's death, until she came to John's house, had resided there, eking out her small means by doing a turn of work for her neighbors, and knitting stockings for the city market. Her grown-up children were also kind to her, and, of all the relations she had, John Gerry was the most liberal in his gifts. She had been in the habit of coming to wait on her daughter, Mrs. Gerry, on special occasions, and it was when the youngest child (now 11 months old) was born, that she came and permanently took up her abode in the house. John was always pleased to see Mrs. Allan on these occasions, yet, before the end of three or four weeks, he longed to witness her departure—not from any selfishness or heartlessness, but

because he felt he could not be happy with a woman of her temper and habits living in his family. She evidently possessed great influence over her daughter, was fond of exercising that influence, and, so long as she was an inmate, John discovered that he was not the real head of the house. Moreover, she was always fretting about something, often getting into quarrels with the neighbors (through gossiping propensities), and there was a notoriously drunken woman in the vicinity with whom she sometimes associated, no way to her advantage. She never got positively drunk, but the pressure was occasionally rather high; and when she came home in this state, John could scarcely restrain his anger and indignation. I remember visiting the family one day, when I found John, as usual, busy at his work. I sat down beside him, and told him to go on and I would speak to him, for I liked to see the sturdy fellow making his honest bread with such willing alacrity. A few moments afterwards the old woman came in, holding a fold of her apron over her mouth, as I noticed she always did when steaming of the whisky shop. I could see by John's manner that his blood was fired, for the thumps that he laid on the lapstone increased with redoubled fury, and it seemed as if every blow were half intended for the head of the offender. The old woman, without speaking, passed through into the other apartment, John's eye glancing frowningly after her. John rose and shut the door rather smartly behind her, and, in a quiet tone, said: "I would like to hae a little private speech wi' you some nicht, Mr. —, on a subject that has been gien me great trouble."

"I shall be happy to meet you any time you may fix, John."

"What time would I get you in your lodgings, sir? I would prefer callin' there."

"Almost any morning until 11, and every night after 6 o'clock—excepting Fridays and Saturdays, when I'm engaged."

One evening, soon after this, John called on me. "Weel, sir," he said, "it's a delicate matter I've come to see you aboot. I wish your coonsel."

"If I can be of any service to you, John, it will give me great pleasure."

"That auld woman you noticed, the day you visited me last, is my wife's mither, and Nelly and me are nae at yane aboot her bein' i' the hoose. She has a hoose o' her ain at K——, and she's nae needin' to stay wi' me, and I've done my part in helpin' her accordin' to my ability, but I canna pit up wi' her i' the hoose. My wife Nelly is as guid a wife as ever man had, and we've aye had great comfort and happiness thegither—but her mither is spoilin' her. She has gotten mair influence o'er her than mysel', and the respect that Nelly used to shaw me in regard to the plans o' doin' and livin' is

scarily injured, and I dinna like t'is state o' maaters ava."

"Has her influence been used in a w'ay to do you much injury?"

"In mony ways, sir. I'll just gie you an instance, and it's only yane o' mony mair. The auld woman had been accustomed to keep a pig when she staid at hame, and she pits 't into Nelly's head that she ought to get yane. I said, 'Whaur will ye keep it?' 'Oo, I was tauld, 'in the lane at the back o' the hoose. There's naething ayont the lane but stables, and nane will interfere.' Our bed-room window looks on this lane, you ken, sir, and the plan was to set up a bit wooden crib next our ain pairt o' the hoose, close under the window. Was ever the like heard o'?' 'And hoo will you keep this precious pig?' I said. 'There's as muckle tattie peelins, and scrapins o' pats and odds and ends, as feed the creatur,' said Nelly. 'Dinna tell me that, Nelly,' I said; 'we fin' it hard enuch to feed the twa-leggit pigs that we hae.' I said a' I could against the scheme, tauld them the neebors wouldna endure sic a thing, and that, although they did, the pellice would fin' it out and order it to be removed as a nuisance. But my words gaed for naething, and re nicht I had na weel lain doon i' the bed when I heard the grunt o' a soo at my lug, and it gruntit an' squeeled on the hail nicht."

John was in dead earnest when he told me all this, but I could not help smiling. I would fain have laughed right out, but the seriousness of the man's manner, his real distress, and the fact that he was appealing to me as his counsellor, compelled me to preserve a decent measure of gravity. "And is the sow there still?" I asked. "Oo, na, it was just as I forewarned them. It wasna there but sax nichts. The neebors rose in arms, some yane tauld the pellice, and I had a visit frae yane o' thir gentry orderin' me to remove the nuisance. Then the auld woman fell foul o' the neebors wi' her dreadful tongue, scauldit them richt and left, young and auld, said to them they were dirtier than ony soo, and Guid kens what mair.

"Weel" (I observed when John said 'weel' he was always beginning another count in the indictment), "Weel, I wantit to keep Tam at the session schule for anither year or sae—that laddie is only eleven past in June last. I ken hoo great a misfortune the want o' learnin' is. for I got little o't mysel—but the auld wife thoct he should be woinn breid, and there was nae peace in the hoose, nane, until Tam was sent aff to turn a wheel in a Tobacco Manufactory for eighteen pence a-week. My heart's grieved for that wee laddie. He canna read the word o' God. I've learned him a' I could mysel', but I hae little time to spen' wi' him, and it's but little I hae to gie him."

"I am astonished," I observed, "that Mrs. Gerry would not see the propriety of keeping

the poor boy a little longer at school. She surely must love her own children."

"Oo! she naes them weel; nae mither kindlier or better to her bairns, and I wot she keeps them a' hale and clean and comfortable; but you see Tam is better pleased to be amang the thrang o' the laddies than to be at the schule, and she's aye for lettin' the bairns hae ower muckle their ain way. The auld woman's motive is bliin' thrift, Nelly's motive is just silliness, and atween the twa I'm outvoted."

"You are perfectly right in this matter, John. You ought to insist on the boy going to school. You ought to carry out *that* plan in the face of all opposition. I am delighted to see that you have so high a sense of duty; and if the payment of the school fee is any hindrance, I'll try to get the boy on the free list."

"Thank you kindly, Mr. —, but the fee is nae worth speekin' about. I am able, as yet, thank God, to work baith for breid and schulin' to my bairns; and when I'm no able, you'll maybe help me to get yane on the free list."

"Weel, the auld woman belongs to the Free Kirk, and she's clean crazy on that point!"

"You do not call the Free Church a point, John, do you?"

"My language is nae the best, I daresay. Ca' t' anything you like, it's a dreadful point to her. I've nae objection till her gaun to ony Kirk she likes (keep awa frae the Catholics and the Mormons), but she wunna rest satisfied wi' her ain notions, she rages on against the Kirk o' Scotland—that venerable and noble Kirk that has been the honored instrument, in the hands o' the Almighty, o' settin' up and preservin' till noo a pure and undefiled religion in the midst of the land—the Kirk that I was born and brocht up in—the Kirk that gied me a' the knowledge o' God I hae, and all the guid that's been put into me."

"Let the poor woman enjoy her own views, and never mind her raving, John."

"That's easy said, sir (beggin' your pardon), but its verra hurtfu' to my feelins to see sae muckle malice o' heart, sic bitter revillin' o' that which she kens is verra sacred to me. I never say onything against the Free Kirk to her or to ony body else, and I never thoct ony ill against it. I dinna doubt but it's a usefu' concern, and has its mission in this world like a' thing else that the Almighty either ordains or permits; but the truth is, the auld woman, wi' her continual outspitten venom on my ain Kirk—that great and goodly edifice reared through God's power, by the hans o' giant men, aboon the wreck and rubbish o' a doonstricken Papacy, cleansed frae all carnal pollution, and throwin' open a free and welcome door to rich and poor and gentle and simple, and spreadin' a rich gospel table for a';—I was meanin' to

say that wi' her venom against my ain Kirk, she has gien my stamick a turn aginst hers. I believe this bigoted body has roosed in my heart a feelin' that I never learned afore, and a feelin' that shouldna be in my heart."

"Recollect, John, that all the bitterness your mother-in-law shows on this subject has been infused into her by others. She is suffering from the dregs of an epidemic which she caught many years ago. She is really not responsible for these prejudices. The Free Church is a great and useful body, and must not be judged of by either its worst members or worst measures. Take good care you do not become a bigot, too, John. I do not say you have anything of that in your constitution naturally, for they who love their own without despising or censuring another's, are no bigots. Regard your wife's mother with kindly compassion, take no notice of her ravings, and they will soon cease."

"Ah! but she's makin' Nelly as bigoted as bersel', and that's what mortifies and grieves me. She has trysted her awa wi' her frae our ain Kirk, and Sunday after Sunday I sit in that hallowed hoose alane, whereas Nelly used aye to gang wi' me and keep me company. This is a sair blow to me; it has brocht a cloud upon my heart. Oo! we liket ilk ither weel; whaur I gaed she gaed, what I thoct she thoct, and our hearts just simmered in ane anither. Noo it's changed! it's changed! the wonderfu' sweet spell seems to be brackin', the bonnie gowden licht o' love's early day is fadin' awa, and the future looks bald and cauld and drear!"

The poor man, before he closed the last sentence, was fairly overcome. I understood the depth of his feelings, and the ghastly prospect which his imagination was picturing. He felt as if the magical chain of love was being severed link by link, and the very life of life was passing away.

"But the worst is to be mentioned," he continued. "I dinna ken hoo to express my feelins on this ither point. The auld woman, as you are aware, has an evil habit o' drinkin', and I hae a horrible and fearful dread i' my heart lest Nelly gang the same gate. She can hardly help learnin' this frae her mither in the lang run, though, the Lord be thankit, she hasna done that yet, but greets for her mither's folly, and hates the cause o't. Do you think she'll learn to drink, sir?"

"I hope and trust not, but I am convinced that the sooner your wife's mother returns to her own house the better. You told me she has a married daughter in K——, who will, of course, look after her, and you can send her, as formerly, any little assistance you are able."

"But Nelly winna hear o' this proposal—there's the difficulty; and I've said a' I could say, short o' pittin' the auld woman oot o' the door by force, and this, you ken, I couldna do for Nelly's sake,—but if she dinna leave, I'll leave, that's the end o' the matter!"

"I'll leave" was said in a tone of determined energy. "Well," I replied, "I suppose you would like me to advise with Nelly on this subject."

"That's what I wantit to ask o' you—in a quiet way. Mayb' your words would hae more force nor mine, or would help to send mine hame. I ken she'll listen to you wi' respect."

Soon after this affecting interview with the perplexed and unhappy man, I found an opportunity of entering on the subject with Nelly, alone. Making use of every argument, I advised her, in the strongest language, to consent to send away her mother to her own home. I told her how miserable she was making her husband without any occasion whatever, how deeply he seemed to me to be attached to her, and how dangerous it was to tamper in this persistent manner with his temper and his affections. I hinted that she might drive him into intemperance, that she might cause him to absent himself from his own house, where he seemed of late to have little happiness, and make him seek after other society and other consolations, and that in the end she might have cause to repent her conduct in bitter and unavailing tears. Her only reply to me was—tears, and "I canna pit awa my mither. She aye clung to me."

I thought now of speaking to the old woman herself, but a little reflection assured me that this would be vain. So strong was her bigotry against the Church of Scotland, that I read clearly in her countenance I had no place in her heart.

A week after this I called at John's again, to see if there were any signs of the enemy retiring from the camp. I found the evil genius of the place still there. She was sitting at the fireside, holding her apron over her mouth,—her daughter, the shoemaker's wife, seated at the opposite side, scrubbing and crying,—and the three children, Tam, Mary and Maggie, supping together out of a capful of oatmeal porridge on the table, without milk. The baby—happiest of all that household—was fast asleep in the cradle. John had actually fled. His wife, when I entered, rose, and, handing me a chair, bade me sit down. "That's a' he's left ahin'," she said, producing a small strip of brown leather on which these words were scrawled with pen and ink: "FAREWELL, Nelly. May He that's aboon protect you and the bairns. Your mither has done this. Mark iii. 25." "It was laid," she added, "between the leaves o' the Bible."

I was stunned at the intelligence of John Gerry's flight. I had believed him to be a man of superior principle and of deep affections, and did not think that he was capable of abandoning his wife and children. "Do you think," I asked, "he has really forsaken you and his little ones—really gone off not to return?"

"He has been threatenin' this for some time, but I never thocht he would do't. But I ken when he takes onything fairly into his head he is desperate determined."

"How are you to live?"

"The Lord Himself kens, We have naething in the world to buy food wi'—that's the last meal in the hoose," pointing to the porridge the children were eating.

"And what think ye o' this blackguard, noo, that could do sic a thing?" said the old woman, rather bitterly, looking towards me.

"He's not a blackguard, and never was a blackguard! You're my mither, but speakna that way o' John Gerry! The fear o' God was aye in his heart, and if you and me were baith pittan into the scales, we wouldna weigh a feather against him. He has been mair sinn'd against than sinnin'! He's aye been a kind man to me!"

When Nelly said this, I never saw her look so grand and beautiful. She seemed to me, as she spoke, to become a foot taller, her features kindled with indignation, her voice assumed a high and scornful tone; then the wave of womanly feeling that had swelled up so proudly within her, overflowed in tears. And now a true wife seemed to be standing before me. The old woman was silent.

I saw that, in the circumstances, there was only one thing to be done. An application must be made forthwith to the parochial board for a weekly allowance for this destitute and helpless family. Mrs. Gerry might be able to earn a little, but she could not support both herself and the children. Administering in the meantime what relief I could, I returned home with a heavy heart, as I have often done after pursuing my missionary labors among the poor and needy, the friendless and forlorn, of the great city. On entering my lodging, I found a note on the table, enclosed in an envelope and carefully sealed, which I literally transcribe:—

"REVERENT SIR,—

"I can endure this life no longer, and maun flee for comfort. I dinna ken if ever I will find it. Please, sir, to vesisit my wif Nelly and my bairns, Tammy, Mary, Maggy and Ailie, as often as you can. God bless them a', and may He forgive the cause o' this. Pray, good sir, for them, and for your distressed servant,

"JOHN GERRY."

This brief, sad and ominous note sent a cold shiver through my heart. It seemed to me the last earthly sigh of a sensitive spirit driven to despair. The only meaning I could extract out of it was, that the brain of this poor anguished man was cracking, and that he had gone to commit suicide. I knew that John Gerry was a man of deep religious convictions, in which there never appeared any tincture of fanaticism, and I always believed that these would save him from any extreme of badness and impiety. On all the subjects about which he could reason,—and they were not a few for a person of his education and

opportunities,—he exhibited a strong discerning mind, and a sound and healthy heart. Yet his temperament was keen and nervous, and he was endowed with deep sensibilities. If such a nature as his were severely strained, might not the tortured and trembling cords of that mysterious life which is deeper than the flesh, be broken asunder? William Cowper, the poet, was a pious and godly man, yet, in a fit of mental aberration, he several times tried to destroy himself. Hugh Miller had a vigorous intellect and strong religious faith, yet sudden darkness rolled over that shining soul, and—the rest is known. Of what avail are a good compass and a sound rudder to a vessel whose solid ribs have been torn agape by the assaulting billows? That brief note of poor John Gerry brought a horror upon me so that I could not sleep that night, and the following day I actually took a look into several of the police stations in town, half expecting to see there the dead body of the missing man. But I saw no sign of that which I looked for. I resolved not to shew this note to Mrs. Gerry, nor to say anything at all to her suggestive of the suspicion I harboured. After all, the man might be alive, might soon "come to himself" when his thoughts reverted to the home he had deserted, and to the hearts that were breaking for him there. I resolved to call frequently at the house, and impart to the distressed and helpless woman and her family all the comfort and consolation within my power. The day after I received the note, I visited the family, and found an elderly and gentlemanly-looking man sitting in the midst of them. "This is an uncl'e o' John's, a shop-keeper in town—Mr. Blair," said Mrs. Gerry. "I have to thank you, Mr. —," interposed the gentleman, "for your attention to this family. I was sorry to learn, this morning, from Mrs. Gerry, that her husband, my nephew, has thought it necessary to take the strange step he has done."

"He is a different man from what I took him to be, if he has really absconded and left his wife and children to starve."

"Well," replied Mr. Blair, "it cannot be helped in the meantime. I was telling Ellen what I proposed to do."

"I have been to the office of the Parochial Board," I replied, "and have —"

Here the old gentleman's face colored. "You are very kind, sir," he said, "but John's family shall not need, while I am living, to become public paupers. God forbid that I should sit as a member of that Board and witness such a thing. Mrs. Gerry's mother had better return home and do the best she can for herself as formerly, and I shall supply the wants of the family in the meantime. Tammy will come into my shop—if he has no objector,—as a young apprentice, and live in my house; and, if he be a good boy, I'll make a man of him."

"Please, sir," observed Mrs. Gerry, in a

low, sad and timid tone, weeping the while. John was verra anxious to keep him awhile langer at the schule. I wish noo I hadna crossed his wishes sae muckle; but this is a generous proposal o' your's, Mr. Blair. May God reward you for your goodness."

"Well, my woman," said the kindly old man, "I intend to let him go to school for half the day, so that he may learn to read and write and cast accounts, and, if he is spared and behave himself, he may be my Book-keeper, yet."

I need not say that this unexpected deliverance relieved my own mind of much anxiety. We read a chapter and joined in prayer. The chapter I selected was the 30th Psalm, and every verse seemed an arrow shot direct from heaven into the heart of the afflicted woman. When I read the last part of the 5th verse, "Weeping may endure for a night, but joy cometh in the morning," I heard a low, half-suppressed sigh—the passionate "Amen." of an agonized and bleeding heart. When we rose from our knees, I thought I perceived a brightness in her face such as I had never seen since the cloud fell upon her, and wondered if it was the light shining from beyond the cloud—a beam of the glory of the upper sanctuary.

After this interview, as I learn from my diary, I remained in Glasgow a year and some months, yet, during all this period, John Gerry was never heard of. His wife received no word from or about him, and did not know whether he was dead or alive. Sometimes she thought he had enlisted as a soldier, sometimes she fancied he had taken ship and gone abroad to some distant country, and sometimes a dark and terrible suspicion crossed her mind that he had desperately put an end to his existence. The last suspicion was the one which seemed to me most consistent with his general character, for he was generous, affectionate, and noble in disposition, and imbued with a high sense of moral duty. How could such a man act the part of a profligate, and leave his wife and children to the cold charity of the world?

My visits to the house were frequent and regular, the benevolent old gentleman faithfully kept his promise, and the family seemed never to want the necessaries of life. Tammy had been taken out of the Tobacco Factory, was living with his father's uncle, attending school half the day and running errands the other half. He came down to see his mother every Sabbath afternoon, the old gentleman sometimes accompanying him, and, being neatly and genteely clad, he seemed already like a new creature. I observed when Mrs. Gerry glanced at his nice apparel and clean rosy face and well-combed hair, and then looked at her other children, that a shade of sorrow seemed to pass over her countenance. "You winna forget mammy, Tam, will ye, when you grow to be a man?" "No, ma—nor yet Dad, nor yet Mary, nor

Maggie, nor Aislie," he replied, naming them all one by one. His mother wiped her eyes and patted him kindly on the head.

But, ah! that was a mournful year to poor Nelly Gerry! The old woman had returned to her own dwelling, the wife, or widow, was left with her children in her lonely and loveless home to weep and sigh in secret, and to wander amid the shadows of darkened memories. The days and weeks passed slowly away, and the nights were very long and dreary. Before three months from the time John Gerry disappeared, Nelly was visibly an altered woman. She was a round-made, ruddy-cheeked creature when I saw her first, with a pair of hazel eyes full of light, I had almost said lightning, and the spring of her foot as she tripped through the house betokened glowing health and elastic spirits. She was only about 28 years of age. I was afraid now that she was slowly sinking into a decline. The roses had faded in her cheeks, her eye had lost its wonted lustre, and rested on you, when you spoke to her, with a quiet and dreamy expression, and all her motions were languid and lifeless. Yet she complained of nothing but loss of appetite. It was evident that the vampire, care, was sucking her blood, and that her days of gladness were gone for ever. I was struck particularly with one thing. She attended the Parish Kirk with unfailling regularity, carrying the child in her arms, and bringing the other two girls along with her, and sat in that pew, in the gallery near the door, where John so often, during the former year, appeared without her. Whatever she thought would please him, now that he was gone, she carefully performed.

One night I called at the house, about four months after John's departure, and, as the door was slightly ajar, I thoughtlessly entered without knocking. Nelly was standing in the middle of the floor, staring towards the door with a fixed and intense expression of countenance, as if she were a statue of marble. Next moment a stream of crimson ran over her whole face and neck; another moment, and the sudden billow of emotion subsided, and left the tenement as pale as clay. She trembled from head to foot like an aspen leaf. "I thoct it was John, sir," she feebly ejaculated. Ah! Hope, thou beautiful angel, thou art ever the last to forsake us in this world. Beauty, strength, and health may depart, riches may take wings and flee away, and friends may forsake, but thou still walkest by our side shooting beams of light into the dark future, from thy starry eyes, and re-awakening the dead pulses of the heart. When earth becomes a desert to the blighted spirit, and the weary pilgrim is ready to faint amid the dry sand, thou touchest the waste with thy divining rod, and springs of water gush at his feet, and the wilderness blossoms into beauty. When all the voices and sounds of the world become

sh discords to the ear, and the sweet music of life is done, thou takest up thy golden cup, and wakest so soft and heavenly a strain that the angels stoop to listen and r!

My story is near a close. I had made arrangements to leave Glasgow, and to bid a long farewell to all my poor and humble friends in whose joys and sorrows I had been sharer during a brief but important period of my life. I had read a few bright and dark leaves of human history within those rocky piles of stone which tower aloft in the sun, and shroud within their domes, innumerable souls which drift unheeded and unheeding, to their eternal destiny.

I hastened down to St. Andrew's Square on Monday evening, to bid good-bye to my dear Nelly Gerry and her little ones. I had sat down many minutes when the door opened and a man entered. I had not heard a step on the stair, but there he stood, just within the door which he had rapped behind in apparently unconscious of the act. Yes, there he stood! But why need I attempt to describe that scene, which revealed, as it were, at a glance, the awful and unfathomable depths of the human heart? There was a momentary pause, in which eye rested on eye, as if faith were pointing her quivering wings to sweep at once all the vast abysses of the past. It was but a moment—nothing longer than the beating of a pulse. "John!" ejaculated the woman. "Nelly!" exclaimed the man. They sprung into each other's embrace in an ecstasy of feeling, and kissed and wept, stared silently into each other's eyes with heads flung back, wept and kissed and wept again and again, with hysterical laughter and scabbings of joy. The spectacle was one which overcame me with emotion, and, bursting into tears, I exclaimed, "Poor dear souls! God bless you, and keep you together now within His own arms for evermore!"

The children, not recognizing their father, clinging to the skirts of their mother's gown, rising in fear and alarm. This wakened the parents from the trance of passion, and then John took up his children and kissed them, the mother assuring them that "this wasaddy come back to them."

When I was on the point of leaving—a step which I took as soon as possible—old Mr. Blair entered with Tammy in his hand. John, it appeared, had called at his house before going to his own. "Mr. —," said I, after sitting a few moments, "I shall save you the task of personally explaining his strange conduct. A few words will suffice. He has been in England all the while, working diligently at his trade, and making good wages. From England he wrote to me, stating the reason of his departure, beseeching me to look after his family in his absence, and promising to send me, from time to time,

money to supply their wants, but conjuring me never to whisper to his wife, or anybody else, that I knew anything about him. He fulfilled his promise, transmitting, at regular intervals, all the cash he could spare after keeping himself. I fear, to judge from his looks, he has been allowing himself slender rations. Considering all the circumstances of his case,—the cause of his departure, and the full assurance I had of his return,—I resolved, though somewhat reluctantly at first, to become his *confidante* and help him to get out of his troubles. You may think me rather hard-hearted to be able to witness, so long, the anxiety of his wife, without assuring her that he was alive and well; but I always hoped to see John back month after month, and, having once undertaken to carry out this scheme, I did not wish to break through. You see, Mr. —, I myself am a Bachelor, and, though not without sympathy for real suffering, I fear I have a little of what is called 'sentiment,' as Dr. Johnson had. Moreover, it was my opinion that Nell would be none the worse of a lesson, and she has now received a sermon which she will recollect, on the 21st and 22nd verses of the 5th chapter of Ephesians. I have always felt a deep interest in John, and always had cause to esteem and love him highly. Let us all be thankful that the issue of this strange enterprise has been so happy. And now," he said, turning to Nelly, "I deliver to you, by way of a solatium for all your trouble, the whole of John's savings which he transmitted to me during the period of his absence,—for he wrote pathetically to me that you would get the "sweat o' his flesh as lang as he lived." The money and goods you have had from me in the time of your widowhood shall reckon for nothing. And now may peace dwell under this roof, may industry and thrift go hand in hand, and may faith and love illumine and beautify the whole path of your pilgrimage from earth to heaven!"

Here endeth the story of John Gerry and his domestic troubles. Reader, let thy wisdom discern, and thy virtue apply, the lessons which peradventure it teacheth to old and young.

W. M. P.

Albion Mines, January, 1867.

WEEK OF PRAYER.

As noticed in the December No. of the *Record*, the British Evangelical Alliance issued a circular recommending the universal observance of a week of special and united prayer at the commencement of the year. In the programme that reached us, there were special subjects for each day, with a view to constitute, as it were, the whole evangelical world into one vast prayer-meeting, so that all the true followers of Jesus might "take sweet counsel together and walk into the

house of God in company," to offer up their united prayers at a throne of grace.

It must be a sad spectacle to Christ and to His holy angels to see the visible Church so much rent and torn asunder. And all good men must at times feel oppressed when they think of these divisions, giving rise, as they do, to such bitterness of spirit, and presenting the gospel in so unlovely an aspect. We all pray that this state of things may soon come to an end. But is *prayer* all that is required for its accomplishment? Must we not all do something towards "repairing the breaches of our Zion?"

Many years ago, some pious men thought that active steps should be taken to check, if not to put a stop to, the tendency to break up into small sects. The result was the formation of the Evangelical Alliance. That Association comprises members from all evangelical bodies, and its object is to get the members of the various evangelical denominations to recognize each other as "members of the body of Christ," lay aside their rancour, and co-operate, as far as members of different churches can, in every good work.

In the present state of parties, this is, perhaps, the most feasible plan. If our Church Courts were to make a formal proposal for union, it might revive the feelings of former days; and perhaps it will be better for some years to avoid touching the sore place, lest it should bleed afresh. In the meantime, there may be mutual recognition and co-operation on a smaller scale. We have already seen something like the beginning of it. There is Dalhousie College, for instance. And the "Fraternal Greetings" of our Synods for two successive years were a move in the same direction. Might not this be carried out still further? In towns, as well as in the country, neighbouring Churches, though of different denominations, might frequently combine their prayer-meetings. And in districts where the one body has got no Sabbath-schools, the children might avail themselves of the schools of the other body. An interchange of civilities might thus be carried on both by congregations and ministers. In this way we would know each other better. And if, on further acquaintance, the attachment should increase, we might become one; or, if not, we might agree to differ, and go on in our respective ways without ruffling each other's tempers, not to say breaking each other's heads.

There was an attempt made here last week to embody this idea. With a view to carry out the proposal of the Evangelical Alliance, the four adjoining congregations, viz.: those of Merigomish and French River and the two at Barney's River, resolved to hold united prayer-meetings. Accordingly, they met, on Monday the 7th, in Mr. Blair's Church, Barney's River; on Tuesday, at Merigomish; on Wednesday, in French River Church; and on Thursday, in the Kirk, Barney's Ri-

ver. The four ministers took part in the services each day, except that on the Monday,—Mr. Millar was unable to be present consequent of the storm. There was a good attendance at the meetings, considering the weather, and it seemed to be increasing towards the last, as the roads were getting better.

Each minister presided in his own Church, and commenced the service with praise, prayer, reading, and a few remarks on the portion of Scripture read, or a short address on some suitable subject. He was then followed by the other ministers, who, each in his turn, followed the same order.

The people seemed to be deeply interested. The arrangement gave general satisfaction, and the proceedings were well fitted to edify and comfort all that were engaged in them. Let us hope that the prayers offered up, and the appeals made, may not be in vain, and pray that new life and increased devotedness may be imparted to the ministers, elders, members, and adherents of the congregations. "Wilt thou not revive us again, that the people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation."

Barney's River, 14th Jan., 1867.

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THE CHURCH IN NOVA SCOTIA

PRESBYTERY OF P. E. ISLAND.

ON Thursday, the 3rd day of January, the Presbytery of Prince Edward Island met, and was constituted. Sederunt—the Rev. Messrs. Duncan, McLean, and Stewart, ministers, and Messrs. Robertson, Cogswell, and Nicolson, elders.

The minutes of the former meeting having been read and sustained, the Clerk reported that he applied, as directed, to the Colonial Committee for supplement to Georgetown congregation, and that the application was granted, with an expression of much gratification, on the part of the committee, at the progress made in that congregation towards becoming self-sustaining, and conveying to request that the Rev. Mr. McWilliam would transmit a statement of his labors for publication in the *Home Record*. The Presbytery accordingly requested both Mr. McWilliam and Mr. Stewart to prepare a statement of their labors and transmit the same to the Colonial Committee.

The Rev. Mr. Stewart reported that he had fulfilled his appointments at Clyde River.

The Presbytery agreed to grant Mr. Stewart the usual certificate to enable him to draw for his half-yearly salary.

A deputation from St. Peter's Road and Brackley Point congregation having appeared, with the request that a meeting of Presbytery be held at these stations for the purpose of examining into the state of the churches.

ation, the Presbytery agreed to appoint sittings to be held there on the 5th Wednesday of January,—the services to begin at six o'clock in the evening of Wednesday at St. Peter's Road, and at the same hour on Thursday at Brackley Point.

The Presbytery then adjourned to meet again at Charlottetown on the third Thursday of January.

closed with prayer.

A. McLEAN, *Presbytery Clerk.*

CHRISTMAS TREE.

During the course of the past summer, the ladies of St. Matthew's congregation, Wallace, managed to get up a Bazaar for the purpose of raising funds to aid in the building of the new Manse. In order, then, to make the necessary preparations, they gave, week after week, much of their time and taste, substance and skill. But the continued pursuit of any object is liable to gather around it the air of monotony. Lest, then, their laudable labors should degenerate into the drudgery of mere routine, they drew on their wits; and when the gentler sex do so to no purpose? At the approach of Christmas night, they resolved to adorn and illuminate a Christmas tree. By no other interruption, we believe, did they so pleasantly and profitably break the sameness of their task, or vary the routine of

"Stitch, stitch, stitch."

Having made all preparations in the way of room, lights, and articles for the Tree, the only anxiety was about the state of the roads; and to consult Admiral Seymour's successor would be rather expensive and perhaps useless. All interested parties wished that Christmas, '66, like that of his predecessors, would come with a little snow, and pearls and diamonds of gold. At length he did come, but not with the desired dress. Enveloped in dirty brown mud, and ankle-deep in mud, did he, on the morning of 25th Dec., knock at our doors. Without less every one that pressed out, as he was drenched with rain and smeared with mud, felt as if they could slam the door in his face, and hide themselves again in sheets of feathers. In a country like this, the weather, we believe, not unfrequently thwarts the plans of work and travel, pleasure and profit. At this Christmas, we know that it prevented the Wallace people from enjoying the tree prepared and appointed for them. O mud! It was everywhere, soiling every garment and everybody. It foamed in ditch and gutters. It ran in furrows on road and street. It splashed around carriage-wheel and horse-hoof. And, true to its unmannerly nature, it paid no respect to gents' boots and frock-coats, or to ladies' blues and whites. In the small wit say, It was a muddy af-

fair? We ask him to keep his arrows in his quiver for future use.

The world has long known that

"The best laid schemes of mice and men
Gang aft a'glee."

Women's plans are not easily frustrated. The managing committee at once deferred the illumination of the Tree to New Year's Eve, hoping better luck on that day,—nor, when it came, were they disappointed. Neither was the postponement without its advantages. It afforded an opportunity to have the Tree revolving instead of stationary. This, on the night of exhibition, was felt and acknowledged to have added to its attractions. We may say that the dawn of the last day of the year was looked for with a part of the concern and anxiety that preceded Christmas. At last it came under the wished-for auspices. Thankful! was the feeling and word. Early in the day there might be seen issuing from homesteads, far and near, sleigh-fuls of ladies and gentlemen, and steering their course to Wallace, and, as the sequel proved, resolved to inspect and buy the ornaments of the Tree. In the evening, the crowded Drill-Room where it was exhibited presented a gay, lively, and joyous appearance. One and all seemed to have caught the happy and generous spirit of the season, which, in our mind, is associated with the mirth and charity, the fun and friendliness, of a hundred generations. On every countenance there might be seen in full play the lights and shadows of kindly feeling adding to the beauty of the healthy tints which our northern winters pencil on the "human face divine." The best proof of all this we can give our readers, is to state that the sum realized amounted to \$268! And here we would thank, in the name of the ladies and congregation of St. Matthew's, the members and adherents of other denominations, for their hearty and large patronage.

We may add that it is still purposed to have a Bazaar. Hitherto, no direct appeal has been made to the liberality of our Kirk friends at a distance. This will be done in due time. And in another No. of the *Record* the names of ladies will be given, to whom contributions can be sent.

J. A.

Wallace, 15th January, 1867.

PRESENTATION.

ON Saturday, 12th January, Mr. Malcolm McLeod, Gulf Shore, and Mr. James Robertson, Fox Harbor, waited on the Rev. James Anderson, and presented him with a handsome sleigh, as the gift of the Wallace congregation. Such tangible expressions of good will cannot but be gratifying both to minister and people. They are channels of kindly feeling. And it does one good, amidst the universal reign of Jack Frost, when every

stream and fountain are silenced and sealed, to know that the "milk of human kindness" flows from a fountain which no summer's heat can dry up, and no winter's cold can freeze.

This valuable and appropriate gift is enhanced by the fact that it comes from the young men of the congregation. And a proof that the humble labors of the minister are not unappreciated by those who, in after years, will be the leaders and pillars of the congregation, cannot but be a cause of satisfaction to him, and an incentive to work and pray.

Wallace, 15th Jan., 1867.

SUNDAY SCHOOL FETE.

ON New Year's morning, the Sunday School scholars in connection with the Church of Scotland Association in Halifax, assembled in St. Matthew's Church, and with their teachers enjoyed their accustomed annual *fete*. Besides those attending St. Matthew's and St. Andrew's Schools, there were the scholars from Richmond and the North West Arm. The street cars did good service in conveying to the scene those who resided far away. The district schools just alluded to are taught chiefly by young gentlemen and ladies from the city, who walk out three miles every Sunday afternoon, wet or dry, to teach their classes, and whose efforts have been crowned with deserved success. Too much praise cannot be awarded to these teachers for their efforts in the cause of religion and education. They do their work at the sacrifice of time, money and comfort, and their example is a worthy one to be followed by others. This year the committee of the Association sent an invitation to the boys of the Protestant Industrial School to come and share the pleasures of the New Year's gathering, and accordingly they mustered in full force, with Mr. Grierson and Mr. Lyons at their head, and contributed much by their admirable singing to the day's enjoyment. The body of the church was thus filled with upwards of six hundred teachers and scholars! and their parents and friends looked down from the galleries on the bonny sight of hundreds of happy innocent faces. J. J. Rymer, Esq., President of the Association, having taken the chair, the Rev. C. M. Grant opened the meeting with prayer. After appropriate remarks from the chairman, admirable addresses were delivered by W. Montgomery, Esq., Capt. Dunlop, R. A., and Rev. C. M. Grant. The hymns sung between the speeches were executed so well that every one present was affected with no ordinary emotions, and some of the old true blue Presbyterians were quite satisfied that a dozen organs wouldn't have done as well. Next came the presentation of prizes to the scholars who deserved them for uniform attend-

ance and good conduct. Messrs. Bremner and A. K. Doull, Superintendents of the district schools, called up their boys and girls and M. M. Lindsay presented a row of 20 more from St. Matthew's, to all of whom Rev. G. M. Grant presented handsome prizes. And Philip Thomson, Esq., having called up his select band from St. Andrew's, Rev. G. M. Grant handed to them their rewards of merit. And now came the most important part of the proceedings. The scholars assembled in the basement, where a glorious Christmas Tree, presented by Mrs. Keith, awaited the younger ones, and apples, oranges, raisins, cakes and sugar plums in abundance were distributed to all. All went merry as a marriage-bell, and the only regret expressed was that the New Year came only once a year, or that pockets were not much bigger, or that life wasn't a perpetual holiday with showers of bou-bons instead of snow flakes.—*Reporter*.

THE LECTURE SEASON.

THE second lecture of the course, now being delivered fortnightly before the Y. M. Christian Association, in connection with St. Andrew's Church, New Glasgow, was given on the evening of Thursday last to a large audience met in Fraser's Hall, by Mr. John Jack, Teacher,—the subject being: "Recollections of some years' residence in India." The lecturer described his impressions of landing at Madras. The shops kept by natives and their lazy method of doing business were depicted. The most striking features of Indian life and scenery were rapidly sketched; such as the Madras beach, the arid plain, the luxuriant growths, the rich fruits, the wide spreading banian tree, the smooth-flowing Ganges, the flat Indian houses supported by shining white pillars, the arrangements for keeping cool, the inimitable punkah at the bungalow of European residents. A picture was drawn of the general latitude felt by Europeans in India. The lecturer alluded to the native servants, their number, character, caste and cleverness. The mutiny having broken out in '57, he volunteered to accompany the column into the interior; he witnessed many of the incidents of that terrible time. He belonged to that part of the Indian army, which, from the nature of its duty, acquired so much booty. He stated that out of one mud wall in Banian they had taken gold to the amount of £500,000 of money. The startling fact was given that such was the paucity of missionaries in that vast country, after perigrinating the interior for thousands of miles from Madras to Calcutta, he had not seen one. The whole lecture was interesting in the extreme, and received a cordial and unanimous vote of thanks.—*Com. to Colonial Standard*.

The second public lecture in connection with the Sons of Temperance, New Glasgow, was delivered on the evening of Wednesday, Jan 23, in Mechanics' Hall, by the Rev. Allan Pollok. The Hall was quite filled, though not unpleasantly crowded, as a small admission fee of five cents is charged on such occasions to prevent discomfort. The lecturer had chosen as his subject, "The Land of Luther," and began by enumerating many reasons why we should take an interest in anything pertaining to Germany. He claimed only to furnish recollections of a residence of four months in that country. The country around Halle was described. He spoke of its famous University and its Orphan-house, both memorials of the pietistic movement in Germany, and owing their existence to Francke, one of the leaders of Pietism. The prayerful plan in which he built the Orphan-house was alluded to as the origin of Muller's plan in Birmingham. The German University system was also described, and the singular sobriety of the people,—the lecturer not having, during four months, while in many places and travelling at all hours, seen one person intoxicated. Leipsic, famous for its annual fair, and Dresden, famous for its beauty and its numerous museums of art, received a passing notice. Particular reference was made to the famous "Madonna" by Raphael in the Dresden picture gallery. The descriptions of the old Castle of the Wartburg, where Luther was concealed, and his room and chair, where he translated the Bible, were of greatest religious interest. Weimar and the graves of Schiller and Goethe, the great German poets, would possess interest for those of literary tastes. The lecture was concluded by a description of the Elbe. The lecturer, for an hour and a quarter, was listened to with great attention, and received the thanks of the meeting.—*Id.*

REV. G. M. GRANT delivered his promised lecture before the Y. M. C. Association on Tuesday evening last. A large audience listened for two hours to the Rev. lecturer's masterly effort. The subject, as previously announced, was "The Reformers of the Nineteenth Century. He depicted the state of the eighteenth century in England—what of rum and false thought it had bequeathed to the nineteenth—what of apathy and indifference in religious and philosophical matters. He then introduced his reformers, and must, we think, have startled a good many of his hearers by his statement that Coleridge, Wordsworth and Carlyle, with, perhaps, Arnold and Tennyson, were the reformers of the eighteenth century's evils. Beyond this, however, Mr. Grant must have pleased his auditory by his earnestness, his outspokenness, his evident determination to break the bonds of priestly narrowness of thought, and to think for himself as a man and not as a

minister. He seems—even in the matters of creeds and religious views—to stand in the position of a spectator viewing them,—analysing them and not accepting them till they have approved themselves alike to his heart and his reason as worthy of belief. His style is a good one for popular teaching, not exact or polished—indicating, in fact, an indifference respecting finished purity of style, and faithfulness and accuracy of documentary proof and historical illustration, still enabling him to use the most striking word he can find, whether he find it in the slang of the streets or in the writings of the Germanic and Anglo-Germanic schools, of which he is evidently a disciple. As to the matter of his lecture, there will be, we presume, considerable difference of opinion. His views are the views promulgated in England by Coleridge, Carlyle and others, and received to a considerable extent from Bansen and other German writers. This would not, perhaps, be the place for an exhaustive criticism upon the tendencies of the writings of Coleridge, Hare, Robertson and others of the Coleridge School. Mr. Grant, studying in the same philosophical school, shows somewhat of the same subtlety of insight into human nature, in its sympathies its influences, and its perversions, which so singularly characterizes the most distinguished among the disciples of Coleridge. But to know the nature of the reform of which Mr. Grant's three are leaders we must examine their teaching, and mark the tendencies of the same. Now this is a subject of too much importance and needs too much space for one to grapple with it in the columns of a newspaper. Suffice it to say that Coleridge was very chary about publishing his views. He half-whispers utterances which he did not venture to articulate aloud. Mainly then from the writings of his disciples, Maurice and Kingsley, are his views to be gleaned, and these by the great body of Christians are not deemed orthodox, though that by itself is no reason why they should be regarded as rationalistic.

Coleridge, however, taught men to view old truths with criticising eye. Wordsworth taught men to view old truths in nature, with minutely observant eyes, and in this sense we are willing to concede to them place and position as reformers.

Carlyle, too, in the marked tendency of his writing to jerk men out of the thought-grooves into which they are willing to run—because, like our horse-cars on the rails, it is easy work to run therein!—Carlyle, we say deserves to be called a reformer, in the sense that any man may be so called who reforms—remodels society, or helps to do so. But not, we think, in the higher sense usually attached to the word. Mr. Grant's efforts to transfer from English ground to Nova Scotian soil the controversy that has been going on between the disciples of Coleridge and those of Bentham, will, we trust, have one good effect, will lead

our young men to take an interest in such subjects, and thus tend to introduce a taste for those deeper studies which lie at the basis of all independent, manly thoughts.—*Ilz. Colonist, 31st Jan.*

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

MONTHLY NOTES OF RELIGIOUS AND MISSIONARY INTELLIGENCE.

FRANCE.—There is to be a peculiar feature in the Universal Exhibition to be opened in Paris in 1867. The British and Foreign Bible Society, which publishes the Bible in 170 languages, is to exhibit specimens of each of its 170 versions of the Scriptures. The Bible Society of France, the Religious Tract Society of Paris, the Society for the Encouragement of Elementary instruction, and others, without being able to produce anything indicating operations of such immense extent, will yet endeavour to make it seen that they have not laboured in vain.

Moreover, outside the edifice, in the vast park which surrounds it, not far from the entrance to the Exhibition, a piece of ground, two thousand square metres [a metre is about three feet three inches] in extent, has been liberally placed at the service of Protestant Missions. Upon this site it is intended to raise a long hall or gallery, to form a museum for the reception of objects of the greatest curiosity and interest, which will be furnished by the Missionary societies of Paris, London, the U. States, Germany, and Basle, belonging to the various Evangelical churches of the Old and the New World. As an adjunct to this gallery or museum, there is to be erected a large hall, for *Conferences Evangeliques* in several languages, such as sermons, lectures, communications, reports, &c. This hall will be called the International Conference Hall (*la Salle des Conférences Internationales*). We commend these interesting efforts to the regards and the prayers of all Christians who daily ask of God that His kingdom may come throughout the whole world.

GERMANY.—The question raised by the results of the recent war, of the ecclesiastical relationship of the countries formerly independent, and now annexed to Prussia, is likely to be difficult to settle. Prussia is the natural head of the Protestant Church in Germany, as her opponent Austria stands at the head of German Romanism; and accordingly a powerful party desire to see one United Protestant Church throughout the whole Prussian dominion, to be called the North German National Church. To this it is believed the Reformed Churches would probably not object; but the strict Lutherans would, and they would have the support of those Lutherans in Prussia proper who are hostile to the union established between

themselves and the Reformed Church by King Frederick William III.

Others would have the Churches of the several states entirely set free from State control—the State handing over the Church property to them, and leaving them to arrange their own affairs irrespective of political considerations. The ecclesiastical government of some of these minor states, now merged in Prussia, has been most anomalous. The Church of Nassau, for instance, never had synod, presbytery, or consistory, but was ruled by the Duke, who had a bishop, who exercised no episcopal function, as his adviser, and now that the Duke is dethroned, the Church remains in the mean time without a ruler or recognised government. The whole question is one of special interest, particularly to our own Church, which is so akin to doctrine, government, and worship, to the Reformed Churches of Germany; and we trust it may be solved by the construction of one strong and united central Church in the heart of that great country, from which we receive the light of the Reformation.

ITALY.—A new church has been consecrated at Perrier, in the Waldensian valleys, in which the pure faith has been preserved through so many ages of darkness and danger. Fourteen ministers took part in the ceremony, and the church could not hold the crowds that attended. The church is completed, but £800, a large sum for the humble Waldenses, is needed before the manse and school can be finished free of debt. From Barletta—the scene of the atrocious massacre in March last—we learn that meetings for Protestant worship are still held in the house of the Evangelist Giannini, where a little band of thirty men and women continue steadfast amidst many discouragements and persecutions.

ASIA—*Persia*—The Shah has not only ceased to persecute the Nestorians (his Christian subjects), but has given them a site for a church and £100 towards its erection. He has consented to take the advice of Her Majesty's Ambassador at the Persian Court, and enacted that his Christian subjects should for the future be under the immediate superintendance of a Christian viceroy. The thanks of the British Government has been conveyed to the Shah for this concession, and a subscription of £80 has been forwarded for the building of the church.

INDIA.—From the report of the Madras Diocesan Committee of the Society for the Propagation of the Gospel, for 1865, we gather some statistics about the growth of the native Church in Southern India, in connection with the English Church. The evident efficiency of the operations of this Society should stir us up to a generous emulation in the great work of proclaiming to the heathen the unsearchable riches of Christ.

During the year 1865 there were 578 bap-

361 new catechumens, 211 new communicants, and 305 adults learned to read.

AFRICA—The Cape.—A deputation from French Protestant Missionary Society weeks ago waited on the Colonial Secretary (Lord Carnarvon), to represent to him the injuries they had sustained at the hands of the Dutch Boers, who had driven them from the scene of their labors among the Basutos. Their spokesman, the Rev. E. Ellis, the first French missionary to South Africa, stated that

they had churches, chapels, parsonages, school-buildings at nearly all the stations. They had some 300 to 400 communicants, day-schools attended by 300 scholars, and day-schools having as many as 600 pupils. Their success in the civilisation of the natives had been most remarkable, and barley, oats, and English vegetables, and fruit-trees had been cultivated by them. All had, however, been put in jeopardy by the breaking-out of the war between Mosheesh and the Boers, which ended so disastrously to the former, and led the Government of the Boers thinking that the best means of bringing about the termination of the war was to exile the missionaries. Accordingly, the President issued an edict, and soon after the missionaries saw hundreds of armed men before their doors, ordered them to leave the State. They were accordingly taken to the frontier, and exiled—where they are now—in the town of Swartkops. As soon as peace was proclaimed, the missionaries thought they might return to the State, and for that purpose applied for permission to do so, but were refused. The Government of the Boers would not allow the missionaries to return, and the number of stations thus abolished was ten, the number of missionaries attached to them being twelve. However, after an interview with the Governor of the Cape, and some remonstrance by the French Consul at the Cape, it was announced that the Missionaries would be permitted to return to their stations, but only on condition that the stations should be considered the personal property of each Missionary, that each missionary should remain in the country as a colonist, and make no use of the station for preaching the Gospel; and that they should pay £100 for each station before they could consider themselves proprietors of the station. His lordship would understand how possible it was for the Society to comply with these conditions—first, because the missionaries did not go to South Africa as merchants or agriculturists, for although they instructed the natives in the arts of civilisation, the only position they could occupy was that of Christian teachers; secondly, because the natives saw them accept the offer, they would feel they were betrayed; and, thirdly, because some of the missionaries were already old and were unfit for the work of establishing new stations. He therefore hoped that

his lordship might be instrumental, in the hands of God, in obtaining them some relief.

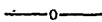
Lord Carnarvon, in reply, expressed his deep regret at the sufferings of the missionaries, and his desire to do all in his power to obtain their safe and honourable restoration to the scene of their labours.

AMERICA—United States.—The Jewish community in the States is estimated to number about 300,000. The assembly of delegates which is their chief representative and executive body, is about to found, at Philadelphia, a college or normal school for their officiating ministers and professors. The State Government has authorized the proposed college to grant the usual degrees and diplomas.

TAHITI.—Melancholy accounts of the condition of the Protestant Churches in Tahiti come to us from France. These Churches, it will be remembered, are offshoots of the French Protestant Church, and owe their establishment to the once powerful influence of France in the Otahaitian group. In opposition to the Protestant missions, the Roman Catholics work with their wonted indefatigable energy, to win the islanders to the Roman faith. The result is a severe check to the success and progress of the Protestants. A conference of pastors, deacons, and teachers, was held in April last, at Papeete, at which 80 were present. Reports on the state of the Churches and schools were read. These were on the whole discouraging, as will be seen from the following extracts, which should stir up the faithful to pray for this struggling Church holding its ground at once against Heathenism and Romanism:—

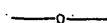
At Papeete, since the last conference, ten offending members have been excluded from the communion of the Church; three have died; eleven have been admitted. Twelve children have been baptised; six marriages performed. The total number of Members, which at the last conference was 307, is now 305. 210 scholars were on the books when the schools were closed. Immorality and intemperance are the two evils of Papeete. Our church has suffered from them. Let us watch, pray, and be faithful. At Faa we have undergone a check. A priest has opened a school in this district. Forty-three Protestant scholars attend it; fifty two have remained faithful to our school. Three persons have become Catholics. At Punaavia, our faithful brother Terani maintains his ground, but is overburdened; Paea, not having yet chosen a pastor, Terani has the management of two churches. At Pappara the number of members has fallen from 300 to 100! A Catholic chapel has been built. The defection of forty members to Romanism has afflicted this Church. At Papeuriri there is some life, and five Catholics have been restored to the Church. At Tautira our ground is kept. Notwithstanding the presence of the priests,

the church and the school are well attended. Generally we are pained to state that the churches do not advance, but sensibly decline. The religious sentiment grows weaker. Immorality and intemperance desolate our flocks. Romanism profits by this deterioration of consciences, and without intending increases it, by infusing disorder into minds which no longer know to whom to look. Our opinion is, that these poor Tahitian churches are threatened with approaching dissolution, if prompt assistance is not sent to them by Protestant France, and if three or four devoted missionaries do not arrive, like devoted Nehemians, to raise the fallen remnant of the Israel of God.



QUESTIONS FOR ANSWER.

- Which is the longest verse in the Bible?
- Which is the shortest verse in the Bible?
- What verse in the Bible contains the whole alphabet?
- What book in the Bible does not mention the word God in all its contents?
- Which is the longest chapter in the Bible?
- Which is the shortest chapter in the Bible?



RUSSIA.—Some of the Continental journals state that the Emperor of Russia, by an unexpected ukase, has just abolished all the penalties enacted against those who abandon the State religion. These penalties, which involved the confiscation of property, and the loss of all social position, constituted the greatest obstacle to the progress of religious ideas opposed to the Greek religion. Henceforth we are told this barrier is removed, and Russia is placed under the *regime* of liberty of worship. We give the statement as we find it in the columns of our contemporaries, without guaranteeing its accuracy.



The following acknowledgment came to hand after the first side of the *Record* had been sent to press:—

FOREIGN MISSION SCHEME.

Collected at Earltown	\$5.75
Tatamagouche River	5.00
West Branch River John	9.50

These sums will be transmitted to James J. Bremner, Esq., Treasurer, Halifax, as soon as possible.

The Pictou Presbytery will meet (D. V.) in St. Andrew's Church, Pictou, on Wednesday the 6th March, at 11 o'clock, A. M.

WM. McMILLAN, Pres. Clerk.

The publication of the present No. has been unavoidably delayed a week beyond its proper time.

MARRIAGES.

At New Glasgow, on the 26th Dec., the Rev. Allan Pollok, Mr. Duncan Manson, to Miss Jane Ross, both of Wilton Grant.

On the 18th Dec., at Earltown Manse, the Rev. W. McMillan, brother of the bride, John L. son of Andrew Benvie, Saltspring to Jane, daughter of the late Finlay McMillan, Churchville, East River.

At Lochaber Lake, on the 11th Dec., the Rev. James McDonald, Alex. Manse carriage-maker, to Catherine, daughter the late Kenneth Cameron, Barney's River.

At Maitland, Hants Co., on the 26th Dec. by the Rev. John Currie, Mr. James Douglas, of Pictou town, to Hannah, eldest daughter of Isaac Douglas, Esq., of Maitland.

At San Francisco, California, on the 29th November last, by the Rev. H. M. Scudder, Robert S. Falconer, formerly of Hopewell East River, to Georgina B., youngest daughter of the late Charles Martin, M. D., of Pictou.

At Green Hill, on the 6th Dec., by the Rev. James Thompson, Mr. James Munro of Middle River, to Miss Isabella B. Crockett of Green Hill.

On the 25th Dec., by the Rev. Geo. Walker, Mr. Henry John Townsend, to Miss Jane Jardine, daughter of Mr. Thomas Jardine Contractor, New Glasgow.

At Hopewell, West Branch, on the 29th Dec., by the Rev. S. McGregor, his brother William F. McGregor, Churchville, to Margaret, third daughter of William Grey, Hopewell, West Branch.

At the residence of the bride's father, on the 12th Dec., by the Rev. Neil Brodie, Mr. Mary McRae, daughter of Alex. McRae, Fox Middle River, to Philip McDonald, General Merchant, Baddeck.

At Sutherland's River, on the 5th Jan., the Rev. Wm. Stewart, Donald Fraser, Jane Bell McIntosh, both of Wentworth Grant, Sutherland's River.

On the 27th Dec., by the Rev. David Ross, Mr. James W. Fraser, Basin Cottage, to Jessie A., only daughter of John Fraser, Basin New Glasgow.

At Hopewell, on the 29th Dec., by the Rev. John McKinnon, Mr. John McIntosh to Miss Sarah McLellan, both of Fox Brook.

At New Lairg, on the 13th Dec., by the Rev. Alex. McKay, M. A., Mr. John Brodie of Upper Stewiacke, to Miss Jane, third daughter of Mr. Alex. McDonald, N. Lairg.

At Albion Mines, Oct. 22, by the Rev. J. Chipman, Mr. George Oxenham, to Miss Jessie Good.

At the same place, by the same, on the 27th Dec., Mr. Henry Roy, to Miss Lizzy Redpath.

At the Wesleyan Parsonage, Albion Mines on the 22nd Dec., by the same, Mr. Geo. Turner, to Miss Catherine Walker.

On the 26th Dec., at the residence of the bride's mother, by the Rev. George Walker, Rev. John R. Smith, merchant, of the firm of McDonald & Co., Glasgow House, to Miss Elizabeth Victoria, daughter of the late Thos. McKay Turnbull, all of New Glasgow.

On Tuesday evening, Jan. 8th, by the Rev. W. Herdman, Mr. William Church, Stager, Pictou, to Miss Christy Campbell of the Highlands River.

At Mount Thom, on the 3rd Jan., by the Rev. Alex. McKay, M. A., Mr. Nathaniel Wood of Mount Thom, to Miss Eleanor Jessie of the same place.

At Summerside, West River, on the same day, by the same, Mr. Robert Ross, of the same place, and Miss Christina Matheson, River Philip, County of Cumberland.

By the Rev. T. Sedgwick, on Dec. 29th, Mr. Daniel McBurney, to Miss Margaret Dingley, both of Tatamagouche.

By the same, on Jan. 1st, Mr. James Sutherland, of New Annan, to Miss Mary Weatherly, of Tatamagouche.

By the same, on Jan. 3d, Mr. George Fields, of River John, to Miss Agnes B. Patrie, of Tatamagouche.

At the residence of the bride's father, Prince Harbor, on the evening of the 10th inst., by the Rev. David Roy, Mr. Isaac Marshall, of New Glasgow, to Miss Mary Ann Lawrie.

At Mount Thom, on the 12th Jan. by the Rev. Alex. McKay, M. A., Mr. Joseph James Snook, of Truro, and Miss Mary, youngest daughter of Mr. Colin McKenzie, Mount Thom.

By the Rev. D. B. Blair, at Barney's River, on the 10th, Mr. Peter Kavanagh, to Miss Sophia Ross, both of the same place.

At Albion Mines, on the 12th Jan., by the Rev. A. J. Mowatt, at the residence of the bride's father, Mr. John Walker, merchant, New Bay, C. B., to Miss Harriet Matilda, youngest daughter of Mr. James Corbett.

At West River, on the 1st Jan., by the Rev. James Thompson, Mr. Robert Archibald, Clifton, to Miss Mary Jane Clark, West River.

At Green Hill, by the Rev. George Patterson, on the 20th Dec., Mr. Edward Bryden, Janet, daughter of Mr. John Falconer, both of the same place.

At Mill Brook, on the 24th January, by the Rev. John Goodwill, of Scotsburn, Mr. Robert Graham, of Saltsprings, West River, to Miss Catherine Ross, of Mill Brook.

On the 29th Jan., at Lochaber Lake, by the Rev. James McDonald, Duncan Cameron, to Miss Margaret, daughter of Alex. McDonald, both of Lochaber Lake.

At the residence of Kenneth Henderson, Pictou, on the 31st Jan., by the Rev. John Goodwill, of Scotsburn, Mr. William McIn-

tosh, of Scotsburn, to Miss Catherine Innis, of Pictou.

At Albion Mines, on the 31st Jan., by the Rev. W. M. Philip, Mr. John Young, machinist, to Christina, daughter of Mr. Samuel McPherson, miner.

At Mount Thom, on the 22nd Jan., by the Rev. James Thompson, Mr. Samuel Archibald, Watervale, West River, to Miss Hannah Campbell, Mount Thom.

At West River, on the 24th ult., by the same, Mr. John William McCool, Green Hill, to Miss Priscilla Hislop, West River.

At New Glasgow, on Saturday evening, 26th inst., by the Rev. David Roy, Mr. Alex. McIntosh, to Miss Margaret McDonald.

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DEATHS.

At West Branch East River, on the 27th Nov., Alex. McDonald, aged 81 years.

At Cnatham, N. B., on the 24th Dec., Alexander Fraser, Junr., Esq., aged 79 years.

At New Glasgow, on Sunday, Dec. 23rd, Mr. Jonathan Hawley, a native of Eskdale, County of Cumberland, England, aged 76 years.

At Pictou, on Sabbath, the 6th Jan., Henry Hattan, aged 3 years, 5 months and 25 days, dearly beloved son of John and Jane Crerar.

At Pictou, on the 28th Dec., Mary, relict of the late Thomas Moodie, watchmaker, formerly of Halifax, N. S., aged 82 years. She was a native of Port William, Inverness shire, N. B.

At Roger's Hill, Dec. 14, Margaret Irving, the beloved wife of Robert Stewart, Elder, in the 74th year of her age. The deceased was a native of Dumfriesshire, Scotland, emigrated to this country in the year 1817. For a period of upwards of 55 years she was a constant member of the Presbyterian Church, displaying during life the meek and quiet disposition of her Saviour, and during a protracted illness, the most cheerful submission to the Divine will.

At New Glasgow, on Saturday evening, Dec. 29, aged 1 year and 8 months, Willemina, youngest daughter of Wm. C. and Harriett Moore.

At Fraser's Mountain, Jan. 1st., Mr. David Marshall, aged 50 years.

At Pictou, after a lingering illness, on Saturday morning, 19th Jan., Agnes Lorrain, deeply lamented by the members of the family and a large circle of acquaintances.

At Albion Mines, suddenly, on Wednesday evening, 16th inst., Agnes, wife of Mr. William Dunbar, aged 22 years.

At Pictou, on Sunday the 13th Jan., Daniel McKenzie, Grocer, in the 33rd year of his age.

At Dartmouth, on Saturday, Jan. 5th, after a few days illness, Helen, widow of James G. Boggs, and daughter of the late Doctor Johnston, of Pictou.

At Richibucto, N. B., on Saturday the 8th Dec., Mr. Alex. McPherson, in the 77th year of his age, formerly of Pictou, and a native of Murrayshire, Scotland.

At Barkerville, British Columbia, on the 22nd Oct., Hugh McLeod, aged 33 years, son of George McLeod of Pictou, much respected by all who knew him. The deceased was killed by the fall of a bank of earth which he and a comrade were tunnelling.

At Scotch Hill, Pictou Co., on the 21st Dec., in the 24th year of her age, Jane, wife of Samuel Porter, and daughter of James Clyborn of Country Harbor, N. S.

Suddenly, at Albion Mines, on Wednesday, Jan. 9th, Janet Ross, wife of William Dunbar, a native of the Parish of Dyke, Murrayshire, Scotland, aged 56 years, leaving a husband and large family to mourn their loss.

On Saturday the 26th Jan., after a short illness, John Taylor, son of Alex. and Helen McKenzie, aged 1 year and 2 months.

At Fisher's Grant, of scarlet fever, on the 15th Jan., Charles Henry, aged 8 years, and on the 18th, Elizabeth Emma, aged 12 years and 4 months, beloved children of John and Margaret Foster.

At Hopewell, West Branch, East River, on Saturday the 19th Jan., in the 41st year of her age, and in the full hope of a blessed immortality, Elizabeth, the beloved wife of Alex. McDonald, merchant.

On Tuesday morning, 22nd Jan., after a short illness, Mary Grant Fraser, aged 1 year and 1 month, youngest child of Mr. Samuel C. Fraser, of New Glasgow.

At Halifax, on the 10th Jan., after a long and painful illness, which she bore with patience and resignation to the Divine Will, Margaret, beloved daughter of William and Margaret Tierney, in the 22nd year of her age.

At West Branch East River, on the 7th Jan., suddenly, of Bronchitis, Mary, second daughter of Mr. Hugh McLeod, aged 22 years and 2 months.

At Pictou, on Friday, 25th Jan., Ann, beloved wife of Mr. Robert Tanner, in the 44th year of her age, leaving a husband and one child to mourn their loss.

On Friday, Feb. 1st., John, infant son of John and Margaret Douglas, aged 6 weeks. Suddenly, at Brimfield, Peonia Co., Illinois, U. S., on the 26th of July last, Mr. Henry Daley, aged 83 years. Deceased was a highly respected inhabitant of Rogers Hill, in the County of Pictou, for upwards of 30 years.

At West River, on the 24th Jan., Robert William, son of Daniel and Zebella Ann McKay, aged 8 months.

At Providence, R. I., on the 28th Nov., of inflammation of the lungs, Ann Catherine,

aged 39 years; also, on 24th Jan., at Mile Brook, Pictou Co., of the same die Isabella, aged 25, both daughters of the John Campbell, of the latter place.

Suddenly, at Merigomish, on Monday 21st ult., Alex. Y. Copeland, aged 77, an old and respected inhabitant of that place, leaving an aged widow and a large circle of friends and acquaintances to lament his death.

At Solway Place, Annan, Scotland, on 14th Jan., aged 30 years, Eliza Baxter Campbell, wife of Mr. John Pool, and daughter of the late Jas. Campbell, Esq., Tatamagouche.

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Mr. McGregor begs to acknowledge having received and transmitted to Her Majesty's Collector the sum of \$40, being the amount of a collection made by the Rev. John Gunn, at Cove, at Lochlomond and vicinity, in aid of the funds of Dalhousie College.

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FOREIGN MISSION SCHEME.

1867

Jan. 7.—Received from Rev. Mr. McLean, of Belfast, P. E. I., amt. collection at Belfast, (P. E. I. cy.) £12 3 6
Less cost P. O. order 3 0 £12
2nd instalment of Legacy by the late Mrs McLean (P. E. I. cy) 15 0 0
Less cost of P. O. order 3 0 14

Halifax cy, \$39.58, or P. E. I. cy, £26 10 0

Jan. 11.—Received from Archibald McPhee, South River, Antigonish, amount collection at Lochaber Lake
JAS. J. BREMNER, Treasurer

Statement of Money received by W. Gordon and on account of the Foreign Mission, forwarded to James J. Bremner, Esq., Treasurer, Halifax, in January, 1867:—

From St. Andrew's Church congregation, Pictou	
Collection in Church,	£7 7 6
Miss Flora Ross	1 0 0
Collected at Fraser's Point and Loading Ground, by Donald Matheson	1 4 4½
Collected West end Carriboo	8 1½ £10
Cash Rev. Mr Philip, Albion Mines	3
Rev. Mr Anderson, Wallace and Pugwash	2
West Branch River John	2
Cape John congregation	1
Roger's Hill congregation	2
West Branch East River cong.	8
East Branch East River cong.	4

E. & O. E. £33 10 0
Jan. 9, 1867.—To Bank Cheque enclosed to Jas. J. Bremner, Esq., Treas., Halifax £33 10 0
W. Gordon